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For "The Friend."

John Tauler.

John Tauler was born in Strasburg near the end of the thirteenth century. It was about the time when Dante wrote his celebrated poems in Italy, and a little before the time of Wicliffe and Chaucer in England. It was a period of darkness in the religious world, but of *unrest*, in which here and there earnest souls were struggling after a higher Christian life. As these overcame the obstacles and resistances to spiritual progress which surrounded them, they attained a proportionate stature and strength, and their holy lives, and words and works were the more conspicuous for contrast with their surroundings.

Tauler was only a boy when the call of God came to him to devote his life to His service. To do this required a separation from the spirit of the world, which the Christian feeling of that age erroneously thought could only be secured by a monastic life. He therefore about the year 1308 left his family and friends, and home of wealth, and entered the convent of the (then young) Dominican Order in his native city. He thought in after years he might have served God better had he kept his wealth and used it for Him. But he regarded his monastic vows and monkish life as a blessing to him, in which he turned enthusiastically from the "hollowness of the world" to the joy of living and working for God.

He was soon sent to the Dominican College in Paris where Eckhardt had recently been teacher, to study theology and kindred sciences. He was a good student, but of such pursuits he was accustomed to say: "Those great masters of Paris do read vast books and turn over the leaves with great diligence, which is a very good thing, but the men enlightened by the Spirit, read the true, living book, wherein all things live."

After his course of study in Paris, he probably returned to his convent in Strasburg, and little is known of him for a number of years. These were doubtless years of preparation for the work before him.

In the year 1322, during a prolonged conflict between the civil and papal powers, the city of Strasburg was laid under the interdict of the Pope, and continued so for nearly twenty years. The state of things produced by such an act, and the suffering occasioned by

it are difficult now to conceive. "The churches were closed, there was no public worship, no ministrations of the clergy, no church-bells tolled out their chimes, calling men to labor, to rest, and to prayer; no marriage-services, and the bodies of the dead were buried without religious rite." The Dominican and Franciscan Orders, however, were excepted, and allowed to perform clerical duties during the interdict. Tauler remained in the city when most of the clergy deserted it, and ministered consolation to the people. It was while engaged in this work in Strasburg in those troubled years, that he became distinguished as a Christian minister, and his fame spread abroad. He frequently made long journeys to other cities which were under the same excommunication.

In these journeys he made many friends, especially among those religious circles which Eckhardt had formed some years before in his missionary visits to the Rhineland. The Christian ladies Margaretha and Christine Ebner, were his steadfast friends, sympathizing with him, and cheering him in his laborious work. One of these spoke of him as "the holiest of God's children now living upon this earth," and said that "the spirit of God breathed through him, as sweet music through a lute." This was said before the great change he experienced, which has been called his "conversion."

Tauler's early life had been a tranquil one, without any record of "severe mental struggles with sin, and doubt, and temptation, ending in the victory of the grace of God over the human soul." But a great crisis now awaited him. In the midst of his popularity and prosperity, about the year 1340, it is said that "the great layman" Nicolas of Basle, was warned three times in his sleep that he should go to Strasburg and hear the far famed preacher. He came and heard Tauler five times. He saw that he was "a loving good-hearted man, of good understanding in the Scriptures, but dark as to the light of Grace." He then introduced himself to Tauler, told him he had come thirty leagues to hear him, and now wished to receive the communion at his hand. Tauler, perhaps flattered by such a request, willingly became his confessor. After twelve weeks Nicolas begged him to preach a sermon "Showing how a man may attain to the highest point it is given us to reach in this life."

Tauler answered, "Ah! dear son, what dost thou ask for?" "How shall I tell thee of such high things? For I ween thou wouldst understand but little thereof." Nicolas said—"Ah! dear master, even though I should understand little or nothing thereof, yet I cannot but thirst after it. Multitudes flock to hear you; if there were one among them all who could understand you, your labor were well bestowed."

Tauler consented, and announced when he would preach the sermon. Many people came,

and the preacher in twenty-four articles gave the rules of a holy life. Nicolas went to his lodging and wrote from memory the whole sermon, word for word, and took it to Tauler. The latter was astonished by this proof of the superiority of the man whom he had taken to be a simple, ignorant peasant. Nicolas informed him he had not come hither for the good he expected to get out of his preaching, but in order "with God's help to give him some good counsel." He then dealt most faithfully with the sermon, and probed as with a keen lance the preacher's own life. "You are a great clerk," he said, "and have taught us a good lesson in this sermon; but you yourself do not live according to it." For himself, he said, "man's words have in many ways hindered me more than they have helped me. And for this reason, it often happened that when I came away from the sermon, I bought certain false notions away with me, which I hardly got rid of in a long while, with great toil; but if the highest Teacher of all truth shall come to a man, he must be empty and quit of all the things of time. When the same Master cometh to me, he teaches me more in one hour than you, or all the doctors from Adam to the judgment day, will ever do."

The conversations which followed are among the most remarkable on record. The unsparing faithfulness of Nicolas as he laid bare the hidden faults of Tauler before his eyes, and the humility and tenderness with which the latter was brought to submit himself to the treatment and counsel of his true friend, show the grandeur of the two men, and the purity and loftiness of a friendship which could bear such scrutiny and truthfulness.

Tauler besought Nicolas to tell him how he had attained to such a life. Nicolas replied that all the wondrous dealings of God with him a poor sinner, for the last twelve years, would be more than the largest book his hearer possessed would hold. The first thing that helped him was "a sincere and utterly self-surrendering humility." In such a state, he said, "God will not fail to give a man such exercises, by temptations and other trials, as He perceives to be profitable, and such as he is able to bear, if he is only willing."

In the beginning he had read German books about the lives of saints, and he began to exercise himself in the life of the saints, with such severities that he grew sick and was brought to death's door. In his sleep a voice reproved him saying, "Thou foolish man, if thou art bent on killing thyself before time, thou wilt have to bear a heavy punishment; but if thou dost suffer God to exercise thee, He could exercise thee better than thou can by thyself, or with the devil's counsel." At the mention of the devil he awoke in a fright, rose up, and walked to a wood, thinking he had indeed begun those self-imposed exercises without counsel. There he sought an old hermit and told him all that had hap-

pened to him. The hermit asked—"By whose counsel hast thou done these things?" He answered—"Of my own will." "Then know," said the hermit, "that it has been the devil's counsel. Thou must not obey him any more as long as thou livest, but utterly give thyself up to God." Thereupon Nicolas ceased from these exercises, and yielded himself and his doings altogether to God.

He did not have the Scriptures, as he was a layman, and the common people did not have the Bible then. He was, however, a quick learner by natural intelligence, and at one time the suggestion came into his mind that by earnest mental effort he might attain to some comprehension of Divine things. But he marked straightway that it was the devil's counsel, and put it from him. After that in his matins (his three o'clock morning devotions) he entreated, "O eternal and merciful God, that it were thy will to give me to discover something that should be above our sensual reasons!" Then he was affrighted that he had presumed to ask so great a favor. Abased with a sense of his unthankfulness and unworthiness, he confessed his sins, and plead for forgiveness. Such was his feeling of vileness and guilt that he threw off his garments and scourged himself until the blood ran down his shoulders. As the words of penitence remained on his heart and his lips till break of day, God had mercy on him so that his mind was filled with a clear understanding. "In that hour," said he, "I was deprived of my natural reason, and saw a supernatural mighty wonder and sign, and received more truth and more illumination in my understanding than all the teachers could ever teach me."

He applied the truth to Tauler so closely; showing him that he was trusting to his learning, and depending on his knowledge of the letter, and that he was seeking his own and not the glory of God; that he was still selfish and a Pharisee, that Tauler felt troubled and angry. This was used as a proof that he had not attained to the perfect life he had been preaching. Tauler was convicted and softened, and acknowledged himself a sinner, and resolved to live a better life, or die for it. He besought Nicolas to become his teacher. Nicolas disclaimed any power of himself to instruct or help any one, only as he should be enabled by the Holy Spirit. As an instance of such power conferred on mortals, he referred to Catharine of Alexandria, who at fourteen years of age was enabled to prevail over fifty of the great masters so that they went willingly to martyrdom. "The same spirit may be speaking to you now," said he to Tauler, "through me a poor sinner and unworthy man." Beginning at the primary lesson he set Tauler an alphabet of rules to learn in five weeks. He allowed him to be his own schoolmaster, and to chastise himself when he felt that he was not perfect in any one of those letters, and thought himself unable to learn it. The substance of this golden alphabet is embodied in the following lines.

(To be concluded.)

Oh, how many precious moments are wasted in softness and self-indulgence, in frivolous pursuits, in idle conversation, in vague and useless revelry, which, if rightly improved, might tell upon the world's destiny and the Redeemer's glory.—Clarke.

For "The Friend."

Our Floating Home.

How shall we at light expense enjoy the much-desired repose from business duties and the tension of American life, with the change of air and scene, which are more clearly perceived from year to year in this great bustling land of ours to be not the mere pleasure of summer so much as the annual tonic reaching farther and deeper and more wholesomely into our lives than medicine? How shall we combine with these—the gentle rest and pleasant change, and life in the open air,—the charm of social converse and congenial unflagging companionship? Such were the questions which presented themselves last winter to a city family, looking forward to the heat and exhaustion of summer; and remembering an account of a pleasant journey made two years before by a party of artists, over the Hudson and the Erie Canal, they concluded to make inquiry into the chance of securing for themselves a canal boat for an excursion up the Delaware and Lehigh rivers to Manch Chunk, and the conditions of necessity and convenience that would attach to it. A visit was accordingly made to the "Michael Uhler," a canal boat then frozen in at Bristol, Pa., superficial measurements made, as no access could be had to the interior, and the refusal had of her owner for her for some time between 6th mo. 15th and a month later.

The terms for the "Michael Uhler" were to be \$6 per day for boat, mules and men, these finding themselves, and the towage from Vine St. wharf to Bristol, if required, was to be \$3 each way. After due reflection this was required, and a party of twenty-five, ranging, except one younger child, from 15 to 28, with three of maturer years to carry in larger part the burden of prudence and responsibility for all, assembled in twos and threes at Uhler's wharf, between 9 and 10 A. M., 6th mo. 27th, 1881. Gathering had been made at various houses of sundry household furniture, implements and conveniences, with store of provisions of various kinds purchased, and a new oil stove of largest capacity, with head light oil, seemed to fill all anticipations of the light-hearted maidens who had banished by general consent all "domestic help," and asked for no better than to do the work themselves.* Three others boarded the "Michael Uhler" on her arrival at Bristol, bringing up the number of her passengers to twenty-eight; among whom were counted eight who are now or formerly were teachers, with whom sooner or later in the trip were associated three medical students. That evening and night were tests of harmony, patience and good nature, fairly met by all observed by the writer. The adjustments of the home-made hammocks and curtains between the apartments, &c., were new and untried; it was late before all practicable arrangements had been made for the night, and then came up a gentle rain, from which dropping ensued here and there from a deck assuredly not water-tight. Some crowding there was, but great good nature prevailed, and it is not known that any sickness resulted from the exposure.

Soon we moved calmly on towards Morrisville and the Delaware, which was not in sight after leaving Bristol, at a pace of 3 miles to

* A mistake—it would have been to the general relief to have with us a "domestic."

31 per hour; and here was our first surprise. With many of us, accustomed to the railroad near by and the general face of the country, there had been an anticipation that this portion of the route would be dull and monotonous, but it proved far otherwise, the gentle beauty of a populous agricultural district looked in upon us through the ever varying framework of graceful foliage which had grown to full stature along the canal, and seen over the glassy water, mirroring the heaven, own clouds and azure, it presented to us constantly renewed attraction. Farmhouses and bridges contributed from time to time to the picturesqueness of these views, and it was very noticeable that the interest felt in these quietly peaceful scenes had not been paled for our return by the majesty and greatness of mountain scenery. At Morrisville the boat turned northward along the Delaware, and for miles the view embraced a more extended prospect,—the river with the canal, and the adjacent scenery, became more rolling and hilly as we approached Easton. To return,—the night of the 27th was spent above Yardleyville, at which point a young friend who had visited us during the day joined us for the trip. Throughout the excursion our captain, Jacob Smith, exhibited a commendable concern always to select our halting places for the night at secluded points, and especially at a distance from centres of rough population; and the driver, "Alec" [Elkanah] Kiesel and himself, proved alike courteous, attentive and careful in their language.

Third-day, the 28th. With a bright pleasant morning we moved forward about 4.30, we passed New Hope at about 8 to 9,—causing there a half hour and receiving a call from a group of friends living near the town, who seemed much interested in our dwelling, our arrangements and our prospects. At Ulsterstown we found Michael Uhler, owner of the vessel, living in a handsome residence, with pleasant grounds, &c., hard by the canal; his fleet of boats is large, and his monthly dues to the canal are said to reach \$5000. In the dusk we passed "the Narrows," a bit of magnificent scenery on the Delaware, whose very name had been unknown to us, and to which we agreed to devote some hours of daylight on the return. Usually on the way up, our boat kept on till 9 or 10 P. M., starting again in the very early morning; on the return, we stopped at different points early in the evening, and allowed ourselves two or three pleasant hours of twilight on the adjacent green sward.

Fourth-day the 29th. At about 9.30 A. M., we rounded the rocks at the mouth of the Lehigh, and entered the Lehigh Canal. From Easton to Bethlehem is a reach of the canal embracing much river scenery of great beauty and variety, with here and there great iron works at intervals, as Glendon, &c., so that natural scenery and some of the most imposing commercial constructions of men combined to give a new and peculiar interest to this lovely section of our route. In the early afternoon we reached Bethlehem, and almost the entire party visited the Bethlehem Steel Works, nearly the largest in the Union, worked on the Bessemer process. Here great reservoirs or basins of melted steel were seen returning to the furnace for the last stage of purification, and their splendid incandescence recoiled to the heat the novices most impatient of it. We were also shown the suc-

cessive rolling of steel rails from the shapeless of red-hot steel to the finished bar or rail, those simultaneous cutting to regulation length by saws at each end, gives forth a brilliant and copious shower of sparks flying like meteors in every direction.

Fifth-day, the 30th. Passed Allentown about sunrise, and before the multitudinous wheels of business life were fairly stirring, we reached Cataqua in the early morning, and found the Crane Iron Works adjacent to the canal. There we visited in force and saw the usual machinery for casting pig iron, a double steam engine, with fly wheel of 30 feet diameter, vividly recalling in its massive proportions and majestic movement the great brilliant steam engine of the Centennial Exhibition. Here also we climbed to the level of the summit of the blast chimney, and besides enjoying a fine view from that height, we saw a method of delivery into the chimney itself of the ore and the ingredients needed to extract the metal from it. The nominal production of these works is 75,000 tons of pig iron per year—the actual, 45,000, with three blast furnaces. As the works originated with the elder Thomas of the neighboring Thomas Iron Works, they embrace one of the oldest furnaces in the country, with appliances of the oldest style, while on the other hand an immense new furnace is in construction now, with the most advanced of modern methods and contrivances.

During this day we passed through the beautiful and picturesque Lehigh Gap, too little known perhaps to justify description, but passing anew to those of us most familiar with it.

As evening drew nigh, the fertile, rolling and often hilly country which lies north of the Lehigh Gap, gave place to wooded mountains fertile and seemingly of no monied value except for the prospect of value in the young trees, whose predecessors have long ago yielded to the axe the accumulated stores of centuries; and by sun-down a secluded bay in the canal was reached just below the iron bridge of the Lehigh Valley R. R., which crosses both river and canal in successive spans. This little bay, a widening to receive the rapid and large feeder of the canal falling into it in a pretty cascade, had on its right the untrodden mountain side covered with foliage and rocky masses with their debris, to the foot, and on its left the width of the canal and tow path, making a beautiful and secluded home or abiding place, three-fourths of a mile below Mauch Chunk, and out of sight from the town, while hemmed in all around by the silent majesty of "the everlasting hills," and this was our delightful home during the three days of our stay, well-chosen, and as it proved, altogether exempt from intrusion.

(To be concluded.)

For "The Friend."

A Worldly Spirit.

Christian professors who are yet in league with the spirit of the world, allow so much of the fullness of their hearts to escape at their lips and to be demonstrated in their lives, that those around them, especially tenderly visited minds, are oftentimes greatly discouraged and stumbled. These, instead of finding that every one who names the name of Christ has departed from iniquity and that they are able and willing to lend a helping hand to those just commencing the journey to Zion, find, on the contrary, with a few ex-

ceptions, that such have either never entered the straight gate and the narrow way, or else, like "Pliable" in Pilgrim's Progress, they have been so warped aside as to take up with a rest short of the true rest and which is not of the Lord's preparing. In effect

—"Drifting with the current, living to themselves alone."

These awakened ones see so much of a worldly spirit among such professors of the religion of Jesus, that they are almost persuaded to give up all they have felt and seen to be required of them as void of reality or but an empty name. If, say they, one can glide along in a worldly-wise religion that involves no sacrifice of self, no meekness and lowliness of heart, no subjugation of the will, no taking Christ's yoke upon us, no crucifixion unto death of the natural man, no mortifying cross, no thoroughly cleansing baptism; in short that a way has been found to reconcile the commands of God and the approbation of the world, the amusements of time with the interests of eternity, the expectation of every thing hereafter while giving up nothing here; then what is the use of a life of self-denial or of swimming against the current of the world and its spirit? If such see or hear but little more from many professors of the name of Christ, than what shall we eat or drink; where-withal shall we be clothed; what is the state of stocks and trade; is there any thing new in business circles; or at what fashionable resort is there the most room for display, and the most pleasure to be found? how are they to reconcile it with the demands of a crucified yet risen and glorified Lord Jesus, that the government of ourselves must be wholly upon his shoulders, and that nothing less than the heart and affections will be accepted as a living sacrifice and whole burnt-offering upon his altar!

While it is not only allowable but our duty, to provide for our temporal needs—"provide things honest in the sight of all men"—at the same time these must be kept subordinate to the great business. The cares as well as the riches and pleasures of this life are, by our blessed Lawgiver, compared to thorns; which are not only wholly fruitless, but they choke, and tear, and wound. The love of them manifests a worldly spirit. They are, when immoderately pursued, inconsistent with a work of grace, and destructive to a growth in it. As no man can serve two masters, and as there will never be a shorter or smoother pathway to heaven than that which was opened by the Saviour to Nicodemus, John iii. 3, an indulgence in them will proportionally retard and abate the light and comfort of our souls. It will prevent the great truths of redeeming love from being duly perceived, much less appreciated. The eye-sight of spiritual discovery becoming more and more dimmed as respects the giving way to a worldly spirit, individuals, perhaps, insensibly yet increasingly become stumbling blocks, instead of way-marks to others.

A form of godliness without the power (2 Tim. iii. 5), we apprehend is very prevalent in the present day. When this is accompanied with an amiable benevolent disposition, with warm natural affections and engaging manners, it may, without close self-inspection and watchfulness unto prayer, deceive alike the influencer and the influenced. It has been suggestively said, that "we are called to a much more holy state than is generally con-

sidered by high professors a safe one." When secret prayer is neglected; when the life and power of Christ in the inner man is overlooked; when knowledge in the head is more cultivated than grace in the heart; when we are ignorant of that new birth without which no man can see God; we cannot be other, notwithstanding all our profession and reputation among men, than as sounding brass and a tinkling cymbal in the sight of an omniscient, infallible Judge. How responsible such mere professors—"having the form of godliness without the power"—become for that talent of influence so steadily operating and so calculated to deceive others! How vigilant should these and all be to have their treasure laid up in heaven; to seek first the kingdom of God and his righteousness; and then would their hearts, their conversation, their attractiveness, be there and thereunto also. But is it not painfully manifest, that too much out of the abundance of an unrenewed heart and a worldly spirit the mouth speaketh and the tongue uttereth; while the fruit indicates the tree. Too many speak as though their tongues were their own; and as though no account would have to be rendered to Him who "created the fruit of the lips." How many, moreover, seem to forget that life is most uncertain; that a judgment awaits where errors are irrevocable; and that eternity is never ending.

The gifted Hannah More in an "Allegory" entitled "The Pilgrims," vividly portrays what a fast hold the things of time and sense, in other words, the worldly spirit, have gotten of the beguiled citizens of earth; and no less how it strikes a stranger to see the general infatuation that prevails! She says: "I observed that these pilgrims, instead of being upon the watch, lest they should be ordered off unprepared; instead of laying up any provisions, or even making memorandums of what they would be likely to want at the end of their journey, spent most of their time in crowds, either in the way of traffic or diversion. At first, when I saw them so much engaged in conversing with each other, I thought it a good sign, and listened attentively to their talk, not doubting but the chief turn of it would be about the climate, or treasures, or society, they should probably meet with in the far country. I supposed they might be also discussing about the best and safest road to it, and that each was availing himself of the knowledge of his neighbor, on a subject of equal importance to all. I listened to every party, but in scarcely any did I hear one word about the land to which they were bound, though it was their home, the place where their whole interest, expectation and inheritance lay; to which also great part of their friends were gone before, and whither they were sure all the rest would follow. Instead of this, their whole talk was about the business, or the pleasures, or the fashions of the strange but bewitching country which they were merely passing through, and in which they had not one foot of land which they were sure of calling their own for the next quarter of an hour. What little estate they had was *personal*, and not real, and that was a mortgaged, life-hold tenement of clay, not properly their own, but only lent them on a short uncertain lease, of which three-score years and ten was considered as the longest period, and very few indeed lived in it to the end of the term; for this was

always at the *will of the lord*, part of whose prerogative it was, that he could take away the lease at pleasure, knock down the stoutest tenant at a single blow, and turn out the poor shivering, helpless inhabitant naked, to that far country for which he had made no provision."

For "The Friend."

It is at all times encouraging to find efforts for the amelioration of the condition of the oppressed in any situation in life are appreciated by those for whose benefit they are designed. Finding among the papers and letters of John Pemberton, that have been copied for preservation, the following statement by the colored people of London, it was thought it would be interesting to the readers of "The Friend."

Extract from a letter of Daniel Mildred to John Pemberton, dated London, 10th mo. 28th, 1785.

A number of blacks, eight or ten, came to our last Meeting for Sufferings, and three Friends were deputed to go down to them, to whom they gave a paper testifying their grateful acknowledgments for the kindness and diligence of the Society on their behalf. They said they were deputed to wait on the Society in behalf of the whole.

"To the truly worthy society of gentlemen called Friends:

"Gentlemen,—By reading your book entitled *Caution to Great Britain and her Colonies*, concerning the calamitous state of the enslaved negroes: We, the poor oppressed and much degraded Africans, who are here met, desire to approach you with this address of thanks, with our inmost love and warmest acknowledgment, and with the deepest sense of your benevolence, unwearied labor, kind interposition and laudable attempts which, under God, you have made towards breaking the yoke of slavery, and to administer a little comfort and ease to thousands and tens of thousands of very grievously afflicted and too heavily burdened negroes.

"Gentlemen, could you by perseverance at last be enabled, upler God, to lighten in any degree the heavy burden of the afflicted, no doubt it will in some measure be the possible means of saving the souls of many of the oppressors; and if so, sure we are, that the God whose eyes are ever upon all his creatures, and always rewards every true act of virtue and regards the prayers of the oppressed, will give you and yours those blessings which are not in the power of us mortals to express or conceive, which we as a part of those captivated, oppressed and afflicted people most devoutly wish and pray. Presented by Gustavus Vassa, and seven others, the 21st of Oct. 1785."

Gustavus Vassa was a native of "that part of Africa known by the name of Guinea, extending along the coast about 3400 miles from Senegal to Angola, and includes a variety of kingdoms," was born in 1745, consequently at the time of the presentation of the above address was about 40 years of age. He, when about 11 years old, with a young sister, were stolen from his father's family, who was a man of rank, and placed with many others of his poor country people on shipboard, but under deck "in a loathsome horrible place, in which situation he says he wished for death, and sometimes refused to eat, for which we were beaten." After enduring many hard-

ships they arrived at Barbadoes; was afterwards sent to America, purchased by Captain Pascall, and sent on board his ship, called the *Industrious Bee*; it was on this ship he received the name of *Gnastarus Vassa*. He says in his account of his life, "Having often seen my master and a lad named Richard Baker, who was very kind to me, reading in books, I had a desire to do so, that I might find out how all things had a beginning. For that purpose I often took a book, talked to it, and then placed it to my ear to hear what it would say; but when I found it remained silent I was much concerned." He afterwards obtained a knowledge of reading; by his own industry and faithfulness acquired the means to purchase his freedom, and made several voyages as a sailor. "It is stated by Gregorie, in his inquiry into the intellectual and moral faculties of the negroes, that after thirty years of a wandering and stormy life, Vassa established himself in London, married, published his memoirs, which have several times been reprinted; in 1789, he presented a petition to Parliament for the suppression of the slave trade." He himself says, "Having been early taught to look for the hand of God in minute circumstances, they have been of consequence to me; and aiming at simple truth in relating the incidents of my life, I hope some of my readers will gain instruction from them."

The foregoing account of G. V. is extracted principally from a volume entitled, "Colored Americans," where a fuller account may be found. W. P. T.

DIVINE ORDER.

'Tis first the true, and then the beautiful,
Not first the beautiful, and then the true;
First the wild moor, with rock and reed and pool,
Then the gay garden, rich in scent and hue.

'Tis first the good, and then the beautiful,
Not first the beautiful and then the good;
First the rough seed, sown in the rougher soil,
Then the flower-blossom, or the branching wood.

Not first the glad, and then the sorrowful,
But first the sorrowful, and then the glad;
Tears for a day—for earth of tears is full—
Then we forget that we were ever sad.

Not first the bright, and after that the dark,
But first the dark, and after that the bright;
First the thick cloud, and then the rainbow's arc,
First the dark grave, then resurrection light.

'Tis first the night—stern night of storm and war,
Long nights of heavy clouds and veiled skies—
Then the far sparkle of the morning star
That bids the saints awake, and dawn arise,

—Bonar.

HELPING PAPA AND MAMMA.

Planting the corn and potatoes,
Helping to scatter the seeds;
Feeding the hens and the chickens,
Freeing the garden from weeds;
Driving the cows to the pasture,
Feeding the horse in the stall;
We little children are busy;
Sure there is work for us all,
Helping papa.

Spreading the hay in the sunshine,
Raking it up when it's dry;
Picking the apples and peaches,
Down in the orchard hard by;
Picking the grapes in the vineyard,
Gathering nuts in the Fall,
We little children are busy;
Yes, there is work for us all,
Helping papa.

Sweeping, and washing the dishes,
Bringing the wood from the shed;
Ironing, sewing and knitting,
Helping to make up the bed;
Taking good care of the baby,
Watching her lest she should fall;
We little children are busy;
Oh, there is work for us all,
Helping mamma.

Work makes us cheerful and happy,
Makes us both active and strong;
Play we enjoy all the better
When we have labored all long.
Gladly we help our kind parents,
Quickly we come at their call;
Children should love to be busy;
There is much work for us all,
Helping papa and mamma.

From the "National Baptist."

AN ALLEGORY.

One lovely autumn day,
I slowly wandered through a garden fair,
The beds were gay with many bright-hued flowers,
And birds were warbling in the shady bowers
Tornad by the rising trees,
While butterflies and bees,
And myriad other winged things
Made the soft air
Hum with the music of their wings.

I gazed around
Entranced with all this beauty, when my eye
Fell on a vine that climbed a trellis high.
Its graceful symmetry
And green, luxuriant foliage thrilled my sense
Of harmony in nature, and methought,
"It now is vintage time; ere I go hence,
I'll taste the luscious fruit." Quick, then, I sought
Beneath the leaves to find the clusters rare,
I knew must hide beneath their grateful shade,
But not a single one was there!

I stood amazed.
"What meaneth this?" I cried. "O lovely vine,
Why on your branches seek I fruit, and find
Not e'en a single grape? Hast thou no root
In this fair soil, and reach strong thy tendrils twine,
And thy green leaves wave wanton in the wind?
Oh, say, hast thou done right,
In making such requite
To him who placed thee here, surrounded thee
With all this beauty, bade thee grow
And blossom and bear fruit?"

Then, methought,
A shudder ran through all the vine,
Low drooped its leaves upon their stems,
Prone on the ground its branches fell,
And trailed themselves in dust. While from their
midst
Came ever and anon a mournful wail,
That to my strained and listening ear
At length took form in words.

"Too late, too late,
My fruiting-time is past!
O cruel, cruel fate,
That I must hear, at last,
The awful sound:
'Cut ye it down; why cumberest it the ground?'
Oh, why—but yet the fault is mine,
For all this fair summer have I spent my strength
In adding leaf to leaf, to beautify
Myself; and putting forth
New tendrils, that might twine
On high, and lift above the earth,
With all its low-born, grovelling things,
My haughty head. O foolish, foolish pride!
Alas! it is my pride has brought me low.
Henceforth, there's nought for me but shame and woe."

Then ceased the voice. My dream was past,
And I awoke.
But to my soul it spoke
In warning tones: "Heed thou, that at the last,
The summer ended and the harvest past,
It be *not* thine to hear the awful sound,
'Cut ye it down; why cumberest it the ground?'"

We are surrounded by an unseen world of spiritual reality, which is opened to us *only as we grow into it.*

For "The Friend."

William Penn's Remains.

The following letter from the Trustees of burial ground of Friends, known as Jordan's, in the County of Buckinghamshire, England, to George L. Harrison, giving their sons for declining to permit William Penn's remains to be removed to Philadelphia, is an interesting one to members of our religious society, and especially so to those who reside in Philadelphia. The grounds of refusal are quite sufficient; in fact, the proposition was the first savored somewhat of pre-emption, as the descendants of Penn are numerous and most of them living in England. France, would naturally demand at the transfer of their ancestor's ashes to a foreign land. To George L. Harrison, Commissioner of the State of Pennsylvania: The trustees of Jordan's Meeting House and burial ground received the applications made on behalf of the Governor and Legislature of Pennsylvania for permission to remove the remains of William Penn, supposing that they yet stood from their resting place to the city of Philadelphia. The trustees of the said burial ground have carefully considered the application, not only from their own standpoint as members of the Society of Friends, but in a passionate and cosmopolitan spirit, and they have arrived at the conclusion that it is their duty to refuse it. They respectfully submit the following considerations which appear to them to justify the course they are determined to adopt:

"The quiet and retired spot in which the remains of William Penn at present rest were selected by him during the vigor of his life as a burial place of himself and his family. He here surrounded by his two wives and five children, and many of his most intimate friends, the trustees believe that the choice thus made was altogether in accordance with the temple of his mortifications life. They believe, also, that the removal of his remains to transatlantic home, amid the pomp and circumstance of a State ceremonial, accompanied all probability by military honors and parade, would be utterly repugnant to his own character and sentiments. The Society of Friends, to whom the burial ground Jordan's belongs, and for whom the trustees are now called upon to act, have always objected to the use of elaborate monumental monuments.

"For more than a century a rough plan of a graveyard was the only available clue to a spot where the remains of William Penn and his family were laid. Guided by this, about twenty years ago small headstones, bearing the names of the interred and the date of burial, were placed over the existing mounds, but it is more than doubtful whether they indicate in each case the exact spot of interment. It need hardly be said that the memory of William Penn is honored and revered among the Society of Friends in England as sincerely as in America, and the trustees cannot admit that America possesses a priority of claim to the custody of his remains.

"It is true that he became the successful ruler of the State of Pennsylvania, and at the great sagacity and unswerving Christian principle which guided his transactions as a colonist and Governor have gained for him the respect and admiration of the civilized world; but William Penn was born and died

in England. In England his religious character was mainly formed. In England he was engaged for many years as a minister of the Gospel, and became conspicuous among the founders of a society the influence of which has been largely exercised for good, both in this country and America, and lastly, it was here that he dared to suffer persecution for his religious profession, and took his part manfully in laying the foundation of that system of religious liberty which we now enjoy.

"The trustees are desirous of fulfilling in all respects the wishes of the Society with whose interests they are intrusted, but with this reservation they consider that they are the sole custodians of Jordan's Burial Ground. They have received communications from many influential members of the Society of Friends, and also from most of the lineal descendants of William Penn on both sides of the Atlantic, earnestly desiring that the proposal made by the Legislature of Pennsylvania may not be acceded to, and they believe that they are supported in the decision that they have arrived at by the opinion of a very large proportion of those who have a right to be consulted in the matter.

"The trustees think that in carrying out the project one link in the chain which unites the two countries would be broken. Their desire is that the bond may be strengthened, and that the only rivalry existing between them may be in the promotion of those things which tend to peace and amity and the extension of the Redeemer's Kingdom. It is, therefore, from no feeling of discourtesy toward those who initiated the movement, but from a strong conviction of the soundness of the objections herein stated that they feel themselves compelled to refuse the application. Signed on behalf of the committee appointed by the Monthly Meeting, and of the trustees of Jordan's estate, by

RICHARD LITTLEBOY, Newport Pagnell.

THEODORE HARRIS, Leighton Buzzard.

HENRY BROWN, Luton.

JOHN E. LITTLEBOY, Watford.

11th of the 7th month, 1881.

Symphony of England with America.

[The English correspondent of the *National Baptist* thus touchingly refers to the warm interest in our welfare felt by our brethren across the Atlantic. May the Lord hasten the day when from the rising of the sun to the going down of the same, it can be said with sincere acceptance of its truth, "All we are brethren."]

Had there been a doubt as to the oneness of the two branches of the Anglo-Saxon family, that doubt would have been entirely dissipated and entirely destroyed by the manner in which all classes everywhere in this country received the announcement of the desperately wicked attack on the life of your President, and the anxiety with which inquiries are made respecting the state of your wounded chief. President Garfield is an object of universal concern. I remember when, on more than one occasion, our Queen was shot at. Even then the people were not more deeply touched than they are by the narrow escape, if it should turn out to be an escape, of President Garfield from assassination. We share your sorrow and are not less solicitous than you. The telegrams are read with eager interest. Favorable bulletins from physicians

and surgeons in attendance are read with brightening countenances, while doubtful news cast a gloom on all readers. England and America are no longer twain, but one people, with common interests, united, not only by the cable which flashes messages thither and hither, but also, and still more, by the stronger bands of brotherly love. The United Kingdom of Great Britain and Ireland on this side of the Atlantic, joins the great Republic, west of the Atlantic, in the earnest and, I trust, "effectual prayer" that the Lord would preserve the life of President Garfield, restore him to strength, and enable him so to act during his presidential term that the Republic shall honor him as the equal in patriotism and service of George Washington and Abraham Lincoln.

For "The Friend."

Religious Items, &c.

The Methodist Bodies of the World.

1. Methodist Episcopal Church, . . .	1,743,000
2. Methodist Episcopal Church, South, . . .	847,703
3. Wesleyan Methodist Church, . . .	528,382
4. African Methodist Episcopal Church, . . .	215,000
5. Primitive Methodist Church, . . .	138,913
6. African Methodist Episcopal Zion Church, . . .	191,000
7. United Brethren in Christ, . . .	157,800
8. Methodist Church of Canada, . . .	122,955
9. Methodist Protestant Church, . . .	113,400
10. Colored Methodist Episcopal Church, . . .	112,300
11. Evangelical Association, . . .	112,200
12. United Free Methodists, . . .	79,477
13. Australasian Wesleyan Methodists, . . .	69,297
14. Bible Christians, . . .	38,405
15. New Connection Methodists, . . .	30,853
16. Methodist Episcopal Church of Canada, . . .	28,070
17. American Wesleyan Connection, . . .	25,000
18. Free Methodist Church, . . .	12,600
19. Congregational Methodist Church, . . .	10,000
20. Wesleyan Reform Union, . . .	7,728
21. African Union Methodist Protestant, . . .	2,500
22. Independent Methodist Churches, . . .	2,500
23. British Methodist Episcopal Church, . . .	2,100
24. Union American Meth. Epis. Church, . . .	2,000
25. United Free Gospel Churches, . . .	2,000

4,650,183

In one hundred years the Methodists have increased from about 55,000 members in 1780, to 4,630,780.—*Richmond Chris. Advocate.*

In England and Wales there are 170 denominations, with 45,000 places of worship, and upward of 14,000,000 sittings. There are 36,000 stated ministers, of whom 23,000 are clergy in the Church of England. The communicants number about 3,000,000, and the average First-day attendance at church is 10,000,000.

The Catholic Bishop of Warsaw is making strenuous efforts to induce his people to take an interest in the poor Jews, who are now being so persecuted in southern Russia. He acknowledges that the Jews, like other people, have their sins, but declares that the punishment of them belongs to God and not to man, and pleads with his people not to usurp divine prerogatives and offend deity. He calls the attention of his flock to the fact that in the past the Church took the Jews under its protection, though they were unfaithful to the Church, and that Popes took measures against their aggressors. These statements do not altogether accord with history, for many of the past persecutions of the Jewish race occurred in the most Catholic countries. But this kindness is certainly in place while the southern Russians are so barbarous toward the poor Jews, and the latter appreciate it, for after the issue of this pastoral letter the representatives of the Jewish com-

munity waited on the apostolic delegate and expressed to him their gratitude for his interest and intervention on their behalf.—*Ch. Advocate.*

Not satisfied with the Nihilistic agitations, the Russian peasants are commencing religious disputations. The Russians received their Christianity from the Greeks, who have a genius for hair-splitting in these matters, and thus the various Russian sects display a great inclination for dogmatic distinctions. In a certain district not less than 1,500 lately left the National Church in one body, and went over to a sect having no priests. This is contrary to law, but when the disaffection carries off so large a body, the Government can do little else than close its eyes to the performance. Some few of the local governments have not the wisdom to do this, and in their efforts to retain their people in the State Church against their will, stir up a species of rebellion that is more difficult to meet than political discontent. When these conflicts occur the peasants turn out in large masses to listen to disputations from the opposing teachers, and all else is forgotten in this strife. This is now increasing greatly in southern Russia, and bids fair to make trouble for the State, especially as the National priests are meeting it in a harsh way, and are thus far beaten in the strife.—*Chr. Adv.*

Scriptures in Asia.—An agent of the American Bible Society says: "At Teheran I had the pleasure of meeting a British military officer who has spent twenty years in the India service, and is familiar with affairs in the Punjab district. He has recently been traveling in Northeastern Persia, visiting Meshed and penetrating to the Afghan and Turkistan borders. There he found copies of the Scriptures in Persian and Tikki-Turkoman. There a man had called upon him who represented himself as a Mussulman in name, but really a Jew, who like his brethren had been compelled to profess Mohammedanism, or suffer death or banishment. He said that, through the colporteurs of the American priests in Teheran (the Presbyterian missionaries), a New Testament had found its way into his hands; that his eyes had been opened, and he had come to believe in Christianity as the only true religion. He said that he was selling the Scriptures on his own account; that he had bought up a number from the colporteurs sent from Teheran, and was selling them at an advance. This is certainly very interesting and encouraging, and it comes from an unlooked-for quarter."—*S. S. Times.*

For "The Friend."

Natural History, Science, &c.

Travelling Stones.—A correspondent sends us the following explanation of this phenomenon. The movement appears to take place only where the shore or shores have a gradual slope, with shallow water for some distance out, and when the surface has continued frozen all across for some weeks. The stones or boulders are found in the shallow water, or on the nearly level shore. The movement is always away from the middle of the pond or lake, as shown by the mud or soil being pushed before them in that direction; also by the grooves they leave behind. The intense cold, at zero or below, for days together, causes the ice to contract, and being anchored at the shores, it must give way between, and the

water running in and freezing, would close the cracks so formed. As the season advances and the sun has more effect, the ice expands in the day time, causing a motion shorewards, and contracts during the night, renewing the cracking and freezing. Any loose stones or rocks projecting above the soil, so as to be frozen to the ice, if not too heavy, would move with it. The alternate action described above, might move them a considerable distance during the season, and leave them there when the ice melted. If the nature of the soil was suitable, the marks would remain for some time.

It will be noticed the "travelling" only occurs after a continuance of steady cold weather, allowing the ice to become thick and solid enough to withstand the side pressure. But when the ice is thin enough to yield, or where the nature of the shore prevents the movement of the ice there, changes of temperature, &c., produce a different effect. The expansion of the ice causes it to bulge and crack, and the filling in with new ice prevents the surface becoming level again, which, combined with the cracking and filling produced by the periods of contraction, eventually form ridges, which cause much trouble to travellers in the far North while crossing the frozen rivers and lakes.

Leeches.—In 1841 H. Witte established a small leech farm in Kent Avenue, Williamsburg, L. I. In the course of time this small establishment was abandoned, and one of thirteen acres was established near Newtown, L. I. The breeding ponds consist of oblong squares of one and a half acres each. The bottoms of these ponds are of clay, the margins of peat. In June the leeches begin forming their cocoons on the peat margins of the ponds.

The greatest enemies to the young leeches are musk-rats, water-rats, and water-shrews, who dig the cocoons out of the soft peat breeding margins. Next to rats and shrews is over-heating of the peat or the water of the pond. In fact, nothing is so fatal to leeches as a too high temperature. H. Witte says he has had leeches frozen in solid ice, but by slowly dissolving the ice and gradually increasing the temperature of the water the leeches sustained no injury. The depth of the water in the ponds during the summer is three feet; in winter time the depth of the water is increased to avoid freezing.

The leeches are fed every six months on fresh blood placed in thin linen bags, which are suspended in the water. The leeches, as soon as they smell the blood, assemble from all parts of the pond, and attaching themselves to the outside of the bag, suck the dissolving coagulated blood through the linen. Digestion proceeds very slowly with the leech, during which time the blood remaining undigested in the stomach of the leech is in a fluid state as if just taken in. The excremental deposits are of a grass-green color. The best substance for packing leeches in is the peat of their natural ponds made into a stiff mud. Water containing tannin, tannic acid, lime, salt, or brackish water must be guarded against always; iron is not objectionable, but is an advantage in small quantities.

The demand for leeches in the last few years has somewhat fallen off in the Eastern and Southern States. The Western States and California are now the heaviest buyers. H. Witte's sales alone average a thousand a day.

The number of leeches imported to this country amounts to about thirty thousand yearly.

The custom of stripping and salting leeches to cause them to disgorge after having been applied, has passed away, as many well established cases have occurred of infection diseases having been communicated on the application of the same leech to a second party. A very popular error exists that leech, when applied, takes only the bad blood (whatever that may be) and rejects the good (this is a mistake). With a leech blood is blood, be it the cold blood of a fish or the warm blood of a human being, no matter how diseased that human may be. So long as blood is not tainted or putrid the leech will thrive on it. The proprietor of a large leech-breeding establishment at the foot of the Har mountains, when wishing to feed his leeches was in the habit of hiring poor laborers, at six cents per day, to stand in the water for half an hour nearly up to their thighs till the leeches might obtain a full gorging of human blood. In the marshy lands of Romania the wild leeches are captured by means of men entering the water and allowing the wild leeches to fasten on to their naked bodies. The leech fishers then strip them off after reaching the shore.—*Scientific American.*

The History of Cochineal.—Cochineal (Spanish *coccinilla*, originally the name of the coccin insect, used in dyeing,) is a substance used in dyeing crimson and scarlet, and is employed in the preparation of the colors carmine and lake. It consists of the bodies of insects of the *Coccus cacti*, which feed on plants of the cactus family, particularly on the cochineal plants, nearly allied to the prickly pear.

The cochineal plant is a native of the warm parts of America, and is cultivated for the sake of the valuable insect which feeds on it. This cultivation was practised by the Mexicans long before the country was known to Europeans. It is now carried on also in part of the West Indies and Peru, and in the Canary Islands, where it forms a very important article of commerce with Europe and the United States. The cochineal insect is very small, a pound of cochineal being estimated to contain not less than 70,000 in a dried state. The male is of a deep red color, and has white wings. The female is wingless, and of a deep brown color, covered with a white powdery fat underneath, convex above. The cultivator procures branches laden with the insect and keeping the branches till the mother insects have laid their eggs, he places the bodies, with the eggs, in little nests formed, some cottony substance upon the cochineal plants, and the young insects, when hatched spread themselves over them.

The gathering of the cochineal is very tedious, and is accomplished by brushing it from branches with some soft brush, such as that of a squirrel. The insects are killed by boiling water, by heating in ovens, or by exposure to the sun. They must be quickly killed, to prevent them from laying the eggs, which diminishes their value. When killed and dried, they may be kept for almost any length of time without injury.

Cochineal is used for dyeing wool and silk scarlet and crimson. The colors are very brilliant, but not durable. They are easily spotted by water and alkalis. The mordant used are alum, cream of tartar, and tin salt.

Use temporal things but desire eternal.

THE FRIEND.

EIGHTH MONTH 13, 1881.

The commencement of a new volume naturally reminds those who conduct this journal, the objects at which it aims, and the ends to be pursued in obtaining them.

The promotion of the kingdom of God in the world is the most noble object that can be before any one, and the more fully we brought into that kingdom ourselves, and it established in our hearts, the more earnest will be our concern that others also may know the government of their lives to be on the shoulders of the blessed Redeemer, that they may acknowledge Him in all their ways—so that the kingdoms of this world may be truth become the kingdoms of our Lord and of his Christ, and the poetic vision realized—

Rivers of gladness water all the earth,
And clothe all climes with beauty;
One song employs all nations; and all cry,
"Worthy the Lamb, for He was slain for us!"
The dwellers in the vales and on the rocks
Shout to each other, and the mountain tops
From distant mountains catch the flying joy;
'Till, nation after nation, through the strain,
Earth rolls the rapturous Hosanna round.

Therefore we gladly welcome those contributions to our pages which call the attention of the reader to the necessity of personal piety; which turn him to the light of Christ's heart, to which all his deeds and thoughts should be submitted, and which reprove the evil; which impress the need of communion with God in the secret of the heart, where that which may be known of Him is manifested, and where a saving acquaintance with Him may be obtained,—as Saviour himself declared, "This is life now to know thee, the only true God, and Jesus Christ whom thou hast sent;" and which in him from being ensnared by the spirit of the world that draws the affections to its worldly pleasures, "The lusts of the flesh, the lusts of the eye, and the pride of life." Such contributions, when they spring from a living concern in the writers, are calculated to stir up the pure mind by way of embracement, and are often blessed by the Lord of all good.

Because we believe the pure, spiritual views of religion advocated by George Fox and the members of our Society, are true, and calculated to promote the present and national happiness of mankind, therefore we never to be found among those who obey injunction of the apostle, to "contentedly rest for the faith once delivered to the saints."

We cannot look with approval on those agencies which many are endeavoring to induce in our manner of holding meetings; worship; and which are manifested by adoption of what are called "revival" methods, and by the inevitable departure from principles of Friends which is sooner or later developed in those who enter on this service. Yet we desire to be preserved from anything like a feeling of personal animosity towards those who are travelling in this way; for we believe they have often been seduced by a desire to promote spiritual circles where it was greatly wanting, thus have been led to enter on labors and methods into which the Lord did not lead

them, and so being deceived themselves have gradually become instruments in leading others astray. It has been said, that there is to be found in Babylon the likeness of everything that is in Zion. How much then are they to be pitied, who have partaken of the wine of Babylon's cup, persuading themselves that it was the wine of the Kingdom of Heaven!

It cannot be expected that any journal which manifests decided convictions on important subjects in which there is a living interest, should escape censure from those whose sentiments are different. It has not therefore been especially discouraging, though a source of regret, to meet with a share of obloquy. Some months ago, one in the station of a minister, in a public Quarterly Meeting, openly denounced "The Friend," warning his hearers against receiving or reading it, and making charges which we believe it would be impossible for him to sustain. We addressed to him a respectful letter, asking for the grounds of his uneasiness; for, as we did not wish him to remain under mistaken impressions, so we were desirous of being instructed ourselves if we had inadvertently gone astray in any particular. To this letter no reply has been received; so that it remains a mere matter of conjecture with us, as to the motives which have impelled this person to go up and down speaking evil of others.

On the other hand, we have been cheered by many evidences both oral and written, that the course of "The Friend" has been satisfactory, and its contents comforting to sincere seekers after the Truth. One of these writing from Kansas says:—"I have been about four years since I commenced reading 'The Friend,' and I have often secretly wished that I could say something that might be of strength and comfort to those who have the care and management of that journal, so that in the midst of all the tide of drifting influences there should be some who might continue to be stayed upon the unchanging and immutable doctrines and principles of the Gospel." He adds that he had been a reader of "some other" journals of Friends for many years, and that "when the wave-tide of change which has made such shatters in the meetings of different localities began to be seen," there was "no voice of warning raised to caution the unwary."

We desire to bear in mind that "The Friend" is designed to be a family paper, which shall contain matter of interest and instruction for those of different ages; so that it may be a useful assistant in the education of the young, and furnish general information of scientific discoveries and other matters which may tend to develop the mental powers and furnish a supply of useful knowledge. It is encouraging to know that its circulation for several years past has been gradually increasing; and from the belief we entertain that its weekly visits are calculated to be useful to the families in which it enters, we would encourage our friends to aid in extending its circulation by commending it to the notice of some of our members who are not on its list of subscribers.

We have received a communication from a concerned Friend, who has been examining the New Revision of the Testament, and laments some of the changes from the old version. He mentions in particular the omission from the prayer taught by our Lord to his

disciples, of the concluding expressions—"For thine is the kingdom, and the power, and the glory, for ever." These words are so true and appropriate, that most persons we believe share in the regret felt by our correspondent. Yet the evidence seems strong, that these words were not in the narrative as written by Matthew, but were subsequently added by some copyist; and therefore ought not to be retained.

Our regret at their loss however is softened by the reflection, that the Scriptures abound in declarations of the truths contained in them. The truths themselves are not stricken out of the Bible doctrines; we are merely compelled to look to other parts of the Scriptures for their enunciation. Nor do we think anyone could be censured for using them, or for making other appropriate additions, to this model prayer, if the petitions contained therein were at the time really raised in their hearts by the Spirit of the Lord, without whose assistance we cannot offer true prayer.

A similar observation may be made as to the omission in the Revised Version of the passage in 1 John v. 7:—"There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost: and these three are one." If we agree with the Revisers, that these words were not in the Epistle as written by John, but were added by some commentator, and therefore ought not to be ascribed to John as their author; it does not follow that they are untrue in themselves. The same apostle declares elsewhere that the Word, which was in the beginning, was God, and that this Word was made flesh and dwelt among us; and our Saviour says, "I and my Father are one."

The doctrines taught in the two passages referred to by our correspondent are very important ones, yet our belief in their truth is not destroyed by the omissions of the New Revision; and would not be, even if we were prepared fully to accept it in place of that formerly in use.

SUMMARY OF EVENTS.

UNITED STATES.—An operation was performed on President Garfield on the morning of the 8th inst., for the relief of another suppurating abscess. The incision previously made was lengthened, and from its lower point a new opening was made into the track of the wound, below the twelfth rib. This, it is thought, will prevent any future complication from the healing of the superficial parts of the wound. The President was partially paralyzed during the operation, and bore it well. He has not been able to walk.

Fifth-day, the 4th instant, was "the hottest day ever known" in many localities of the West and Northwest. Sunstrokes were numerous, and outdoor work was largely suspended. Among the temperatures reported are the following: Sandwich, Illinois, 103 degrees; Fairburg, Illinois, 106; Danville, Illinois, 105; McGregor, Iowa, 105; Michigan City, Indiana, 100; Pontiac, 101; Bloomington, Illinois, 102; La Salle, Illinois, 106; St. Joseph, Missouri, 100; South Haven, Michigan, 95; Chatsworth, Illinois, 106; Racine, Wisconsin, 102.

The Indian chief Spotted Tail was shot dead on Sixth-day, the 5th instant, by Crow Dog, captain of police at the Rosebud Agency, in Nebraska. There had been ill feeling between them for some time.

Forest fires are raging around Bay City, Michigan, and are especially fierce along the Mackinaw division of the Michigan Central Railroad. For a distance of one hundred miles, fences and farm buildings, as well as vast quantities of pine timber, are burning, and trains find it almost impossible to run. Bay City is shrouded in smoke, and its atmosphere is filled with ashes and burned leaves.

The first bale of new South Carolina cotton has been received in Charleston from Edgehill county, six days earlier than the first bale last season.

The horses at Clinton, Iowa, are suffering from an

epitroze, and only half of the street cars are running there.

It returns from seventeen counties of North Carolina show a majority of 21,748 against prohibition, and the other counties are expected to increase the figures to nearly 70,000. The whites divided on the question, while the negroes voted solidly against prohibition.

The San Francisco *Journal of Commerce*, as the result of a extensive survey throughout the State, presents a series of county estimates showing the probable crop of wheat in California to be 27,182,000 cents. Allowing 7,000,000 cents for consumption and seed, it concludes that the State will have 20,182,000 cents, or 33,630,000 bushels for export. Adding to this 30,000,000 bushels as representing the surplus of this year's Oregon crop, and the surplus carried over from last year's crop in the Pacific States, and we have a total of over 63,000,000 bushels of wheat available for export from the Pacific coast.

The catch of fur bearing animals in Alaska has been moderate during the season. Seal killing was being pursued at the Prybyloff Islands with vigor, and the Dora brought down 15,000 skins as part of her cargo. A strike took place during the Sixth month among the Aleuts on the Seal Islands, owing to the Government agent limiting their allowance of sugar. Depriving them of this article, and refused to work, the company's agent utilized the labor of some Omalaska natives to kill the seals. Seeing this step, the Aleuts turned to once more and resumed their usual grove.

The assessment of Boston shows an increase in valuation of property in that city of \$25,000,000 during the last year. The city is estimated to have paid from \$15.20 per \$1000 to \$18.90 for the coming year.

The National Board of Health is advised that yellow fever and small pox both prevail in Vera Cruz, "in a most malignant form."

A rich vein of anthracite coal is reported to have been discovered within five miles of Victoria, British Columbia.

The number of deaths in the city for the week ending 8th mo. 6th was 398, as compared with 446 for the previous week, and 302 for the corresponding week of last year: 174 were adults and 224 minors—75 died of cholera, 5 of diphtheria, 1 of scarlet fever, 22 inflammation of the intestines, and 11 of small pox.

Markets.—U. S. 8 1/4, 112 1/2; 10 1/2; 4 1/2, registered, 102; coupon, 114 1/4; 114; currency 6 1/2, 132.

Petroleum continues inactive and nominal at 73 cts. for refined in barrels, and 107 cts. for in cases.

Cotton is quiet and nominal. Sales of middlings, at 12 cts. for uplands, and 12 1/2 cts. for Gulf.

Flour and Meal.—Flour was firm and in moderate demand. Sales of 1500 barrels, including Minnesota extras, at \$5.87 a \$6.15 for clear, and at \$6.25 a \$6.50 for straight; Pennsylvania extra family at \$5.75 a \$5.87; western do. do. at \$6 a \$6.75, and patents at \$6.75 a \$7.75. Rye flour is steady at \$4.50 a \$5 per barrel.

Grain.—The wheat market is unsettled, and 1 cent higher. Sales of 7000 bushels new red at \$1.17 1/2 a \$1.29, according to quality and location. At the open board 5000 bushels Ninth crop, at \$1.29; 5000 bushels do. at \$1.29; 15,000 bushels do. at \$1.29. Corn is fairly active, but options are irregular. Sales of 14,000 bushels, including yellow, at 60 a 60 1/2 cts.; mixed at 59 1/2 a 60 cts.; steamer at 54 a 55 cts. No. 3 at 51 a 53 cts., and rejected at 47 a 51 cts. Oats are in fair request. Sales of 800 bushels of white, at 41 a 42 cts., and rejected and mixed at 39 a 40 cts.

Hay and Straw Market.—For week ending 8th mo. 6th, 1881.—Loads of hay, 244; loads of straw, 47. Average price during the week—Prime timothy, 95 cts. to \$1.05 per 100 pounds; mixed, 85 to 95 cts. per 100 pounds; straw, 30 to 35 cents per pound.

Best cattle were dull and 1 cent low; 3500 head arrived and sold at the different yards at 43 a 63 cts. per lb., the latter rate for extra.

Sheep were dull and 2 cent lower; 15,000 head arrived and sold at the different yards at 3 a 51 cts., and lambs at 3 a 73 cts. according to condition.

Hogs were quiet; 3000 head sold at the different yards at 81 a 91 cts. per pound.

FOREIGN.—The *Morning Post* says: "A public company, with a capital of £4,000,000, is about to be formed, with the aid of large city financiers, for the purpose of purchasing and cultivating waste lands in Ireland and for other purposes connected with agriculture in Ireland."

An official return gives the number of agrarian outrages committed in Ireland during the Seventh month as 239, including 4 killings at persons, 11 assaults, 20 persons, 10 cattle, 151 intimidations, and 23 cases of injury to property.

John Dillon has been released from Kilmainham jail. It was expected that he will make his appearance at a meeting of the League, then proceeding to London, and resume his seat in the House of Commons, to participate in the final discussion on the Land bill.

In the House of Commons, Forster, Chief Secretary for Ireland, replying to various questions, stated that John Dillon had been released because a report had been received at the other conference would endanger his life. This report, upon investigation, was confirmed by other physicians. Under the circumstances, it was not thought necessary to ask Dillon to sign any condition.

The *Daily News* says: We have reason to believe that the Government will advise the House of Commons to disagree with all the important amendments to the Land bill in the House of Lords, accepting only a few which do not affect the principle of the measure. It is not believed that the House of Lords will stand out against the action of the House of Commons in re-legislating the bill. It is known that the Conservative benches a strong pressure will be brought to bear upon Lord Salisbury, with the object of preventing the opposition from being carried too far. It is desired to make the best possible bargain for the landlords, but it is conceded that, even from their point of view, nothing but the best of their efforts will be the result.

Paris, 8th mo. 31.—The *Saïda* correspondent of the *Temps* confirms the statement that Chief Bou Amia has disintegrated, and says his forces are considerably diminished, and that he does not intend taking the offensive. The inhabitants of Sasa desire French occupation of that place, in order to be released by marauders. The deserters from the Tunisian army who were brought back to Tunis have asked for a pardon, and have promised to serve the Bey faithfully.

A Berlin despatch to the *Daily News* says: The harvest prospects in Schleswig-Holstein have never been better than at this time. The weather has been favorable, and getting quit of their cattle and horses, owing to the scarcity of fodder.

The *Journal de St. Petersburg*, replying to newspaper criticisms accusing Russia of paying too much deference to the susceptibilities of England concerning Central Asia, says: "The Russian Government has no objection in regard for England, has fallen back in Central Asia. She, in this respect, was guided by the same rational motives as those which dictated the judicious policy of Gladstone relative to Afghanistan."

A Vienna despatch says: "The Porte will deliver a note immediately to the Powers, announcing the removal of all ground or cause for misunderstanding with France in regard to Tripoli. The despatch of Turkish troops to Tripoli is defended on the ground of the necessity of securing the safety of the Tripolitans."

RECEIPTS.

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A well qualified woman Friend is wanted to teach in the Boys' school, to enter upon her duties at the opening of the term in the Ninth month.

Application may be made to either of the undersigned,

Richard J. Allen, 119 Arch St.

Edward Maris, 1106 Pine St.

FRIENDS' ASYLUM FOR THE INSANE.
Near Frankford, (Twenty-third Ward,) Philadelphia
Physician and Superintendent—JOHN C. HALL, M.D.
Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

MARRIED. at Friends' Meeting-house, West Chester Chester Co., Pa., 8th mo. 4th, 1881, WILLIAM WEBSTER of Middletown, Delaware Co., Pa., to CATHERINE SCARLETT, of the former place

DIED, at the residence of his son-in-law, Richa Patens, the 11th of 2nd month, 1881, WILLIAM PIERCE, in the eightieth year of his age, a member Springfield Monthly Meeting of Friends, Iowa.

WILLIAM H. PALE, PRINTER.

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JOHN S. STOKES,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend."

Our Floating Home.

(Concluded from page 3.)

Sixth-day, 7th mo. 1st. The entire party flocked up to Mauch Chunk in the early morning, and with the accession of another, a student at the Female Medical College, proceeded through the irregular, picturesque, up, up a sharp, winding ascent to the itchback depot. Here we had an open car ourselves, and the agreement was made to await our pleasure for the return, the round trip of eighteen miles, at a reduced price, to wit 75 cts. apiece. To most of us the locality is entirely new, and the few who had traversed this remarkable and interesting route, and pleasure in repeating the experience, were exalted by that of the new comer. The trip of 664 feet, drawn up by the stationary engine on Mt. Pisgah, is made very quickly, and a sharp ascent, and such are the precautions for safety in a ratchet work traversed by a cogged arm from a truck behind the car, that accident seems almost impossible. The dizzy height so suddenly made the clear, pure, and magnificent wide-spread view, embracing mountain beyond mountain, and through the Lehigh Gap, itself miles away, a far-removed of Schooley's Mountain in N. Jersey, and to be sixty miles distant, and the town nestled and jumbled at our feet, odd and quaint as if gathered up in Switzerland and enabled here, combine to make this sudden transition to exhilarating upper air one of the most pleasing memories of the trip.

Having reached the summit of Mt. Pisgah, I given us a pause of many minutes to enjoy on each side of the mountain crest the magnificent views both north and south of this point, the former quite the more wild and rugged, the car proceeded by gravity to the top of the plane at Summit Hill. We were drawn up here by another stationary engine, and found a dingy village of frame dwellings, the residences of a mining population, among whom not a few propose to live in part by the services as guides, &c., to the visitors. The attraction to the town, beside the delightful, dizzy ride by gravity to the foot of the plane, the burning mine in the near vicinity. Here we found vast openings from the surface as if abandoned quarries, open to the sky, and covering acres over which the coal once lying so close to the surface, in veins consisting

of the best of coal, with but slight layers of slate between them, and aggregating a depth of over forty feet in a "breast," had been long removed. In one deep corner is a hole not over six to eight feet across, as estimated from the bank above, and running down into deep recesses below, from which poured forth a steady stream of heated air, suddenly flaring up with greater volume and heat as the venturous among us threw stones into the lower depths. The mine below is said to have been burning over 35 years. As the approaches consist of crumbling sand, loose dirt and spalls, to stand upon their slant seemed an unnecessary "tempting of Providence." On the immense piles of waste thrown out from these open mines, many pieces of slate were found containing when freshly cleaved, impressions of the ferns, &c., of the primeval vegetation preceding the coal formation. Young boys and girls hung around to obtrude their services and get some hold for ample payment. We afterwards learned that we had been traversing here, unconsciously and in peace, one of the worst nests of the "Molly Maguires," that close at hand had occurred some of the most unprovoked murders of that wicked band of conspirators, and that even yet the managers of the Switchback Railroad feel the necessity of keeping up constant watch, to be sure that no obstructions shall have been laid upon their track.

Our return from Summit Hill by a lower route, the veritable switchback of the road, and entirely by gravity, although presenting less of the grand and distant views, had in its rapid, breezy motion, so grateful in summer heat, and in the woodland course traversed, much of pleasure for us, and it was unanimously agreed that this day had been thus far the finest of the trip.

Seventh-day, 7th mo. 2d. A bright and beautiful morning promised well for one of the most anxiously expected days of the excursion, the visit to Onoko Glen, which is close by the Lehigh Valley Railroad, and about two miles above Mauch Chunk. An early start was made, and we were soon at the mouth of the glen, where it was expected we could lunch at the refreshment rooms beside the railway. These were found, however, but scantily supplied for such a party, but as we had brought some provision with us, a piecing out was had which at least prevented suffering through this lovely, busy, stirring day. We found the glen itself, which was new to most of us, a wild and picturesque ravine, with but little of the artificial obtruded on the sight, the walks and the rural stair-ways, kept in good order by direction of the will of Asa Packer, and open from end to end without bar, gate or charge to the public—a happy contrast to the grasping spirit which fences in great natural spectacles, and doles out the sight of them at a "quarter" here and a "half dollar" there. In the wild, wild beauty of rocky pinacles, lichen-clad, and

clear sparkling amber pools, gathering at the feet of bright cascades, with the grass of perfect and various foliage, from the blooming rhododendron to the majestic oak, in the abundant ferns and mosses which cluster in the recesses and upon the spray-beaten rocks, and in the more majestic falls, the Onoko, 90 feet in height, this attractive spot offers unusual charms of cool, invigorating shade; the very "*opacum frigidum*" of the observant Augustan poet, to the tired, overheated denizen of the great cities so near at hand. We were reminded here of the eloquent description of a Highland glen by the Rugby Poet,—

"Beautiful there for the color derived from green rocks under;

Beautiful, most of all, where beads of foam uprising
Mingle their clouds of white with the delicate hue of the stillness.

Cliff over cliff for its sides, with rowan and pendent birch boughs,

Here it lies, unthought of above at the bridge and pathway,

Still more concealed from below by wood and rocky projection,

You are shut in, left alone with yourself and perfection of water!"

—Arthur Hugh Clough.

In many respects this beautiful resort was thought by those of us who had visited Watkins Glen to be superior to it, as in the volume of water and the height of the waterfalls, in the less artificial character of the most frequented parts of it, and in the magnificent view from Packer's Point, scarcely surpassed to the writer by that from the Catskill Mountain House or the top of Mt. Holyoke. In the rocky buttresses of Watkins, imposing masses of great height, and in the shape, size and depth of its water-worn pools, perhaps it has advantage. But to citizens of Philadelphia, Trenton and New York, who have not time or money for the distance of Watkins Glen, and who look for the charms of nature herself at her wildest, and are satisfied away from the paths of fashion, there is comparatively at their door, much to delight and console, when weary of the city din and the heated, reverberating walls, in the wild beauty of Onoko Glen.

This day was saddened for the happy party by the felon-stroke at the capitol, which still endangers the life of President Garfield, so lately elected head of the nation, thus interrupting the useful career of one of our foremost and most valued citizens at the moment in which he was unostentatiously performing his duty as a public servant, with such skill and conscience as perhaps no predecessor has surpassed.

First-day, the 3d. Another beautiful bright day,—which was spent in part upon the boat, while some few from time to time took walks upon the adjacent mountains. This day passed not without a prevalent regard on the part of our company generally to the character and customary observance of it. Reading from the Holy Scriptures, was as usual with us throughout the excursion, had at the morning meal and again before retiring in the

On Second-day we drew in our bawser about 9 A. M., and proceeded on the homeward cruise. At Easton some of our party visited Lafayette College. We found an elevated plateau close upon the northern side of the town, and at good height above it, on which stand the numerous buildings appertaining to the college—Pardee Hall, recently re-erected since its destruction by fire, the Observatory, &c. These are placed at short intervals upon a beautiful, well-kept lawn, with handsome shrubbery and trees at advantageous points, and, chiefly to the east, they are flanked by a considerable number of pleasing cottages and mansions, the residences of President Cattell and the Professors. In Pardee Hall we found very fine mineralogical and other scientific collections, with the most complete and modern apparatus in electricity, chemistry, natural philosophy, &c. The appointments of the class-rooms were very complete,—and all appliances for teaching, the library, &c., indicated care to keep level with the times in the most improved facilities for instruction. From the summit of Pardee Hall we had undoubtedly one of the finest and most interesting prospects which our excursion furnished. The near Delaware emerging to the north, from a local gap of fine proportions, and at a lower point spanned by great bridges, the immense railroad constructions grouped along the Lehigh, bridge crossing bridge, the picturesque town seated upon its hills, its near verge clustering at our feet, the view of Phillipsburg to the east of the Delaware, and of South Easton beyond the Lehigh, backed by an elevated horizon consisting on the one hand of far reaches of productive farm-lands, glittering with the gold of harvest, and on the other of stately mountain ranges, wooded to their summits, all contributed to the beauty and majesty of a picture seldom exceeded in its combination of the worthiest works of man and the massive handiwork of our loving Father.

Fourth-day, the 6th. At "the Narrows" of the Delaware we spent several hours, some fishing and boating, but most of us walking in groups here and there to the points promising the finest views, where all was picturesque. On the western side, the Delaware was here skirted, for perhaps two miles, by lofty rocks, suggesting in their height the Palisades which border the Hudson for many miles, but more bold, irregular and castellated in their structure: great masses standing out in some places from the general line like natural citadels, while an abundant foliage crowns them and thrusts itself forward to sun and air from between them. Seen from the western side there are not only grace and beauty, but imposing grandeur in the general view. To most of us, this attractive spot was a discovery, as we had never heard of its existence before our approach to it.

We arrived at Bristol early in the morning of Sixth-day, the 8th, and there were photographed in a body on the deck of the "Michael Uhler"—before the arrival of the "Bristol" which was to tow us down the river. On the way down a vendue on board disposed to individuals the surplus property, the oil stove,

steamer, &c., bought by the company, very satisfactorily, and to the great amusement of all,—in the lively and successful manner in which our extemporized auctioneer performed his duty.

Finally, about 3 P. M., we again touched the pier below Vine St., where friends who had been of the company awaited us, and this cruise of the "Michael Uhler," a delightful summer holiday unsurpassed of its kind within the experience of all who shared in it, was ended; without a regret expressed except that it could not be prolonged.

The cost "per head" of this unique trip was per day about 70 cents, including the photograph view—a copy for each—and the Switch-back and Onoko Glen trips, which cost \$1.00 apiece for the two to all participants. Thus the maximum expense for any of the party was slightly above \$8.00.

It may here be said that the risks originally conceived to attach to this voyage, were the possibility of malaria and accident from the frequent passage beneath the bridges with a vessel not nearly so low in the water as if loaded with coal or grain. The former it was thought was reduced to a minimum by selecting a time of year earlier than the greatest heats and droughts, and while all waters were high; and the rapid current in these canals, the Delaware and Lehigh, with their constant use by the passing boats, was felt to be in our favor. The latter was so obvious a danger that to the minds of all it was generally present, and the lower section of deck, fore and aft, a few feet square, gave sitting room in open air where but little bending was necessary to clear the most of the bridges, and for many it was possible to sit erect. No malarial trouble is thus far known to have occurred to any of the party.

Saved for Great Purposes.—One night, in a small town in the north of England, a clergyman's house caught fire. The fire burned so fiercely that there was only time for the family to run for their lives. Some of them were scorched and burnt as they escaped. But one child, not quite six years old, was left in the house. The light from the fire woke the little fellow up. He jumped out of bed and ran to the door, but the flames drove him back. Then he cried for help. His father heard and tried to get up the stairs to him, but he could not force his way through the fire. The father thought his poor son was lost; he must be burned to death. But he knelt down and prayed to God for him. The little boy ran to the window, mounted a chest that stood under it, and called to the people below. Somebody saw him and shouted, "Fetch a ladder." But there was no time for that; the flames had seized the roof, and it was plainly about to fall in. So one man leaned against the wall, and another stood on his shoulders to reach the boy down. The boy now leaped into his arms and was saved. "A brand plucked from the burning." I dare say most of you know who that little boy was. It was John Wesley. God had a great work for John Wesley to do, and he kept him alive to do it.

Two boys were fencing—that is—pretending to fight with swords as though they were soldiers. They had real swords with a button at the point of each, to prevent their hurting each other. One of the buttons broke, and the sharp sword ran through the side of one

of the boys and nearly killed him. But it just missed the most dangerous place, and the wounded lad by-and-by got better. Another time the same boy was swimming in deep water; the ribbon which tied up his hair got loose, and caught his leg. He struggled to free himself, but could not. He was about to sink, when the ribbon loosened itself, and he was saved. Another time, when he had grown up to be a young man, he was swimming in the river Rhine which is a very broad and rapid river. He did not notice where he was going, and soon got into the midst of its strong current. He said, "The water there was extremely rough, and poured along like a galloping horse." It carried him on till it struck against the strong timbers upon which a mill was built. The stream forced him right under the mill, and he became quite insensible. When he woke up he found himself in a piece of smooth water, the other side of the mill. Some men helped him on shore. He had been carried five miles from where he plunged into the water. Yet he was not hurt in the least. The person I have just told you about was John Fletcher, afterward one of the holiest men that ever lived. God had work for John Fletcher to do, so He would not let him die.—*Sol.*

For "The Friend."

John Tauler.

(Concluded from page 2.)

THE GOLDEN ALPHABET.

After a thorough *manly* sort, a holy life begin,
Bad ways eschew, and practise good, forsaking ev-
sin;

Carefully keep the middle path, from all extreme
apart.

Devour thyself with humbleness, from holiness of heart
Entirely yield up thy will, *thyself* into God's hands.
Forward and ready be to do whatever He commands.
Give heed to exercise good works for body and for mine.
Have no backslings towards the world, or creature
left behind;

Knighly withstand o'er the past in penitence and tears,
Inwardly withstand the world, the flesh, and all the
Devil's snares.

Learn to overcome long cherished sloth, nor thro' thy
weakness swerve,

Make thy abode in God, with faith; the Golden Rule
observe;

No other man's good things desire, of body or of soul.
Order all things to make the best, not worst by thy
control.

Penance, or suffering for sin, thou shalt take willingly.
Quittance, remission give to all who have done wrong
to thee;

Receive with meekness what befalls, and draw improvement
thence,

Soul, body, name, estate keep pure, with care and diligence;
Soul, body, name, estate keep pure, with care and diligence;

Truthful and upright be to all, with honest guileless
mind;

Wantonness and excess avoid of whatsoever kind,
"Xt follow in his life and death, of whatsoever kind."

Yea, evermore beseech for help to learn these lesser
truths;

Zealously keep a heavenly rein over thy will and sense
& with God's creatures be at peace, and with His
Providence.

At the end of three weeks Tauler said he had received more stripes than ever before but had not yet mastered the *first line*. After three weeks more he said to Nicolas, "Dear son, rejoice with me, for I think with God's help I could say the first line, and if thou art willing, I will repeat the whole lesson to thee."

As he progressed in a holy life, Nicolas assured him he must sell all, and yield up to God all that he possessed in carnal pride

* Christ. Sometimes written thus.

ether through the Scriptures or without, whatsoever it might be whereby he wasaping honor in this world, in which he hadretine taken pleasure or delight. He mustit all go, and falling at Christ's feet, earnest-strive to enter on a new course, that he might be purified as gold in the fire. To attain more complete union with God and submission to his will, he charged Tauler that he must for many months neither study, nor teach, nor hear confessions.

"You must take up your cross," he said, "and follow our Lord Jesus Christ and his example, in utter sincerity, humility and patience, and must let go all your proud ingenious reason, which you have through your learning in the Scripture. You shall for a time neither study nor preach, and demean yourself with great simplicity towards your penitents; for when they have ended their confessions you shall give them no further counsel than to say to them, 'I will learn how to counsel myself, and when I can do that, I will also counsel you.'"

Tauler said, "I will willingly do so, but how can I occupy myself?"

Nicolas advised him to enter into his cell, and attend to his daily devotions and duties; and "what time is left," he said, "you shall be before you the sufferings of our Lord, and contemplate your own life in the mirror of His, and meditate on your wasted time in which you have been living for yourself, and how small has been your love compared to His. In all lowliness you shall study these things, whereby in some measure you may be brought to true humility, and to wear yourself out of old habits, and cease from them. And then when our Lord sees that the time come He will make of you a new man, so that you shall be born again of God."

He forewarned him that in doing this his whole life would come to be despised and turned to naught in the eyes of the people, and that his spiritual children would forsake him. He charged him not to be faint-hearted, and with entire, hearty, humble self-surrender in all things, sweet or bitter, painful or pleasant, to persevere in patience to the end.

It seemed a hard thing to Tauler to follow his counsel, but after eleven days consideration he announced that "through great agony and struggle and fighting day and night with himself, he had come with good courage to set himself steadfastly to this work, *come weal, come woe!*" Before a year was out he came to be despised of all his familiar friends, and all his spiritual children forsook him, and he was reduced and ill in body. He sent for Nicolas, who encouraged him to persevere, and advised him to take nourishing food. Tauler said, "But thou didst tell me before, that I must shun good eating and drinking." Nicolas answered, "Yes, that was in the first beginning, when flesh was yet wanton; but now it is tamed and obedient to the Spirit, we may come to its help with remedies, else we should tempt God."

Then Nicolas told him he must now leave him; bade him go forward with a cheerful mind, referred him to the Comforter, the Holy Ghost, and departed, leaving Tauler in tears.

After two years suffering from sore assaults and temptations of the devil, and contempt of friends, and poverty, he was brought one night into great conflict, when in his weakness, without help or consolation from any creature, as he lay pondering the sufferings

of our Lord Jesus Christ, and his love; and considered his own poor life, he was overwhelmed with contrition, and cried out with heart and tongue, "O merciful God! have mercy upon me, a poor sinner, for thy boundless mercy's sake, for I am not worthy that the earth should bear me!" Then he heard a voice saying, "Stand fast in thy peace, and trust God." Presently he felt "a new strength and might in all powers outward and inward, and had also a clear understanding in those things which aforetime were dark to him."

He sent again for Nicolas and told him all. Nicolas was rejoiced, and assured him that now he had received the mighty gift of God's Grace, and been touched by the Most High. He said, "Your doctrine will now come from the Holy Ghost. You have received the light of the Holy Spirit, and will have a clearer insight into the Scriptures than you had before. You ought to begin to preach again; good books will now be profitable to you, and the words that you now say will have a pure and simple savor. Now it is no longer for me to speak to you as a teacher, as I have done hitherto. You now have the right and true Master, whose instrument I have been. To Him give ear and obey his commands,—this is my most faithful counsel."

Tauler gave notice that he would preach three days after, and a great crowd gathered to hear him. But he was so filled with weeping before the multitude that he could not preach. After they had waited a good while and he could do nothing but weep, he had to dismiss them; accepting it as an evidence that the Lord judged it needful for him to be put yet more to shame. The people dispersed and told of his failure, so that he became a public laughing stock, despised by all. And even his brethren of the convent forbade him to preach any more, because he did the convent injury, and disgraced the Order.

Once more he sent for Nicolas and told him about it. Nicolas said, "Dear master, be of good cheer, be not dismayed at these things. The Bridegroom is wroth to behave so to all his best and dearest friends. It is a certain sign that God is your friend. Without a doubt He has seen a speck of pride concealed in you, that you have not been conscious of yourself, and therefore it is that you have been put to shame." He suggested to him that some great gift might come to him by means of the patience with which he had endured the assault, and bade him be of good cheer, joyful and humble. He said he had seen many such instances in other people, and added, "You shall not despise the pressure of the cross, which God has sent you, but count it a great blessing and favor from Him."

He advised Tauler to remain alone for five days, and then to ask his prior permission to read at least a lecture to the brethren. "He did so, and read such an excellent lecture as they had never heard before in their lives, so grand and deep and godly was his doctrine." He now obtained permission to preach again. He took for his text, "Behold the Bridegroom cometh, go ye out to meet Him." His sermon produced a marvelous effect upon the hearers. One cried out from the crowd, when the impression upon the hearers became intense, "Master, leave off, or this man will die on our hands!" The sermon was concluded, and some forty remained sitting a long time, and some lay prostrate as if dead.

"Now," said Nicolas to him, "I wrot you

see what wonders God works with good tools."

Tauler "made progress in the Divine life, and received such wisdom by the grace of the Holy Spirit, that he preached to both clergy and laity, and came to be held in esteem and honor, in his native city of Strasburg, and throughout the land." It is said that "whatever he counselled the people was right in their eyes, and they hearkened to him gladly." For eight years he led this life of usefulness and honor, and then the Master took his servant to Himself.

J. B.

2nd mo, 1881.

The foregoing account is derived from a little volume of the "Wisdom Series," an abridgment of "The History and Life of Doctor John Tauler," translated from the German by Susanna Winkworth; and an article in "The Sunday Magazine," by T. M. Lindsay. The quotation marks generally indicate sentences copied from these writings.

For "The Friend."

The Present Faith of the Hebrew.

In the course of frequent absences from home, it has been the lot of the writer within the last year, to be thrown at times into intercourse and some acquaintance with prominent members of the ancient race who alone can claim, among the nations of the earth, to have once enjoyed the peculiar dignity and prerogatives of "the chosen People of God." Invited repeatedly to their homes, he has there met socially with some probably of the best representatives of the race in America. The opportunity thus afforded has been embraced by him at suitable occasions to ascertain for himself, more than is perhaps popularly known in regard to their present feelings, hopes and practices, and it has occurred to him that a few details in regard to these might be of interest to the readers of "The Friend."

At Baltimore, in the home of one of the most prominent Jewish merchants, he was introduced to his father-in-law, a retired merchant, advanced in years, of great intelligence and a happy faculty of expression. Premising the desire that any question he might ask which should be painful to his hearers should be frankly met with the admission that they would rather not reply to it, the writer proceeded to ask the following questions in substance, being courteously assured that they would take pleasure in making answer, so far as in their power, to any which he might present.

Do you people any where in the world, so far as you know, still offer sacrifices as of old, the burning of lambs, bullocks, &c., upon altars in the Divine service? It was replied, No,—that the practice was everywhere discontinued. Inquiry was then made, since what period it had ceased; and the reply was, "Since the destruction of Jerusalem." Why is this so? "Because, as you know, the Jews are no where a governing people with a land of their own, and a right to legislate as they please in it." Then, do I understand that if you were restored to your original country and to the government of it, you would think it your duty to re-build the temple and to renew the sacrifices as of old? "Most assuredly!" It was then asked, are your Rabbis of the line of Priests? "No,—not generally." Can you identify the descendants of Aaron?

"Yes, abundantly,—there are many under various names, and especially the family under the name of Kohn, Cohen, Coane, &c., however spelt, who are descendants of Aaron." Yet you do not, as I understand, maintain the written genealogies of your people. "No, they are not kept up as formerly." Have you knowledge of the family of David as at present existing? "No." You have altogether lost the identity of that family? "Yes, we have lost it." There lay upon the table a large family Bible, the English version accepted by the Rabbis, and of course a distinct translation from the King James' version. With their consent, the writer opened this and proceeded to read, at times to himself, at times orally, passages in Isaiah and elsewhere, of which it can only be now remembered that in the most distinct allusions, as in chapter liii., to the character and coming of the Messiah, and his sufferings; the specific words employed were different from ours, more vague and indistinct in their application. These passages therefore might be repeatedly read by the modern Jew without intruding upon his attention the identity of Jesus of Nazareth with his long anticipated Messiah. It was found in conversation that there was not nearly the familiarity with their own version that a thoughtful Friend or Methodist frequently exhibits now with the Old Testament alone. In part to account for this, attention was directed by the courteous hosts to the immense number of small precepts and directions, outside of the Pentateuch, (the "traditions" referred to by our Saviour,) which the orthodox Jew is required to observe, and the distinct statement was made that these were so multitudinous that years were required to learn them all, and that they were a heavy burden for any one to remember and observe. How forcibly does this statement remind us of the language of our gracious Lord, "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders;" and of the language of Peter at the council of the apostles and the elders, "a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear!"

Inquiry being made in regard to their synagogues in Baltimore, the answer developed the fact that there were different congregations, not altogether in harmony in their practices, the more modern approaching somewhat closely, both in the system of seating the worshippers and in the ceremonial of service, the responses, the music, &c., to the more fashionable Christian congregations, and it was evident that these innovations were looked upon by this family with disfavor.

On another occasion, in that city, the writer spent an hour or more in company with a retired Jewish merchant, Jacob H., in which the conversation so nearly covered the same ground as not to suggest its reproduction here; but in this instance especially, he was deeply impressed with the reverent weight and thoughtfulness of his entertainer's spirit, and he left him with the conviction that so far as he had light he was sincerely endeavoring to follow its leadings.

About a week ago in Philadelphia, some business brought the writer into contact with the head of a large mercantile house, Daniel —, a Hebrew of middle age. When this had been transacted, he was surprised to have the inquiry made, without his utterance of a word leading towards it, "Friend —,

are there not two kinds of Quakers, and does not the old kind closely resemble the Jews in their way of thinking?" In respect to what? "In regard to Jesus Christ!" Answer was made that there are indeed two societies claiming to be Friends or Quakers, and that one of them in a degree approaches the Jews on that question, but that the elder, often called the Orthodox, are evangelical Christians, believing that Jesus Christ was the Messiah, and the speaker was one of these. Instantly and earnestly came the question, "Do you believe that Jesus Christ was the Son of God?" With, it is hoped, a reverent thoughtfulness, reply was made: "I do." To the utter astonishment of the writer, this driving man of business said, "I don't know what to think. We have been accustomed to call ourselves 'the chosen people of God,' but when I consider our situation all over the world for centuries, and our sufferings through persecutions, I think we might call ourselves 'the forsaken people of God'!" I think a great deal about it. We are living without prospect, without hope, almost without faith. There are many others like me who are thinking of these things and speaking to one another about them." It was answered, "If your people centuries ago saw and rejected the Messiah, it does not follow that you should go on from generation to generation, continuing that rejection." The Messiah was to be of the family of David: "Have you any knowledge now who are the living descendants of that family?" "None whatever." "How then should you be able to identify as the 'son of David' any man who might now claim to be the Messiah?" This question seemed to strike him very forcibly; and he afterwards frankly admitted that they had now no expectation of the earthly coming of the Messiah.

(To be concluded.)

For "The Friend." "HE DOETH ALL THINGS WELL."

My heart was sad, when news fell on my ear
That that which makes the spirit glad, was gone—
Not here! the friend I loved had come and gone.
Why ordered thus? The gospel message flown?
I knew not—nor could I dwell upon
His mission; and make his feelings all mine own!
'Twas thus that sad regrets applied their sting,
And positive meanings to my nation fell;
Until a sweet relief was found in this—
God knoweth best—"He doeth all things well!"
Return, repining heart, unto thy rest—
Return to thankfulness and prayer!
He ruleth all, and knoweth what is best,
Directs the work—and when, and where!
'Tis thus Divine regard is in it all;
Though disappointment have her transient spell:
He casteth down—bears up to ease the fall—
Sees our great need, and ordereth all things well!

Marshallton, 7th mo. 28th, 1881.

LOST.

The sun was falling toward the west
In clouds of angry red,
When Mary Mack, the collier's wife,
To little Jacky said:

"'Tis almost time for supper, boy,
And father's coming back;
Put on your comforter and cap,
And meet him on the track."

"Go up along the coaling road,
You'll meet him right away;
And make him hurry, for the wind
Is sharp and cold to-day."

She smiled to see her little boy,
A curly-head of three,
Go shouting up the mountain-side,
All rosy with his glee.

The wood-fire crackled on the hearth,
The kettle purred beside,
And shrill and sad a cricket's chirp
To fire and kit replied.

But when the darkening night drew on,
And home came collier Jack,
Without the baby at his hand,
She cried, "How came you back?"

"And where is Jacky? Why, he went
To meet you up the side!"
"And I came down across the lots,"
The weary man replied.

A sudden fear across them fell;
His weariness was done;
He followed fast the rugged path
Where little Jack had gone.

And Mary, with her woollen shawl
About her dizzy head,
Right after him; as fast as feet
Could carry her, she sped.

But all in vain they hunted him,
The night fell dark and still,
They could not find their little boy
By wood, or path, or hill.

They called their neighbors to their aid;
The friendly neighbors came,
And all night long the lonely rocks
Re-echoed Jacky's name.

The mountain-side their torches lit,
Like stars that slide and fall;
But never Jacky saw the blaze,
Or heard them about and call.

When morning on the mountain rose,
To light up crag and steep,
They found him lying on a rock,
Like one who lies asleep.

His shoes and stockings by his side,
Laid off to go to rest;
His face as peaceful as a flower,
His hands across his breast.

Yes, while the winds blew cold and loud,
And darkness gathered near,
The weary child had lost his way,
And stopped to rest him here.

Bewildered with the lonesome night,
His time to go to bed,
He half undressed, and half asleep,
Laid down his pretty head.

And while they called and hunted him,
And wandered all abroad,
He fell asleep to dream of home,
And waked at home with God.

Among the anecdotes related of President Garfield, which serve to illustrate his character, is one especially deserving of notice. I relate to the period when the Chicago Convention adjourned over a First-day without making choice of a Presidential candidate Garfield dined with some friends at the house of Marshall Field, and in the course of conversation it was remarked that pressure had been brought to bear upon Judge Hoar, Chairman of the Convention, to ignore the approach of the First-day, and allow the work of balloting to be begun, with the hope that the work of the Convention might be completed that night. Judge Hoar replied, "Never. This is a Sabbath-keeping nation and I cannot preside over this convention on minute over twelve o'clock." Judge Hoar's conduct was freely criticised. All except Garfield said something, and when all were done he remarked quietly, but with earnestness to one sitting beside him: "Yes, this is a day of suspense, but it is also a day of prayer, and I have more faith in the prayer that will go up from Christian hearts to-day than I have in all the political tactics that will prevail at this convention."

Selected.

The Books We Read.

For "The Friend."

is matter of great importance, particularly to junior readers, to watch closely

"as their years proceed
at friends they sort with, and what books they read."

if, as the Scriptures represent, "Evil communications corrupt good manners," should not zealously guard—parents for children, young persons for themselves—against corrupting influences, from whatever source they may set in upon us or have their origin? There is no more likely way, in which young and inexperienced of the present generation, will be contaminated and led into the mire of misery saddened by the bitterness of than by improper association with evil persons, and, particularly, by the perusal of corrupting and licentious literature, now spawned forth by the press and spread abroad over the land.

The vile trash or novels in miniature, as each of the reading matter of the day is, instead of inducing in children a taste for healthy, suitable reading, is, on the contrary, aptly adapted to vitiate and corrupt, not only the eye but the heart. Hence, will not the legitimate effect be, to pave the way and to lead to the full-blown novel-devourer with its corruptive tendencies and results? These corrupting works of fiction, wherein crimes are glossed over, and faults presented in the light of follies rather than of vices; whereality, if inculcated at all, is inculcated on false principles; are calculated to, and do actually impair the vigor of the mind and the purity of the heart; and fail not to render us an easy prey to the more degrading and pernicious tendencies of our fallen and corrupt natures.

We know of no more effectual way by which this inundation of novel tales or exciting marvellous narrative, so calculated to lead and betray, can be stayed, than by parents ceasing to read them themselves, and watching over their children in this respect. We remember of a worthy, pious father who, upon one of his children being given a work of this kind, instead of allowing his child's mind to be poisoned by its perusal, returned it at once to the lender with conscientious objections against such reading-matter. Another instance of note-worthy denial is that of a young woman of wealth and refinement, who, being tempted to read a work of fiction, made a beginning thereto, and a little progress in the perusal convinced her that it was not a safe book for her to do, neither one she could modestly confess having read, if questioned. Her moral courage and discretion overcame her curiosity; she sent the book away unread; and thus, she promoted her own growth in piety and virtue, at the same time set a noble example to all those who are similarly exposed to temptation.

The increased and increasing indulgence in the same and mischievous reading, is having its due and near-leavening effect upon the many; and is especially detrimental to that femininity of life and conduct which used to characterize "The grave matrons of yore." In truth—a matter which the writer would justly glory in this connexion—are there not plain indications, that the manners in our country of the masses in general, are becoming more relaxed? This not only as respects in-

dulgence in the truly damaging evil of demoralizing literature, but, as an outgrowth thereof, the too prevalent unhealthy, if not unchaste familiarity with undraped paintings and statuary? and this by women and men, perhaps, who would shrink at the slightest imputation on the delicacy of their minds or morals. But can custom, or fashion, or familiarity with a lower grade of usages in other lands, alter the immutable principle of right? either make void the example of the holy women of old who trusted in God? or the injunction of the apostle: "let no man put a stumbling-block or an occasion to fall in his brother's way?"

The Passion for Wealth.—The following statement, no doubt, expresses the experience of not a few who are forever grasping after wealth, and shows how, instead of possessing it, they are rather possessed by it as by a very demon. An old merchant, who is to-day immensely wealthy, and whose gold was won by unceasing struggle and many sore privations, said some time since to a friend, "I cannot deny that the older I get the more I love money, and the less I enjoy it. I am never satisfied unless I have ten or twenty thousand by me, ready for any profitable investment that may offer. And when I count the cost of what I have, and think of the enjoyment I might have had, had I spent more and been content with less, I feel that I have made my life a dreary waste. But for all that, the love of money-getting grows stronger every day, and will no doubt become more intense until life shall end, and I be compelled to give up, to be squandered by others, what it has cost me so much labor, anxiety, and positive unhappiness to amass."

What a lesson on the folly of selfishness; on the growing power of an evil habit; on the happiness that comes from giving rather than hoarding; on the wisdom of being one's own executor in doing good while life continues, rather than leaving wealth so hardly earned to be squandered by others, it may be, in folly and vice. How does it impress the injunction of the Saviour, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal: for where your treasure is, there your heart will be also." What folly what madness, so to live for that which makes life itself but "a dreary waste," and that soon must be left for ever, and which, if held and used only for self, will but bring upon the soul everlasting condemnation.—*Prim. Chr.*

An Original Anecdote for Students.—My father, whose name is Donald Fraser, and his neighbor, William Fraser, were very intimate, and as much together as was consistent with their occupation, they being both industrious farmers. My father was nearly seventy years of age, and his friend William was several years his senior. Both were Highland Scotchmen from Invernesshire, and as is the case with so many of their countrymen, both were devotees of the pipe and the tobacco-quad from their youth up. A quarter of a century before, they had both, from conscientious motives, given up their dram, as they called it, my father leading in that move-

ment, and persuading his friend to follow. They never were what would be called intemperate; but from that time forth they were total abstainers from all intoxicants. They were both godly men, and most of their conversation was on topics of religious experience.

One night, at my father's house, during their chatting they commenced filling their pipes, and William Fraser, turning thoughtfully to my father and tapping the bowl of his pipe with the handle of his tobacco-knife, exclaimed, "Donald, what do you think of this smoking and chewing business?"

My father shrewdly answered by asking another question, and said, "What do you think of it yourself, William?"

William replied, "Donald, we say we are Christians; and if we are Christians, we are 'free men in Christ Jesus.' Now, Donald, when we are doing this thing, and we can nae quit it, are we free?"

"Do you think yourself we are?" replied my father.

"I am nae sure o' it," said William, who retained much more of the Scotch dialect than my father.

"And see here," said my father: "what we spit around and burn into smoke, of this nasty stuff, costs us nearly as much money as we give to the Master's cause. Is this right?"

"Do you think, Donald," says William, "that if we should quit it, we could do more for Christ?"

Both then with one impulse, suiting the action to the words, said, "Let us put the things up, then," and both, rising to their feet, laid the pipes and the tobacco on the mantelpiece, where they lay for many a long day.

These two men of God never smoked nor chewed again. William Fraser has gone to his rest; my father still lives, in his eighty-sixth year, a free man.—*Monthly Record.*

For "The Friend."

Religious Items, &c.

German Baptists.—At a District Meeting held in Virginia in the Fifth month last, as reported in *The Primitive Christian*, among the questions considered was that of a lay brother who had appointed meetings and preached therein. This was evidently considered to be out of order and tending to confusion. In discussing the question, whether a brother ought to serve as an administrator to a will, which would involve them in litigation and thus contravene their ancient testimony against going to law; there seemed a disposition to relax the former strictness, one of the speakers affirming, that "if people would not pay their debts when they could, they should be made to do it." There seemed to be a kindly feeling towards the poor members, and in reply to a query, "What shall be done with a brother who will not provide for his family?" it was said, "we should not deal harshly with the poor and indigent." The use of tobacco and spirits was condemned, and it was agreed to memorialize Congress in behalf of a national liquor law.

Papal Dependence.—*The Presbyterian Journal* contains the following item.

The Pope closes his recent Encyclical with this paragraph:

"In order that our hope may be firmer, let us call to our aid the prayers and protection of the Virgin Mary, the great Mother of God, the help of Christians, and guardian of the

human race; of Saint Joseph, her most chaste spouse, in whose patronage the Universal Church confides; of Peter and Paul, the Princes of the Apostles, the guardians and champions of the Christian name."

How different from the words with which Peter closed his Encyclical:—"Grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To Him be the glory both now and forever." To Him forever, not Joseph or Mary.

[It is a pity that any professing the name of Christ should look to any created beings as "guardians of the human race," or confide in their *patronage* of the Church. However highly we may esteem the holy men and women who have passed away from this state of being, or who still live on the earth, we ought to remember that they were men and women of like passions with ourselves, and that it was only through submission to the Grace of God,—the Spirit of our holy Redeemer,—they obtained salvation; and that the same Divine Grace is freely offered unto us individually in order to work the same blessed fruits in us. It is to the Power of God, and not to any lower agency, the Church must look for protection and strength.]

A Liberal Freeman.—A letter to the *Presbyterian Journal* of this city, from Louisville, Ky., speaks of a congregation of colored people in that city who met for worship in a rented hall. They had long desired a house of their own but the prospect seemed discouraging. The letter says:

In this congregation was a quiet, unpretending Christian man by the name of Andrew Ferguson, who was once the slave of Dr. Andrew Todd, of Kentucky. After his freedom he was employed as janitor in the Hamilton Building, in the city of Louisville, where he worked faithfully for years, winning the confidence of his employers, and where he still works to-day. He holds no official position in the church, but rather seeks retirement, being naturally modest and rather diffident. He is a consistent Christian man and an earnest worker in the church in his own quiet way.

"Hearing that a German congregation had a very good house of worship on Madison street which they wished to sell, he asked his pastor to go and see what they would take for it. The pastor had no idea what was in the mind of his quiet parishioner, but went and saw the owners of the building, and reported that they would take \$4,880 for it. Ferguson then requested the pastor to arrange a meeting with the trustees of the German congregation and themselves. The meeting was held and the matter talked over, and at its close the pastor was astonished to hear Ferguson say to the trustees, 'I will take that house,' and, drawing from his pocket \$500, said, 'This will seal the bargain; call to-morrow at the Hamilton Building and I will pay you the remaining \$4,380.' They called as directed, the deed was made to the Presbyterian Church, and the sum of \$4,380 was paid over. 'There,' said the quiet member to his astonished pastor, 'is a house of worship for our congregation, take it,' and handed him the deed.

"It was a noble gift and nobly given. There was no show or parade about it. Comparatively few to this day know of the generous deed of Andrew Ferguson. It was the gift of a faithful and loving heart, for the glory of

God and the elevation of his race. This gift is the more remarkable when it is known that the sum paid out was the savings of years of honest toil and economy. I learned that he had never in his life spent five cents for a cigar or a glass of liquor, or for any thing else needlessly. Faithfulness, industry and economy enabled him to lay up about \$7,000, from which he took \$4,880 to give to the Lord. After all, the true test of giving is not so much the amount we give, as what we have left after giving."

For "The Friend."

Natural History, Science, &c.

Buggy Booms.—In investigating some cases of sickness that occurred at Kingston, N. Y., and were supposed to be caused by eating diseased pork, it was found that the beams which were cooked with the pork were infected with small black insects. No trace of trichina could be found in the pork. On the surface of the infested beam is a faint black spot under which one or more of the insects may be found. Persons who have partaken freely of such beams have been taken violently sick with vomiting.

Bursting of Fly-wheels.—An article in the *Scientific American* shows that in addition to the centrifugal force generated by rotation at a high velocity, a source of danger arises from the side strain upon the wheels caused by play in the axle or weak and yielding supports to the journals.

Poison from Cosmetics.—A young married woman was brought to the hospital of the University of Michigan, partly paralyzed and suffering from pain and convulsions. It was found to be a case of lead-poisoning, produced by the use of white powder sold as "flake white," which she had been in the habit of applying to her cheeks to beautify her complexion. The "flake white" proved, on analysis, to be carbonate of lead, a deadly poison.

A Water-carrying Tortoise.—At a meeting of the California Academy of Sciences, a fine specimen of the desert land tortoise from San Bernardino Co. was received. It was as large as an ordinary bucket. The tortoise is native of the arid regions of California and Arizona. Prof. Cox, who was present, said, that he found on dissecting one of them, that it carried on each side a membrane attached to the inner portion of the shell, in which was about a pint of clear water, the whole amount being about a quart. He was of opinion that this water was derived from the giant barrel cactus, on which the tortoise feeds, and which contains a great deal of water.

In the regions frequented by the tortoise there is no water, and no vegetation but the cactus. A traveller suffering from thirst might supply himself by killing a tortoise.

Spontaneous Combustion of Nitric Acid.—In consequence of the burning of a freight car during the fall of 1879, on one of the railways in Baden, which was suspected to have been caused by nitric acid, Professor R. Haas, of Karlsruhe, was called upon by the government to report whether that acid could produce combustion or not. In the experiments made to solve this question the conditions which might be supposed to exist in freight cars containing nitric acid were imitated as far as possible. Small boxes of a capacity of 10 to 16 quarts were charged with variable proportions of hay, straw, tow, and blotting paper—all of which substances are used in

packing—and placed within larger boxes, while the space between them was filled with hay or tow, to prevent too rapid a radiation of heat, because the experiments were to be conducted in the open air, and the outer box at the same time represented the walls of a railway car. The material contained in the inner box was now saturated with acid, and rather tightly compressed, so that when the cover was put on it was pretty well filled. At first reddish and afterward whitish vapors were given off, finally a distinct smoke.

lifting up the cover strongly glowing patches could be seen, which rapidly increased all through the contents, and which broke out in bright flames on access of free air or gentle fanning.—*Scienc. Am.*

Artificial Ice.—Ice manufactories are now in successful operation in nearly all the leading Southern cities. At Atlanta, at Jacksonville, Fla., and probably other places, the manufactured ice is made and sold by wholesale at a cost of \$5 per ton, or 25 cents per 100 lbs. The process of making the ice, divested of technicalities, consists of first vaporizing ammonia, means of heat and then reducing the vapor to liquid under powerful pressure, when it is forced into a suitable receptacle ready to begin the actual process of freezing. Connected with this receptacle of pure ammonia are pipes that are emptied of air by a suitable pump, after which communication is opened between them and the ammonia. The instant this communication is established the ammonia is suddenly volatilized of its own accord and expands in vapor through these coils of gas pipe, and naturally absorbs immense quantities of calorific power from whatever is in contact with the pipes.

There are two methods for obtaining ice in use respectively. One is to stand these pipes on end in rows like candle moulds in a chamber built with double walls, and to throw spray of water from a revolving sprinkler upon them, when the water is immediately frozen into a solid mass that afterward is cut off for delivery to customers; the other is to run this coil of pipe through vats of brine that does not readily freeze, and into the salt baths immerse moulds filled with putty water that in time become frozen solid. It takes necessarily some time to get these different devices into complete operation, but when once this is done the production of ice goes on with great rapidity, and the manufacture and delivery proceed simultaneously and almost without interruption throughout the season.

The wrongs we gratuitously suspect in the motives and acts of others, are exactly those which we ourselves are capable of. Conscience holds up the mirror to our judgment, and A sees in B precisely the form of evil which exists in himself. The uncharitable man suspects the chastity of others. The untruthful man, doubts the veracity of his neighbor, and the man who could do a mean act, himself finds no difficulty in laying it to the charge of another.

A person converted in youth is like a sun rising on a summer's morning to shroud through the long bright day. But a person converted later in life is like the evening star, a lovely object of Christian contemplation but not appearing till the day is closing, or then but for a little while.

List of Agents.

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THE FRIEND.

EIGHTH MONTH 20, 1881.

In a biographical sketch recently published, a Friend who had stood in the station of minister, after an allusion to the death of his wife, the following passage occurs: "His rigorous character ripened under this great sorrow, and from the time of his wife's illness, daily prayer in the family was his inalienable custom. He had made up his mind for all that it was right, and waited for further call. We were to wait each morning for some remarkably definite special call, said, 'I might wait in vain.'"

If a journal, professedly published in the interests of the Society of Friends, were to print in its columns a biographical notice of one of our members which contained such a sentiment, and its conductors really retained their attachment to the doctrines of Friends, we might reasonably expect to find some expression of dissent accompanying it—some caution to its readers against imitating a practice which is inconsistent with our principles.

We might suppose they would state, that it is the duty of all true Friends, and all true Christians of whatever denomination, to live in the fear of the Lord, and daily and hourly to wait upon Him in true reverence of soul, seeking to feel his presence about them calming their minds and bringing them into that condition in which they are prepared to receive instruction from their Heavenly Teacher, and enabled to offer to Him those aspirations of the heart which He himself has begotten. But we would expect them also to declare that he who presumes vocally to address the Supreme Being at regular stated times, without waiting to feel a "definite special call" to that service, must often offer a sacrifice which is not of the Lord's preparing.

We would reasonably expect this, because such a practice strikes at the root of the whole system of worship of the Society of Friends, and is directly opposed to the doctrines which it has advocated for more than 200 years, and to the constant succession of testimonies and advices it has issued.

Those who think it is right to engage in vocal prayer at stated times without waiting for a special call, can have little or nothing to object to a similar formal exercise of ministry at stated times. They will almost certainly become prepared to depart from our testimony to silent waiting on God and dependence on Him for ability to preach the word; and will gradually adopt the formal ways of other religious denominations.

One of Isaac Pennington's letters (No. 72 of the series), is addressed to a person who had been stumbled, because he did not regularly pray in his family "according to the custom of professors." In it he says:—"I did formerly apply myself to pray to the Lord, morning and evening, (besides other times, believing in my heart that it was the will of the Lord I should so do." "Since that time, the Lord hath shown me, that prayer is his gift to the child which He begets; and that it stands not in the will or time, or understanding, or affectionate part of the creature, but in his own begetting, which He first breathes upon, and then it breathes again towards Him; and that He worketh this in his own pleasure, and no time can be set Him when He shall breathe, or when He shall not breathe; and that when He breathes, then is the time of prayer."

In another letter, he cautions the one to whom he was writing to "take heed of putting up requests in thy own wisdom, and according to thy own will; for these are the prayers of the false-formed; or, counterfeit birth, and not of the right seed; and the Father knows not, nor regards this voice." We are more strongly impressed with a sense of the need of attention being called to this subject, because we have heard ministers pressing upon parents the duty of vocal family prayer with so much zeal, that they left out of view the essential pre-requisite of knowing the mind to be furnished with a fresh

anointing of Divine grace. Many can bear witness to the seasoning and preserving effect upon them of the religious exercise of godly parents, even of some whose mouths were rarely opened in this service in their families, but whose secret cries for their own preservation and for the salvation of their beloved offspring went up as sweet incense to the Lord. We desire not to discourage a vocal offering, when rightly called for, for it is a solemn and impressive service when attended by the Lord's power; while prayers attempted in the will and wisdom of man are correspondingly lifeless and unprofitable.

SUMMARY OF EVENTS.

UNITED STATES.—A very serious change for the worse took place in President Garfield's condition during First-day night, and there was no amelioration of the symptoms on Second-day. His stomach refused to perform its functions, and he was unable to retain any food, even a drink of cold water being rejected. Repeated vomitings increased the patient's prostration, and at the time of making this Summary, although some relief was reported, grave apprehensions were entertained of the result.

The extradition treaty between Colombia and the United States has been approved by the Congress at Bogota.

Fifth-day of last week was the hottest day in fourteen years at Quincy, Illinois, the thermometer reaching 108 degrees in the shade. At Winnipeg, Manitoba, during the last two weeks, the temperature has ranged from 73 to 91 degrees in the shade—a fact without parallel, so far as known, in the history of that region.

The first party of twenty-five Chinese students who left Hartford for their home arrived at Chicago last week. They said they had finished the studies for which they were sent to this country. One reason given by them for being summoned home is that the military and naval academies in this country are closed to them. As Germany allows them to enter her institutions, they are probably to be sent to that country or to England. Nine of their party have changed their faith in America.

Official returns from 73 counties in North Carolina show a majority of 98,965 against Prohibition; 23 counties are to be heard from. The only place yet known to have voted for Prohibition is Haywood, which gives it 21 majority.

The horses at La Salle, Illinois, are being prostrated by a strange epidemic. About four hundred animals have been attacked.

The assessed valuation of the Territory of Dakota, not including railroad property, is 30,000,000, an increase of 50 per cent. in one year.

The discoveries of carbonate nine miles from Deadwood, Dakota, have resulted in the springing up of a new town, dubbed West Virginia, "which is well represented in all branches of trade, and supports a daily newspaper."

For the week ending 8th mo. 13th there were 450 deaths in Philadelphia, as compared with 398 the previous week, and 332 for the corresponding week of last year: 182 of these were two years of age or under—62 died of cholera infantum; 37 of consumption; 32 of measles, mumps, and 29 of pneumonia.

Markets, &c.—U. S. 3 1/2's, 102 1/2; 4's, registered, 112 1/2; coupon, 114 1/2; 4's, 1907, 116 1/2; currency 6's, 131.

Petroleum is quiet and steady at 7 1/2 cts. for refined in barrels, and 10 1/2 cts. for do. in cases.

Cotton, lard and unchanged. Sales at 12 1/2 cts. for middling uplands and Gulf.

Flour and Meal.—Flour is in fair request and firm. Sales of 1400 barrels, including Minnesota extras, at a \$6 25 for clear, and \$6.50 for straight; Pennsylvania extra family at \$5.75 a \$6; western do. do. at \$6 a \$6.75, and patents at \$7 a \$7.50. Rye flour is quiet at \$4.50 a \$5 per barrel.

Grain.—Wheat is excited and higher. Sales of 7000 bushels new red at \$1.18 a \$1.24, according to quality and location; 125,000 bushels sold at old board, closing at \$1.33. Rye is nominal at 70 a 75 cts. Corn is active and a little higher. Sales of 7000 bushels, including soft yellow, at 66 cts.; do. mixed at 65 1/2 cts.; steamer at 63 a 64 1/2 cts.; No. 3 at 63 cts., and rejected at 58 a 61 cts. Oats are in better request and lie higher. Sales of 9000 bushels, including white, at 44 a 47 cts., and rejected and mixed at 43 a 44 cts.

Hay and Straw Market.—For week ending 8th mo.

THE FRIEND.

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PHILADELPHIA.

For "The Friend,"

at-honor in the Court-room in Cincinnati,
Second month, 1881.

A Friend says, I have been convinced for some time that Modern Quakerism would persecute on those who stand firm in the practical testimony and examples of silent Friends. There was a case in Cincinnati that might make any person think of the days of George Fox. A Friend stepped to the court-room with his hat on, a person came towards him and motioned his pencil said, "Take off your hat." The Friend said, "I have had liberty of conscience, and belonged to the Society of Friends. The officer took his hat off and handed it to him, he put on and said he had nowhere else to keep it, he took it off again. The Friend said, I want to see the reporter. He said he was in another court-room. The Friend then went to the higher court-room and was met again by a person motioning his pencil to take off his hat. The Friend told him he was a member of the Society of Friends, and no true Friend ever took off his hat to any man. The officer then said, he wanted to see the reporter. The officer said, Go out, and I will find him out. After a little while he came back and said, the reporter was busy but would come out after a little while.

The Friend thought, what a trying situation this would be for a young Friend who was raised in the fashions of the world, with a bell-crown hat on, such as we see on many of our people called ministers under the name of Quakers.

A Friend unacquainted, may think strange when he learns that Monthly Meetings have been held in Cincinnati for more than fifty years, under the name of Quakers or Friends, at such a case should happen there. I suppose the time has not been long since Friends could be seen in these court rooms on the way with their hats on. I have many times seen them in the jury box, elsewhere, with their hats on.

The following is from George Fox's Journal, taken off the hat:

"Moreover, when the Lord sent me into the world, he forbade me 'to put off my hat any high or low; and I was required to respect to all men and women, without respect to rich or poor, great or small,

And as I travelled up and down, I was not to bid people good morrow, or good evening; neither might I bow, or scrape with my leg to any one; this made the seats and professors rage. But the Lord's power carried me over all to his glory, and many came to be turned to God in a little time, for the heavenly day of the Lord spring from on high, and broke forth apace; by the light of which many came to see where they were.

"Oh! the rage that was in the priests, magistrates, professors, and people of all sorts, and especially in priests and professors; for though thou to a single person was according to their accidence and grammar rules and according to the Bible, yet they could not bear to hear it; and because I could not put off my hat to them it set them all in a rage, but the Lord showed me that it was an honor below, which he would lay in the dust and stain; an honor that proud flesh looked for, but sought not the honor which comes from God only. That it was an honor invented by man in the fall, and in the alienation from God, who were offended, if it were not given them yet would be looked upon as saints, church members, and great Christians, but Christ sayeth, 'how can ye believe who receive honor one of another, and seek not that honor that cometh from God only?' and I (saith Christ) receive not honor of men; showing that men have an honor which they will receive and give, but Christ will have none of it. This is the honor which Christ will not receive and which must be laid in the dust. Oh! the scorn, heat, and fury that arose! Oh! the blows, punching, beatings and imprisonments we underwent for not putting off our hats to men! For that soon tried all men's patience and sobriety, what it was. Some had their hats violently plucked off and thrown away, so that they quite lost them. The bad language and evil usage we received on this account is hard to be expressed, besides the danger we were sometimes in of losing our lives for this matter, and that by the professors of Christianity who thereby discovered they were not true believers. And though it was but a small thing in the eye of man, yet a wonderful confusion it brought among all professors and priests; but, blessed be the Lord, many came to see the vanity of that, the custom of putting off the hat to men, and felt the weight of truth's testimony against it." Page 74-75.

"At the first conviction when Friends could not put off their hats to people, nor say you to a single person, but thou and thee, or could not bow nor use flattering words, many Friends, that were tradesmen, lost their customers, for the people were shy of them, and would not trade with them, so that for a time some could hardly get money enough to buy bread." Page 154.

"They got up a great rage among the professors and priests against us. They said, this people thou and thee all men without re-

spect, and would not put off their hats, nor bow the knee to any man; but we shall see when the assize come, whether they will dare to thou and thee the judge, and keep on their hats before him. When we were brought into the court, we stood a pretty while with our hats on, and all was quiet; and I was moved to say, 'Peace be amongst you!' Judge Glyn, a Welshman, then Chief Justice of England, said to the jailor, 'What be these you have brought here in the court?' 'Prisoners, my lord,' said he. 'Why do you not put off your hats,' said the judge to us. We said nothing. 'Put off your hats, said the judge again. 'Still we said nothing. Then said the judge, 'The court commands you to put off your hats.' Then I queried, 'Where did ever any magistrate, king, or judge, from Moses to Daniel, command any to put off their hats, when they came before them in their courts, either amongst the Jews (the people of God), or amongst the heathen?' And if the laws of England doth command any such thing, show me that law, either written or printed.' The judge grew very angry, and said, 'I do not carry my law books on my back.' But, said I, tell me where it is printed in any statute book, that I may read it? Then said the judge, 'Take him away, prevaricator; so they took us away, and put us among the thieves. Presently after he called to the jailor, bring them up again! 'Come,' said he, 'where had they hats from Moses to Daniel? come, answer me, I have you fast now.' I replied, 'thou mayest read in the third of Daniel, that the three children were cast into the fiery furnace by Nebuchadnezzar's command, with their coats, their hose, and their hats on.' This plain instance stopped him; so that not having anything else to the point, he cried again, 'Take them away, jailor.' Accordingly we were taken away, and thrust in among the thieves, where we were kept a great while." Page 203-204.

[They had in court a subject about a paper which George Fox wrote.]

"Then they dropped that subject, and the judge fell upon us about our hats again, bidding the jailor take them off; which he did; and giving them to us, we put them on again. We asked the judge and justices, what we had lain in prison for these nine weeks, seeing now they objected nothing to us but about our hats? And as for putting off our hats, I told them, 'that was the honor that God would lay in the dust, though they made so much ado about it; the honor which is of men and which men seek one of another, and is a mark of unbelievers.' 'For how can ye believe,' saith Christ, 'who receive honor one of another, and seek not the honor that cometh from God only?' Christ saith, 'I receive not honor from men' and all true Christians should be of his mind." Page 205-206.

"The judge, finding these snares would not hold, cried, 'Take him away, jailor; and when we were taken away, he fined us twenty

marks a piece for not putting off our hats, to be kept in prison till we paid it, and sent us back to jail." Page 208.

"A great deal of hypocrisy, deceit and strife, was got uppermost in the people, so that they were ready to sheathe their swords into one another's bowels. There had been tenderness in many of them formerly when they were low; but when they got up, had been killed and taken possession, they came to be as bad as others; so that we had much to do with them about our hats, and saying thee and thou to them. They turned their profession of patience and moderation into rage and madness, many of them were like distracted men for this hat-honour. For they hardened themselves by persecuting the innocent, and were at this time crucifying the seed, Christ, both in themselves and others." Page 310.

For "The Friend."

The Present Faith of the Hebrew.

(Continued from page 12.)

After some further conversation, finding in this interesting case a real disposition to inquire and consider where might lie the path of duty, the writer asked his Jewish friend if he would like to know more of Friends and their opinions, and if to accomplish this, he would be willing to read the Life of George Fox and a few tracts if furnished him: to which he gave affirmative answer.

Accordingly these were obtained, and two or three evenings later a visit was made to him at his own home, the writer taking with him the volume and tracts referred to. A cordial welcome was extended, introduction made to wife and children, and the book, &c., presented; which were accepted with evident pleasure. Conversation soon reverted to the former topic, and as the girl passed by leading the two youngest children by the hand, it was asked, "You have a Christian servant?" "Oh yes; our people often have,—and our children go with one's to her Sunday school. The old folks (his wife's parents) don't approve of it, but we have no objection to it. I often go myself to a Christian church, the Presbyterian or some other. I tell you, my friend, in fifty years there will be a great change among us. Our young people have lost interest and are losing it in the old ways; they are saying to themselves, 'Where is the use? We have lost heart. Why, my brother and myself were sent for years to a Hebrew teacher, to study Hebrew—so was my wife—but we neither of us care for it or make use of it now, and for our children we see more use in English and German.'"

It was said, "Daniel, if you accept Jesus Christ as your Messiah, and learn to believe and hope in Him, do you cease thereby to belong to your ancient and once favored race? Yes, and your children would not cease to be Hebrews by becoming believers in Christ. Have you in the house a copy of the Old Testament as translated by the Rabbis?" "No; I have one, but it has been loaned." Have you a copy of the Prophet Daniel in the house? "Yes," he said, rather hesitatingly, and immediately rose and beckoned the writer to follow him up stairs. This he did, and the host, lighting the gas in their sitting room, showed him, lying alone on a marble-topped table in the centre of the room, a (Christian) Bible of the largest size, illustrated by Doré! "There," he said, "my wife's father thinks I have no business with that book in the house,

but I don't agree with him. The old people are very strict and orthodox, but not one of their children sees with them: we often talk things over together, and I have myself lain awake at night, sometimes an hour or two, thinking and asking myself 'Who was that man?' The writer inquired, 'Are sacrifices of lambs, bullocks and he-goats offered now among the Hebrews?' The answer was, 'they are not, anywhere.' 'When were they discontinued?' 'At the destruction of Jerusalem.'"

Hereupon the writer opened the Bible at the 9th chapter of Daniel, and read aloud the last five verses, pointing out the correspondence of the leading facts in the life of Christ with the exact description laid down there, over 400 years before, by the prophet whose namesake he was,—read and re-read the emphatic declaration that "The Messiah should be cut off, but not for himself,"—stated that this was, according to the belief of the Christian, for the sins of us all, Jew and Gentile alike; and read the prediction that during the years of His earthly abiding He should "cause the sacrifice and the oblation to cease." With this passage he was greatly struck, requested it to be marked for him with a pencil, and expressed more than once his surprise that in his own reading it had escaped him. The writer then turned to Isaiah liii. and read the entire chapter aloud, pointing out the absolute correspondence of this remarkable prediction with the entire life on earth of our Lord, showing how he had in the Christian Church "seen his seed and prolonged his days"—lo for 1800 years,—so that thousands and tens of thousands still believe and trust and hope in Him, with whatever of human imperfections they do it,—and how in the striking facts of His condemnation, death and burial, exact accord with all this prophetic description, given hundreds of years before, had been realized. Then closing the Bible, he said, "Daniel, no other man in all history would meet this description. You as a people, nineteen centuries ago, were steadily looking for the Messiah. This man appeared, ostensibly the son of a carpenter, by many believed illegitimate, of the known family of David. Brought up with no advantages of Jewish learning; not at the feet of any of your Rabbis, this man lived a blameless life, and his teachings were such as still to affect the world after the lapse of eighteen centuries. He was accompanied by men who afterwards gave themselves to violent death rather than deny Him, this man would have been spared for the denial. These men with some hundreds of others, declared that after his crucifixion He arose again and was among them on several occasions. Rather than deny this, they and every many others went to their death in the first two centuries of this era. Commenced in an obscure corner of the Roman Empire, in three or four centuries this new religion, in spite of bloody and protracted persecution, began to dominate the entire civilized world.

But, for the man himself, who was He? Consider the facts of his death! In the world's history, no man is known to have lived, not even Abraham or David, who dared address God the Almighty *peculiarly as his Father*; nor had any man ever been known before His coming to invoke forgiveness for his destroyers. Yet this man cried in the last supreme moment of bodily anguish, 'Father! forgive them! for they know not what they do!'

Here the Hebrew said, "He was something more than man! He was not a man." Remark was made that the Friends make no efforts to proselytize; some description was given him of their views and mode of worship, and he signified that he would be glad at a suitable time to attend one of their meetings. "Friend ———, would not a Hebrew who should become converted be permanently disgraced both among the Jews and Christians?" It was replied: no,—not if sincere; and attention was called to the conspicuous case of Loe Beconsfield, whose father had apostatized from Judaism, but who was considered a Hebrew with pride by the members of that ancient race. It was also said, that the Christian world regarded with respect the sincerity of those Jews who in the terrible Spanish persecutions of the Inquisition, had adhered to their convictions in the very presence of death. Friends, too, in their turn, had undergone heavy persecution by imprisonments in England, and some in this country had been put to death, but they had held firmly to their convictions, being strengthened in their endurance by the sincerity of their belief. To-day neither death nor imprisonment in this country awaits those who from depth of conviction adopt new religious opinions, or views diverse from those held by relatives, associates or friends; and for those minor sorrows that would arise from the alienation of these, the consolations of faith in Jesus Christ would be ample compensation. It was felt to be best, and at this time sufficient, to recommend to him the quiet, serious perusal of the Gospel of Matthew.

At parting, the writer was very warmly invited to repeat his visit at this Jewish home,—and he could not perceive that there was any hesitation on the part of that family as to maintaining social relations with their Gentile neighbors.

And now, in conclusion, the writer would say that the Lord himself announces that this "house," this ancient and remarkable race of which He was himself the crowning glory, shall be "left desolate" until they shall say, "Blessed is He that cometh in the name of the Lord!" If indeed the sons of Jacob shall be led in an early generation to look with sorrow upon Him whom they have pierced, and in "the spirit of grace and supplication" to "mourn for Him as one mourneth for his only son," and to turn with their whole heart to the Lord of grace and glory,—how should it rejoice the sincere believers in Christ among the Gentiles to recognize therein the fulfilment of prophecy, and to extend to them that band of Christian fellowship and brotherhood! P. M. J.

Hard to Please.—Some people are never content with their lot, let what will happen. Clouds and darkness are over their heads, alike whether it rain or shine. To them every incident is an accident, and every accident calamity. Even when they have their own way, they like it no better than your way, and, indeed, consider their most voluntary acts as matters of compulsion. We saw a striking illustration the other day of their firmity we speak of in the conduct of a child about three years old. He was crying because his mother had shut the parlor door. "Poor thing," said a neighborly compassionate; "you have shut the child out." "It is all the same to him," said the mother; "h

ld cry if I called him in, and then shut door. It's a peculiarity of that boy, that e is left rather suddenly on either side of oor, he considers himself shut out, and els accordingly."

For "The Friend,"

Thomas Wright.

The life of this true lover of his fellow-men shies an instructive instance of the good t may be effected by faithfully following the path of duty, which will open before y one who is sincerely desirous of walk- therein. The following narrative is con- ded from the account of him given by S. les.

His home was at Manchester, England, and e age of fifteen he was apprenticed to an ounder. "Being a steady, sober, diligent ow, he gradually worked his way up, until, twenty-three, he became foreman of the lders, at a weekly salary of £3 10s. This s his highest income, but the good that e reward did was altogether independent of money wages.

His attention was early awakened to the inal classes, the most hopeless of objects. A convict, when let loose from jail, can very ly get employment in his old place. New ters will not employ him without a charac- which he cannot give. Imprisonment has bably made him worse. It has brought in contact with more vicious persons than self. He is thus thrown back upon his mer associates, and begins his criminal ar as before.

One day a man called at the foundry, and igned employment as a laborer. He was eady, careful, and industrious workman. It oozed out that the man was a dis- rged convict. Thomas Wright was asked ther he was cognizant of the fact. He ot, but he promised to ascertain. In course of the day Wright incidentally ed the man where he had worked last; e been abroad," was the man's reply. At after some further pressing inquiries, the n man, with tears running down his cheeks, itted that he was a returned convict, that was desirous of not relapsing into his old ys, and that he hoped, by perseverance, to e out his evil character.

Wright believed the man. He was on- ced that he was sincere in his intentions, acquainted the employers with his history, offered to place £20 in their hands as a rantee for his future good conduct. The ouse was then given that the convict ould be retained; but on the following morn- the man was missing, the order for his dis- al having, through inadvertence, not been rmanded. A messenger was at once t to the man's lodging to bring him back ork. But the man had already left his ing, taking with him a bundle containing his worldly belongings.

Having ascertained that the man had set in the direction of Bury, T. Wright im- diately followed him on foot. He found g fugitive sitting by the roadside, a few as from Manchester, heart-broken, wretch- and despairing. Wright lifted him up, ok him by the hand, told him that he was ined in his employment, and that every- ing now depended upon himself, whether ould maintain his character as a respect- e workman. They returned together to Manchester, they entered the shop together,

and the future conduct of the man amply and nobly justified the guarantee into which the foreman had entered.

This circumstance greatly affected Thomas Wright himself. He saw how much could be done by sympathy and human affection to rescue these poor criminals from the depths of misery into which they had fallen. He felt that they should not abandon all hope of recovery, and that it behoved every Christian man to give them a helping hand toward re- entering industrial life. This subject became the great idea of his soul. It was his mission, and he endeavored to fulfill it. He was as yet without a helper. But he had strong faith, and he persevered until he succeeded.

He, Wright, lived near the Salford prison, and desired to have access to the prisoners. For a long time he failed in his application. At last one of the young men in the foundry, whose father was a turnkey in the jail, obtained for him an introduction to the governor. He was then permitted to attend the First-day afternoon services. He was not permitted, as yet, to see the prisoners individually. But he had the patience to wait.

At length, one First-day afternoon, the chaplain stopped T. Wright on leaving the prison chapel, and asked him if he could procure a situation for a prisoner whose term of office had nearly expired, and who desired to have the chance of proving the reformation of his character. "Yes," said Wright; "I will do my best, I will endeavor to find a situation." He succeeded, and work was found for the discharged prisoner.

The governor now gave him a freer run of the jail. He allowed him to visit the prisoners personally. Wright advised and counseled them. He strengthened their determination to amend. He conveyed messages home to their families, and made himself their friend and benefactor in many ways. He made it a practice to meet the prisoners on their discharge. He took them to their homes, and helped them, out of his scanty means, to subsist, and then he endeavored to find employment for them.

He was in most cases successful. Employers of labor came to believe in Thomas Wright. They knew him to be a good and benevolent man, and that he would not counsel them wrongly. He took the employers into his confidence, and they usually employed the released felons. Where they had doubts, he guaranteed their fidelity by deposits of his own money—gathered together out of his foreman's wages of seventy shillings a week.

He went on quietly and unostentatiously in this way—preferring that no notice should be taken of his name, lest it might interfere with the good that he was doing; until he had succeeded in a few years in finding employment for nearly three hundred discharged prisoners! He even succeeded—the worst task of all—in reclaiming women from drunkenness. He would sometimes go miles into the country to plead with husbands, even on his knees, to take back the wife who was now too drunk, but was penitent and longing for home.

A remarkable case is mentioned by one of his friends.* A man who had been undergoing penal servitude at Portland was discharged, and repaired to Manchester with a ticket of leave and a letter from the chaplain

to Thomas Wright. Employment was found for him as a scavenger. T. Wright had him promoted to be a mender of roads; and here also his conduct was approved. He obtained admission for him to the late Canon Stowell's First-day and week-day night schools, in both of which he became a teacher. He showed so much capacity for learning that Canon Stowell felt a great interest in him. The Canon was made acquainted with his antecedents. Nevertheless he made arrangements for 'reading' with him, and in due time the Portland convict was ordained a clergyman.

In another case a young man, engaged in a position of trust in a warehouse, had fallen into bad company, and embezzled his employer's money. The theft was discovered, and he was about to be prosecuted. The young man's father besought the mediation of Thomas Wright. He immediately went to the employer, and succeeded in eliciting a promise not to prosecute, but to give the youth another trial. "Give him another chance," was often Thomas Wright's urgent advice. The young man was taken on again. His behavior was most satisfactory. He gave himself more to business pursuits than before. He was at length taken in as a partner, and eventually became the head of the firm. He never ceased to bless the name of Thomas Wright."

(To be concluded.)

Curious Superstition.

Stopping one afternoon at a Kebrabasa village, a man, who pretended to be able to change himself into a lion, came to salute us. Smelling the gunpowder from a gun which had been discharged, he went on to one side to get out of the wind of the piece, trembling in a most artistic manner, but quite overacting his part. The Makololo explained to us that he was a Pondoro, or a man who can change his form at will, and added that he trembles when he smells gunpowder. "Do you not see how he is trembling now?" We told them to ask him to change himself at once into a lion, and we would give him a cloth for the performance. "Oh no," replied they; "if we will tell him so, he may change himself and come when we are asleep and kill us." Having similar superstitions at home, they readily became as firm believers in the Pondoro as the natives of the village. We were told that he assumes the form of a lion and remains in the woods for days, and is sometimes absent for a whole month. His considerate wife had built him a hut or den, in which she places food and beer for her transformed lord, whose metamorphosis does not impair his human appetite. No one ever enters this hut except the Pondoro and his wife, and no stranger is allowed even to rest his gun against the Baobab-tree beside it: the Mfumo, or petty chief of another small village, wished to fit our men for placing their muskets against an old tumble-down hut, it being that of the Pondoro. At times the Pondoro employs his acquired powers in hunting for the benefit of the village; and, after an absence of a day or two, his wife smells the lion, takes a certain medicine, places it in the forest, and there quickly leaves it, lest the lion should kill even her. This medicine enables the Pondoro to change himself back into a man, return to the village, and say, "Go and get the game that I have killed for you." Advantage is of course taken of what a lion has done, and

* The author of "Lives that Speak."

they go and bring home the buffalo or antelope killed when he was a lion, or rather found when he was patiently pursuing his course of deception in the forest. We saw the Pondoro of another village dressed in a fantastic style, with numerous charms hung round him, and followed by a troop of boys, who were honoring him with rounds of shrill cheering.

It is believed also that the souls of departed chiefs enter into lions and render them sacred. On one occasion, when we had shot a buffalo in the path beyond the Kafue, a hungry lion, attracted probably by the smell of the meat, came close to our camp, and roused up all hands by his roaring. Tuba Mokoro, imbued with the popular belief that the beast was a chief in disguise, scolded him roundly during his brief intervals of silence. "You a chief, eh? You call yourself a chief, do you? What kind of a chief are you, to come sneaking about in the dark, trying to steal our buffalo meat? Are you not ashamed of yourself? A pretty chief, truly; you are like the scavenger beetle, and think of yourself only. You have not the heart of a chief; why don't you kill your own beef? You must have a stone in your chest, and no heart at all, indeed." Tuba Mokoro produced no impression on the transformed chief, one of the men, the most sedate of the party, who seldom spoke, took up the matter, and tried the lion in another strain. In his slow, quiet way, he expostulated with him on the impropriety of such conduct to strangers, who had never injured him. "We were travelling peaceably through the country back to our own chief. We never killed people, nor stole anything. The buffalo meat was ours, not his, and it did not become a great chief like him to be prowling round in the dark, trying, like a hyena, to steal the meat of strangers. He might go and hunt for himself, as there was plenty of game in the forest." The Pondoro, being deaf to reason, and only roaring the louder, the men became angry, and threatened to send a ball through him if he did not go away. They snatched up their guns to shoot him, but he prudently kept in the dark, outside of the luminous circle made by our camp-fires, and there they did not like to venture. A little strychnine was put into a piece of meat and thrown to him, when he soon departed, and we heard no more of the majestic sneaker.—*D. Livingstone.*

For "The Friend."

Ascent of Chimborazo and Cotopaxi.

The *Scientific American* contains a lecture on the ascent of these celebrated mountains, delivered by Edward Whymper, a noted mountaineer, before the Society of Arts in London.

Among the difficulties to be overcome in climbing these very elevated summits is an affection called Mountain Sickness, which is attributed to the diminution of atmospheric pressure as one goes up. At 20,000 feet the pressure is less than one-half of that at the level of the sea; and it is obvious that the human system is liable to derangement when subjected to a sudden change of pressure to such an extent. The effect is often so severe as to render mountain travellers incapable of enduring it, so that they seek relief by descending into lower regions. In the course of his journey, E. Whymper spent many nights at great elevations (one at 19,000 feet) and found the sufferings from mountain sick-

ness gradually abated as his body became accustomed to the lightness of the atmospheric pressure.

Taking with him two Italian mountaineers as assistants, and about two tons weight of the most portable and condensed provisions, including 2000 tin cans of various articles, he left England on the 3d of 11th mo. 1879; landed at Guayaquil; went from thence by river steamer to Bodegas; and three days' travel brought him to Guaranda, about 15 miles from Chimborazo.

The caravan consisted of 19 persons and 14 mules and the first camping ground was at an elevation of 14,400 feet. The second camping spot was on a ridge near the summit 16,500 feet high. It required two journeys from the first camp to bring to this spot the provisions and fuel that were thought needful. This was only accomplished by the greatest exertions on the part of the people and their beasts. The mules staggered under their burthens, though only half of what they were accustomed to carry, stopped repeatedly, and by their tremblings and falling on their knees and general behavior, showed that they were on the very verge of exhaustion. Whymper says that within an hour of arriving at the camp he found himself lying on his back, incapable of exertion, and experiencing his first attack of mountain sickness. "We were feverish, had intense headaches, and were unable to satisfy our desire for air except by breathing with open mouths. This naturally parched the throat and produced a craving for drink, which we were unable to satisfy. We could only sip, and were obliged to stop for breath, and gasp again till our throats were as dry as ever. Besides having our normal rate of breathing largely accelerated, we found it impossible to get along without every now and then giving a spasmodic gulp, just like fishes when taken out of the water."

In a few days these unfavorable symptoms greatly abated, and a third camping place was selected at the height of 17,400 feet. Hail, snow and thunder-storms, which visited them daily, retarded their movements, but the final climb was undertaken on the 3rd of 1st month, 1880. After ascending about 1000 feet the party was met by a furious and intensely cold wind, which compelled them to abandon the things they were carrying, and fly for refuge to the camp. The next morning was very fine and cloudless, and profiting by the steps they had made the previous day, they crossed a ridge of rocks and reached a height of 18,400 feet by 8 o'clock. The narrative says, "We then bore away towards the west, over a snow-covered glacier, and ascended spirally, so as to break the ascent. There were few crevasses; the snow was in good order, although steps had to be cut in it. I noticed that our steps got shorter and shorter, until at last the toe of one foot touched the heel of the previous one. At 10 A. M., at a height of 19,500 feet, we passed the highest rock, which was nothing but a volcanic cinder. For some distance further, we continued our progress at a reasonable rate, having fine weather and a good deal of sunshine. At about 11 A. M. we fancied we saw through the heavy clouds which covered the whole country to the west, and shortly afterward, being then nearly 20,000 feet high, we arrived at another plateau near the top of the mountain. The summits now seemed within our grasp; we could see both, one on our right, and another

a little further away on our left, with a hollow plateau about a third of a mile across between them. We remarked that in about another hour we could get to the top of either; and, not knowing which of the two was the higher, we made for the nearer. But at this point the condition of affairs completely changed, the sky became clouded all over, wind arose, and we entered a large tract of dusty, soft snow, which could not be traversed in the ordinary way. The leading man was up to his neck almost out of sight, and had to be pulled out by those behind. Imagining we had got into a labyrinth of crevasses, we turned about right and left to try and extricate ourselves, and, after discovering it was everywhere alike, we found the only possible way to proceed was to slog every yard of it down, and then crawl over it on all fours; and even then, one or another was frequently submerged, and almost disappeared. Needless to say, the time went rapidly. When we had been at this sort of work three hours, without having accomplished half the remaining distance, I halted the men, pointed out the gravity of the situation, and asked them whether they preferred to turn or go on. After consulting together, Jean Antoine (one of the Swiss mountaineers, who, with his brother, were the only attendants), said, "When you tell me to turn, we will go back; until then we will go on." I said, "Go on," although by no means feeling sure it would not have been best to say "Go back." In another hour and a half we got to the foot of the southern summit, and as the angle steepened, the snow became firmer. We arrived at the top about a quarter to four in the afternoon, and then had the mortification of finding it was the lower of the two. There was no help for it, we had to descend to the plateau, resume flogging the road, and floundering on, to make for the highest point. There again, when we got up to the dome, the snow was reasonably firm and we arrived upon it at last, standing up right like men, instead of groveling, as we had been during the last five hours, like beasts of the field.

"The wind was blowing at the rate of about 50 miles an hour from the northeast. We were getting wretched and hungry, without having the means to satisfy ourselves. With great trouble a mercurial barometer was set up. One man grasped the tripod, another attempted to give it shelter by a poncho from the wind, and I, myself, lay on my stomach in the snow watching the descent of the mercury. It fell till it was 14.1 inches, at temperature of 14° Fahr., which, when compared with an observation made on the same day at Guayaquil, gives for the height of Chimborazo 20,540 feet.

"By the time the barometer was in its place again it was 20 minutes past 5 o'clock, and there was scarcely an hour and a quarter of day-light remaining. We fled across the plateau at the highest possible rate. There is a great difference between descending an ascending soft snow, and, as we had a huge trough or groove already made, we moved down it with comparative facility. Still, took nearly an hour to extricate ourselves from that plateau; we then ran for our lives for our arrival at the camp that night depended on our being able to cross those rocks before darkness fairly set in. We just succeeded in arriving at them in time, although it became pitch dark before we crossed them

we saw our camp fire, and arrived there
after 9 p. m., having been out nearly 16
rs.

(To be collected.)

Selected.

DEAD EGYPT.

Isaiah xix. 25.

Are thy pyramids still smiling
To the everlasting day,
Mighty Mizraim of the sand-waste,
As they smiled in ages gone?

Is thy sphinx still grandly gazing
With those melancholy eyes,
Drinking in delicious moonlight
From those silver-showering skies?

Does thy gray Mukattam cliff-range
Yet protect thy level shore?
Is that highway to the desert
Still as lonely as of yore?

Is the bronze on thy brown ripples
Still as brilliant as when she,
Stately queen of spells and splendor,
Gilded o'er her river-reef?

Does that river-sea so royal,
With its soft, slow-swaying tide,
Still do battle single-handed
With the wastes on either side?

Are thy Pharaohs resting yonder,
Filling each his fragrant shroud,
With their own calm stars above them,
As of old, without a cloud?

Do they still claim awful homage,
Oldest peerage of the dead,
In their chiselled shrines unconscious
Of the ages that have sped?

Does the breath of ancient odors
Sweeten still their cheerless room?
Do the robes of princely Pathos
Still adorn them in the tomb?

Is thy Memphis still the Memphis
Of young Mizraim when he came
From his cradle-plain of Shinar,
Here to build a boundless name?

Mystic-realm of magic story,
Never-changing clime and stream,
Shadowy fatherland of science,
Home of fable and of dream.

From thy temples marched the ages
Of our earth's unwritten prime;
These majestic Nubian portals
Are the moulting gates of time.

Buried dark beneath the ruins
Of dead kingdoms thou hast lain;
But thy day of honor dawneth,
Thou shalt rise to youth again.

In his hour of infant exile,
Once the Son of God in thee
Found a refuge from the tyrant,
Underneath thy sheltering tree.

And for this thou art remembered;
This great debt shall be repaid.
In earth's age of promised glory
Israel's God shall lift thy head.

For the voice of seers hath spoken
Words of glorious light and rest;
It has blent thee with the East;
And thou shalt—thou shalt be blest.

—Horatius Bonar.

Selected.

HEART PROMPTINGS.

I wanted to send her some flowers
For 'tis just two years to-day
Since the little ones were taken
From my neighbor over the way.
But John said, "Will that go will it do her?
And why bring up the past?"
He was sure she wouldn't want flowers,
So I gave it up at last.

Men often think me foolish,
To do these "useless" things;
But if they call us "angels,"
They should not clip our wings.

There is something that tells us to do them—

A feeling we can't resist
Perhaps if we gave up doing,
There'd be something lost and missed.

And I can't help feeling the Master
Still speaks for us now, as when
He defended those simple women
Before the wiser men,
And when, all worn and weary,
With hours in field and street,
That woman's tears provided
The water for his feet.

All saw that He was sly; and
Yet the men who loved Him, too,
Might have whispered, "Useless, foolish,"
Had they known what she would do.
But the woman's sudden impulse,
With love's unerring aim,
Went straight to the heart of Jesus,
And her deed to blessed fame.

And again, when His soul was heavy
With the burden of unshared we,
Wounded by those who loved Him,
As well as by open foes,
One heart—a woman's—answered,
With an act that met his need,
And heaven and earth still witness
To the fragrance of her deed.

But by some of his own disciples
It was judged in angry haste:
"The poor might have had the money;
To what purpose all this waste?"
"She hath done what she could," He answered,
"Hath wrought a good work on me;
And this she hath done in my gospel
Her endless memorial shall be."

And then, although sadly "useless,"
One voice—a woman's—rose
For "that just man," forsaken,
Before his bitter foes.
And all the Way of Sorrows
Love's fearless protest came
From that noble band of women
To whom He spake by name.

Around the cross of their Master,
They stood to the very end.
"You can do no good," was whispered,
Doubtless by many a friend.
Yet from his cross He saw them,
And Mary, standing there,
Heard his own voice commit her
To John's protecting care.

Love speaks a simple language,
But speak it man and will,
And our Lord doth set his sanction
On its tender promptings still.
He has gone himself to heaven,
But He lives in his own to-day—
I think I will send those flowers
To my neighbor over the way.

For "The Friend."

Gleanings from Quaker Annals.

The close of Alexander Jaffray's career, who may be considered as having opened the very root and ground of the rise of the Society of Friends in Scotland, took place on the 7th of the 5th month, 1673, at the age of fifty-nine years. He was removed from the warfare of this life, in full assurance of a glorious and immortal inheritance among the blessed of all generations.

During his illness, which lasted twelve days, he gave forth, in the presence of many Friends and others, very substantial attestation to that most excellent dispensation of gospel light and truth, unto which he had of late years been more perfectly and fully brought; in which also, he had given up with all readiness of mind to walk, and in defence of which, resignedly to suffer. Among other expressions, these following abundantly prove the

blessed condition of his spirit, up to the awful change.

He remarked, it was his great joy and comfort in that trying hour, that ever he had been counted worthy to bear a testimony to, and suffer for the unspeakable gift of *Christ's inward appearance in the hearts of the children of men, visiting all by his light, grace, and good Spirit, which convinceth of sin.* And further, that the great judgment and condemnation of many in the nation, especially the religious professors, was and would be, their having so slighted and despised, yea, hated this *Divine light, and the witnesses of it.*

Being overcome in spirit, he occasionally said, "Now, Lord, let thy servant depart in peace, for mine eyes spiritually have seen, my heart hath felt, and, feeling, shall for ever feel, thy salvation!"

He also left this prediction among his friends, that a time of great and near trial was shortly coming upon Friends in that corner of the land, wherein hypocrites should be discovered and made manifest, but that a faithful remnant, even the upright, lowly ones, the lowly shrubs, should be preserved and brought through the fiery trial with great comfort, when tall and sturdy oaks should be overthrown. And further, that this winnowing season should be attended with, or followed by, a breaking forth of a greater glory and power, than he or others had ever known in that quarter. This remarkable language was judged to be plainly verified in all its parts, as well by the great accession of sufferings, which, within three years of his decease, was permitted to befall the Friends of Aberdeen, as by the opposite effect these sufferings had upon the dedicated and upon the disobedient.

Sometimes, when very sick, he would bless the Lord, that now fighting with a natural death, he had not an angry God to deal with. "Oh!" said he, "the sting of death is fully gone, and death is mine; being reconciled to me, as a *sweet passage*, through Him that loved me." And again, he signified, that the Lord had given him the garments of praise, instead of the spirit of heaviness. Another time, seeing a candle in the room almost gone out, he said, "My natural life is near at an end, like that candle, for want of nourishment or matter to entertain it; but in this respect we shall differ, that if it be left alone, that goes out with an offensive odor, but I shall go out with a good savor: praises to my God for ever!"

A little before he ceased to breathe, he declared, *He had been with his God, and had seen deep things*; about which time, he was filled in a wonderful manner with the *power of Christ*, which much affected those present; and very shortly after, he gently passed away!

One of the earliest minutes recorded by the Monthly Meeting of Friends at Aberdeen, in the book provided for the purpose of entering the affairs of the Society, has the following simple notice of his death: "It pleased the Lord to remove out of the body our dear and precious Friend, Alexander Jaffray, at his own house at Kingswells, the 7th of the 5th month, 1673, at one in the morning; who was buried in his own burial-ground there, upon the 8th day. He was a sincere, upright-hearted man all his time, and one that had been a seeker of the Lord from his youth up, and had much of the life of Jesus, and spirit of holiness attending his heart all along, as his conversation witnessed; and died with blessed

and living testimonies to the honor of Truth, before many professors and profane, who came to see him."

Little more than three months elapsed after the death of Alexander Jaffray, when Sarah his wife was called away, to join him and "the spirits of just men made perfect." Her maiden name was Cant, a daughter of Andrew Cant. On one particular occasion, this helpmeet of our Friend was in some danger of adding, by her unbelief or impatience, to his many sources of trial, rather than of mitigating his sorrows. However this may have actually been, the sequel will prove, that her end was a *striking comment on her husband's path*, and even as a *seal to his dying testimony*—so remarkably, oftentimes, are the expectations, endeavors, and prayers of the faithful answered; whether they be permitted or not, to see the travail of their soul accomplished, the ends of their faith fully brought about. The above authentic record, which has just been quoted, furnishes us with this short but interesting document respecting her: "The 2nd of 7th month, 1673:—"The same day Mr. Cant, relict of our late dear Friend, Alexander Jaffray, came into our meeting, and owned the way of Truth publicly, as it is professed by Friends; which was a *speaking testimony*, considering her parentage and education; she being mightily wrought upon to avow Truth publicly, by her worthy husband's remarkable dying, with such demonstration therein." Her death took place as early after this circumstance, as the 24th of the next month.

For "The Friend."

Religious Items, &c.

Display in Dress.—A paragraph in the *Christian Women* speaks of the prevailing practice of dressing excessively on going to a place of worship as a hindrance to the spread of the gospel. It thinks it strange that "the daughters of Zion" who are commanded to "adorn themselves with modest apparel," should come to such places "with high heads and nodding plumes, keeping step with the giddy votaries of fashion." This Delilah of worldliness has been robbing the church of her strength while she has been sleeping."

We are glad to see a testimony borne to that plainness and simplicity which ought to characterize Christians of all denominations. It is a testimony that belongs to the whole church, and not to a few only.

The Church Establishment of England.—The editor of the *National Baptist*, in one of the letters describing a trip to England, says:—

"I have once or twice alluded to the strange anomalies involved in the existence of the Anglican church 'as by law established.' Here is another, which is extracted from *London Society*:

"Mr. Brown had been in the army, and finding his occupation gone after Waterloo, gladly accepted an offer of a fat living down in Cornwall. 'You needn't reside, you know,' his friend the patron said, 'you can get a curate to do the work for eighty pounds a year or so, and you can live about town on the rest.' There was a little difficulty about procuring ordination, but H. R. H. the Duke of York, overcame that. He gave the candidate a note to take to the Bishop of Cork: 'Dear Cork—Ordain Brown—Yours, York.' In a few days Mr. Brown presented himself before the Commander-in-Chief with a note:

"Dear York—Brown's ordained—Yours, Cork."

"The thing was done. Brown went down to Cornwall, read himself in, and returned to London. He lived some fifty years more, and never visited his benefice again!"

"I hardly think that just such a thing could occur now; and yet I saw a Canon of York, whose duties require him to spend one month in each year in Yorkshire; the other eleven are spent in London."

"And I see it stated that Canon Farrar is a Canon of Westminster, and as such receives either \$5,000 or £5,000 (I forget which), and also Rector of St. Margaret's, and as such gets an equal sum."

"And while the Bishops and Deans and Canons are faring thus, the curates and the clergymen who have no influential friends, are living otherwise. The *Record* speaks of a clergyman 'who has often been obliged to go for days without the food absolutely necessary to give him strength for his duties. A piece of dry bread and a cup of tea in the morning on a Sunday, and the same when he returned in the evening, has often been all the food partaken of; children unable actually to leave the house for half a year from want of suitable clothing.'

"The *Liberator* very naturally asks:

"What must be the feelings of a poor curate when he hears of such a living as that of Wimbush, Essex; the net income of which is £650 a year, while 'no duty whatever' is required from the holder? It has been a sinecure for more than four hundred years, and for the most part has been bought by ladies for family purposes. It is also a *donative*; i. e., the right to present is absolute, and any clergyman, whatever his character, can be presented, 'in spite of all the bishops in England.' This living was lately put up to auction, and not being sold, the price is reduced from £620 to £5,500. It is an investment simply—we cannot say *pure* and simple."

"The *Rock* (Church of England) says:

"The Duke of Portland has presented Rev. Cavendish Browne to the valuable rectory of Bredon in Worcestershire. The benefice is set down at £2,300 per annum, and is one of the few survivals of the old state of things. There are a few others of equal and even greater value, such as the rectories of Halsall and Winwick, in Lancashire, the former of which is set down in the *Clergy List* at £3,500, and the latter at £3,200. There are altogether ten of these golden livings, the income of which range from £2,000 to £3,000."

"In this connection, the figures given, as the result of a census taken in the City Churches, on May 1st, are full of instruction. The Rector or Vicar of All-hallows, Great Tower Street, was preaching to 40 people at £2,000 a year; of All-hallows, London Wall, to 25 people at £1,700 a year; of St. Dunstan in the East, to 4 people at £550 a year; of St. Katharine, to 13 people at £1,500; &c., &c."

"Really, I wonder how long all this will be endured by that broad-breasted, long-suffering, heaven-deserving beast of burden, the British tax-payer."

For "The Friend."

Natural History, Science, &c.

The Longest Span of Wire.—The longest span of the Kistnah River in the world is stretched across the Kistnah River from hill to hill, each hill being 1,200 feet high, between

Besorah and Seetanagram in India. The span is a little over 6,000 feet in length. The only mechanical contrivance used in stretching the cable across the river was a common windlass.—*Scientific American.*

Climbing Trees for Fish Bait.—In his search for orchids in the forests along the Rio Negro, in Brazil, Ernest Morris was surprised to see native rovers run his canoe ashore and proceed to climb a low tree covered with bromeliads and large tilandsias. "Those are not orchids," he said. "No matter, patron," replied the Indian, "we want iscal (bait)." Wondering at this, Morris watched the boy as, hand over hand, with knife held between his teeth, he passed from limb to limb. Soon a large tilandsia, several feet square, fell to the ground. "Where is your bait?" said he. "Look," said the Indian, who was cutting the leaves close at the base, where the explorers saw between the leaves a mass of worms resembling our common ground worm.

The Moquis.—In the history of the aboriginal races of this country little is said regarding the Moquis, a branch of the Pueblos, living, where possibly they have lived for a thousand years, in a rocky stronghold in a sandy desert of Arizona. This people number about two thousand five hundred, and occupy six villages, with houses built of stone, cemented with sand and clay. These villages, says Dr. Loew, of Wheeler's surveying expedition, are built on the tops of four sandstone mesas, which are separated from each other about eight miles. They occupy the entire width of the mesas, and, standing immediately before the houses, one may look vertically down a depth of three hundred feet. In many places the sides of the mesas are terraced, being used as sheep corrals. In appearance the Moquis come nearest to the Caucasians than the rest of the race. These Indians are well clad, and the female, especially so. Indian corn is the principal food—the sheep are raised for their wool rather than for the table. From the wool a good blanket is made. The seed corn is planted about one and a half feet from the surface, at which depth sufficient moisture is found to develop and sustain the plant. The Moquis have no place of worship, and the Spanish Jesuits were unable to gain a foothold among them.—*Scientific American.*

Sawed Jelly.—The seaweed, which is used by the Japanese and Chinese to pack porcelain and other articles for exportation, is said, by the Journal of Applied Science, to be made use of in France for the purpose of making a spurious fruit jelly. When placed in a tumbler of water it absorbs the water in a few minutes; then a number of shoots grow, and constitute a jelly nearly as transparent as the water, from which it is made. The jelly is easily sweetened with glucose, and cochineal or other coloring matters added with equal facility to imitate the color of fruit. The perfume and taste were the only real difficulties that remained to be overcome. After considerable study it was discovered that by using a mixture of certain ethers with certain acids, glycerine, &c., a perfect imitation of the odor of raspberries was produced. By putting a little of this essence to the seaweed, which has been allowed to develop itself in water, a substance is obtained which has the consistency of fruit jelly, though no fruit has been used, which is sweet, though no sugar has been employed, and which has the color and fragrance of raspberries though

gether destitute of that fruit.—*Scientific erican*.
binetum.—Markham in his work on the ixtation of Cinchona in the East Indies as the following information concerning *netum*, which is the name given to the cure of all the alkaloids extracted from India red bark:

"the manufacturing operations in the Sikkim ory were commenced in 1875. The method mended itself for its economy. No fuel is ted, except what may be required to dry alkaloid obtained; no expensive machinery volved, the only plant needed is some en tubes and calico filters; the ingredients acid and caustic soda, and no skilled labor ecessary.

to the end of 1876 the yield of dry bark *C. succirubra* had been 321,236 lbs. The d for 1876 alone was 211,931. For 1875 as 344,225 lbs. The crop is taken partly copping and partly by uprooting. The nations are now capable of yielding 366, lbs. of dry bark annually, containing an lbs. of 4 per cent. of total alkaloids. The of growing each pound of bark, including rest on capital, is 5d.

he cost of production of *quinetum* is \$1.40 lb. It is calculated that about 10,000 lbs. be annually issued.

he Sikkim *quinetum* has been submitted careful trial by the physicians attached he Calcutta hospitals, and has also been d in the Burdwan fever with great suc. The conclusion of the surgeon-general he Indian medical department on 5th mo., 1877, was that in the *quinetum* "we sss a remedy perfectly suitable in the timent of an enormously large percentage ordinary intermittent fevers met within autumnal season throughout the presicy."

o remarkable surgical operations are ported from Europe. One of them has efore been attempted, and was eved to the Royal Society in London by McEwen. The patient, a child of three s, was afflicted with a sort of gangrene leath of the long bone between the elbow shoulder. When the disease had run its e two-thirds of the shaft was wanting. e nature had made no attempt to supply eficiency. The object aimed at was ing less than the transplantation of bone. ector will readily undertake to transplant, "graft" skin to heal large wounds, and in e case a whole scalp had been supplied. I so, too, not a few surgeons pour blood n vein to vein between man and man. But ransplant bone—a tooth or two being eed—has been deemed impossible. In this e transplantations of bone were made on e occasions, the pieces being taken from e patients who were subjected to opera ons designed to straighten their legs. These egnents of shinbones were divided into y small pieces and inserted into furrows he child's arms. They speedily united h each other, and, with the natural sockets, mately forming a solid rod only half an shorter than the humerus on the other, and "transforming a useless arm into a oughly useful one."

od's time to reward men is in the here, but his time to save them is now. vation from sin must be now or never. thing can for a moment compare in im-

portance with the matter of personal salation. An eternity of bliss or we crowded into the decision of an hour! "Seek first the kingdom of God." Seek now.—*Evangelical Messenger*.

THE FRIEND.

EIGHTH MONTH 27, 1881.

As we pass through the streets and roads of our cities and country on the morning of the First-day of the week, it is a pleasant sight to see the people going to their different places of worship, to manifest their allegiance to Him, whom all are bound to love and obey. It is cheering also to notice the children, with their bright faces and clean clothing, gathering to the First-day schools connected with the various congregations. These things awaken in the mind a desire that the Lord's blessing may rest on both parents and children; that they may all grow in grace and in the saving knowledge of our Lord and Saviour.

It is a pleasant sight, because it manifests a degree of deference to religion in the community; though some of those who thus assemble may have little experience of the regenerating work of Divine Grace, or little sense of its necessity to secure their salvation; or may be even of the number who rebel against the convictions with which they are favored.

But though they may take pleasure in this evidence of the recognition of dependence on a Father in Heaven, those who have been taught the spiritual nature of true religion must be faithful in bearing to the world a testimony to the character of that worship which is in Spirit and in truth, and which every man must perform for himself with Divine assistance. Such cannot depend on any human priest or minister to worship for them, or to be their teacher. They will thankfully accept instrumental help, but even in the use of these they will look principally, and in the first place, to the Spirit of Christ—the Anointing, which teacheth as never man taught, the true Light which enlighteneth every man that cometh into the world, the Word nigh in the heart and in the mouth.

We believe a weak point in the system of most of the Christian professors is to be found in their depending too much on merely human teaching, and placing too little reliance on the immediate teaching of the Divine Word which saveth the soul, of the Grace of God which bringeth salvation, and which, as the apostle declares, *teacheth*. Hence there is not enough of waiting on the Lord for instruction and comfort, in the silence of all flesh. At times of worship the mind is occupied and filled with a constant round of singing, reading, praying and preaching; and though the Lord often does regard the sincerity of heart of those who are assembled, as they are drawn by his own Spirit to look up to Him, yet often the communion which they might have enjoyed is interrupted or hindered by outward performances.

The First-day schools as generally conducted, are a part of the general system of worship adopted in most of the denominations of Christians. The teachers in them,

like the teachers of the grown up part of the congregation, prepare for the exercises by a similar study of the lesson and a meditation on the subjects contained therein. The instruction given in both cases is often largely the fruit of their own intellect, or of the researches of former students. The tendency of the whole system, both in the pulpit and in the school-room, is to lead the ministers and the hearers, the teachers and the scholars, away from a simple dependence on the Spirit of God for the unfolding of Divine mysteries. Paul was concerned that the faith of his hearers should not stand in the wisdom of men but in the power of God. A thorough First-day school disciple is in great danger of forgetting, that the most full and thorough knowledge of theological systems may co-exist with spiritual blindness—that the wisdom of this world (to which all merely outward knowledge, even in religious truths, belongs), is foolishness with God; and that we can only obtain a living knowledge of Divine things through the power of Divine Grace, giving us an experimental acquaintance with the work of religion, and opening to our understandings the things pertaining to the Kingdom of God, as we are prepared to receive them, and as the Lord sees meet to favor us therewith.

SUMMARY OF EVENTS.

UNITED STATES.—President Garfield continues in a very critical state. During the past week he has been able to take some liquid nourishment by the mouth, but considerable reliance has been placed on that by enemata, which has been, it is said, assimilated satisfactorily. The case has been complicated by an inflammation of one of the parotid glands, which it is feared will suppurate, and the additional loss of strength by the drain to the system.

Richmond, Virginia, is now suffering from the worst water famine it has ever known. The supply for domestic consumption is not only cut off by the lowness of the James River, but nearly all the industries relying on water power are suspended. Families are supplied by a few old wells and springs, the water from which has been heretofore pronounced unfit for use.

Heavy rains for some days past in Colorado have done much damage, especially to the railroads, which have suffered from washouts. A terrible waterpout, near Canon City, on Seventh-day, swept off "whole sections of railway ties" into the Arkansas River, and it is believed the road to Silver Cliff will not be open for a week. A passenger train which left Canon City on Seventh-day night is stopped twelve miles from that place. Cattle and horses were swept away by the water-spout.

The Board of Agriculture of Ohio makes the following estimate of the grain crops in that State, as compared with those of 1880: Wheat 72 per cent., or 38,000,000 bushels, against 52,500,000 bushels; corn 70 per cent., or 1,000,000 bushels, against 165,000,000 bushels; oats 107 per cent., or 22,500,000 bushels, against 21,000,000 bushels.

Of 56,607 immigrants who arrived in the United States during Seventh month, 20,374 were from Germany.

Our exports of domestic breadstuffs during the seven months ending Seventh mo. 31st, 1881, were valued at \$131,962,709, against \$153,556,362 during the corresponding period of 1880.

Rich and extensive silver fields have been discovered within reservation limits in the Indian Territory, near Fort Sill. White men are illegally attempting to locate mineral claims on those fields, and troops are asked to protect the Indians from the intruders.

The *Raleigh Journal* now figures out a majority in North Carolina for anti-prohibition of 115,556. Four counties voted for prohibition.

The revenue-cut Bill has been ordered from San Francisco on a police cruise in the Arctic regions. She will ply between the Seal and Aleutian Islands, and obtain any information possible relative to the missing whalers.

The announcement is made that the heaviest mortgage ever recorded at Albany, New York, was filed

there on Saturday. It is for \$50,000,000, and is given by the New York, West Shore and Buffalo Railroad Company to the United States Trust Company of New York as trustee. The indenture sets forth that the railroad company is formed by the consolidation of the New York, West Shore and Buffalo Railroad Company, the North River Railroad Company, and the Jersey City and Albany Railway Company. The purpose is to construct a railroad from Weehawken, N. J., opposite the City of New York, along the west shore of the Hudson River to West Point, Newburg, Kingston, Cornwall, Athens and Schoenck to or near Schenectady, and thence along or near the south shore of the Mohawk River to Utica, Syracuse and Buffalo, with branches to the cities of Albany and Rochester. The rate of interest is 5 per cent.

The mortality in this city last week was 204; with the former ten days, 53 died of cholera; infantum; 46 of consumption; 44 of anasarca; 26 of inflammation of stomach and bowels, and 20 of typhoid fever.

Markets.—U. S. 3 1/2's, 102 1/2; 4 1/2's, registered, 113; coupon, 114; 4's, 116; currency 6's, 132. Cotton remains about the same as last quoted. Sales of oranges and apples at 12 1/2 cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white at 7 1/2 cts. for export, and 8 and 8 1/2 cts. per gallon for home use.

Flour.—There is a good demand for flour, and prices are firm. Sales of 2300 barrels, including Minnesota at \$5.50, 55 a \$6.50 for clover, and at \$6.00 for new straight; Pennsylvania extra family at \$6.35 a \$6.75; western do. at, at \$6.50 a \$7.25, and patents at \$7.85. Rye flour is firm at 55 per barrel.

Grain.—Wheat is feverish, unsettled and 2 1/2 a 4 cts. lower. Sales of 6500 bushels red at \$1.35 a \$1.40, according to quality and location; of the open board, 300,000 bushels No. 2 red sold at \$1.39 1/2 a \$1.40. Rye is nominal. Corn is excited, irregular and lower. Sales of 12,000 bushels, including yellow, at 75 cts.; mixed at 74 cts.; steamer at 73 a 74 cts.; No. 3 at 72 cts. and, and rejected at 68 a 72 cts. Oats are less active, and the options are lower. Sales of 10,000 bushels, including yellow, at 47 a 50 cts., and rejected and mixed at 47 a 48 cts.

Hay and Straw Market.—For week ending 8th mo. 20th, 1881.—Loads of hay, 303; loads of straw, 50. Average price during the week—Prime timothy, \$1.05 to \$1.10; per 100 lbs. of clover, at \$1.05; per 100 lbs. of timothy, at \$1.05; per 100 lbs. of straw, 55 to 95 cents per 100 lbs.

Cattle were dull, and prices were a fraction lower; 4000 head arrived and sold at the different yards at 33 a 65 cts. per lb., the latter rate for extra.

Sheep were in fair demand, and prices were firmer: 15,000 head arrived and sold at the different yards at 4 a 6 cts., per pound, and lambs at 5 a 7 1/2 cts. per lb. as to condition.

Hogs were in demand at full prices: 3600 head arrived and sold at the different yards at 8 1/2 a 9 1/2 cts. per pound, as to condition.

FOREIGN.—The Irish Land bill, as amended by the House of Lords, and subsequently passed by the Commons, was returned to Parliament with the royal assent, on the 22d instant.

The depreciation in the value of land is having a bad effect upon the fortunes of some of the English clergy.

Herbert Gladstone, in his speech at the meeting of the electors at Leeds, said: "One of the most satisfactory results of the English outlook is the increasing friendship between England and America. The English is more satisfactory than the outburst of British sympathy with President Garfield it was the manner in which that outburst was received in America."

Paris, 8th mo. 19th.—An official note, published here yesterday, after stating that France had no objection but to break off the negotiations with England for a new commercial treaty, concludes as follows: "We hope, nevertheless, that the disagreement is only temporary, and, as there is ample time to treat before the expiration of the old treaty in November, that a solution will be found of a nature to satisfy the interests of the two great countries who have equal need of each other."

Constans, Minister of the Interior, classifies the result of the elections in France, so far received, as follows: Republican Left and Republican Union, 340; Royalists and Clericals, 40; Bonapartists, 38; Extreme Left, 36; and Independents, 3. Five of the second ballot will be necessary. The newspapers predict that the extremists of both the Right and Left have been defeated, and that the new Chamber will essentially be Progressist.

The London *Daily News* has the following from Madrid: "The elections have resulted in a great suc-

cess for the Liberals, whose candidates are returned in two-thirds of the polls already known."

A correspondent writes to the *Times* from Zermatt, in the canton of Valais, Switzerland, as follows: "Five American tourists ascended the Matterhorn on Saturday, 15th inst. In the afternoon, the party was lodged, and it struck the head of Gilbert, tourist of the Indiana University, at Bloomington, Ind., rendering him partly insensible. He was just able to move mechanically alone. Nearly four hours were spent in bringing him to the first hut, which was reached at about five o'clock in the afternoon. Some of the party proceeded and brought doctors. Gilbert arrived at Zermatt at five o'clock Sunday evening. He suffers principally from the loss of blood, and will be able to leave soon. The guides were apprehensive that, if he collapsed before he arrived at the hut, the party would be obliged to descend, and the mountain would be abandoned."

The treaty between Russia and China, which is ratified, surrenders the Kuldja territory to China, as far as the River Khorgos, Russia retaining a strip of land as a settlement. For any persons becoming naturalized Russians within a year, amnesty is granted. China will be obliged to indemnify Russia for the loss of the Kuldja in London in six instalments—one every four months. The Kuldja frontier is to be defined in six months, and the Zhoian frontier later. Russian caravans have the right to trade as far as the Great Wall, but only to towns where there are Russian Consuls. Russia has about forty deaths of cholera in the country, nearly all the principal towns in China are trade routes.

The wheat in New Brunswick is reported to be damaged by rust and the potatoes by bugs. The land telegraph line on Anticosti Island, 200 miles long, is now finished and in operation. Forty deaths of cholera from yellow fever were reported in Havana last week.

RECEIPTS.

Received from Charles Stokes, Agent, N. J., for Caleb P. Haines, George Lippincott, Thomas Wilkins, Benjamin W. Haines, Fredrick Fried, Levi Troth, \$2.10 each, vol. 55; from James S. Price, City, \$2.10 each, vol. 55; from James F. Reid, Pa., \$2.10, vol. 55; from Thomas Sharpless, Pa., \$2.10, vol. 55; from Daniel Smith, O., \$2.10, vol. 55; from Jane B. Smith, Pa., \$2.10, vol. 55; from Benjamin Hinshaw, Jr., per John T. Moorman, \$2.10, vol. 55; from John T. Moorman, Jr., \$2.10, vol. 55; from Palmer Good, Pa., \$2.10, vol. 55; from Stephen M. Brinton, Pa., \$2.10, vol. 55; from R. S. Troth, N. J., \$2.10, vol. 55; from Samuel W. Stanley, Io., \$2.10, vol. 55, and for Eli Hodgkin, John E. Hodgkin, Asenath Edgerton, Rebecca Asenath, Thomas D. Yocum, McCarty, McCarty, and Thomas E. Clayton, each \$2.10; from Joshua Brantingham, Agent, O., for Edward Y. Cope, Christian Kirk, Clayton Lamborn, Hannah Gilbert, John Hoyle, Cyrus Brantingham, Josiah Cameron, Benjamin Kite and Uriah Price, \$2.10 each, vol. 55, and for Charles W. Satterthwaite, \$2.10, to No. 19, vol. 56; from Samuel P. Hoopes, Pa., \$2.10, vol. 55; from Burtram Kaighn, N. J., \$2.10, vol. 55; from Lydia T. King, Pa., \$2.10, vol. 55, and for Thomas Evans, Md., and Joseph E. Mickle, Pa., \$2.10 each, vol. 55; from William Cope, Pa., per Benjamin W. Passmore, \$2.10, vol. 55; from Benjamin Bower, \$2.10, vol. 55; from John E. Smith, Jr., \$2.10, City, \$2.10, vol. 55, and for Amy Middleton and Albert Haines, N. J., \$2.10 each, vol. 55; from William J. Evans, N. J., \$2.10, vol. 55; from John W. Hilyard, N. J., \$2.10, vol. 55; from Henry Briggs, O., \$2.10, vol. 55; from Elizabeth D. Meredith, Pa., \$2.10, vol. 55; from Elizabeth Meredith, Pa., \$2.10, vol. 55; from James Scarle, Pa., \$2.10, vol. 55; from Mary P. Gibbons, City, \$2.10, vol. 55; from Reuben Battin, Agent, Pa., \$2.10, to No. 10, vol. 56, and for Martha McCarty, \$2.10, to No. 12, vol. 56, and for Joseph McCarty, Job McCarty, and McCarty, Charles F. Hess, George Schill and John H. Brown, \$2.10 each, vol. 56; from William B. Cooper and Lydia Cooper, N. J., \$2.10 each, vol. 55; from Joseph Barton, N. J., \$2.10, vol. 55; from Levi B. Stokes and Sarah P. Johnson, Gtn., \$2.10 each, vol. 55; from John Carey, O., \$2.10, vol. 55, and for Jordan Willard, Joseph Stanton, Elijah Haworth, and Cornelius Darnell, \$2.10 each, vol. 55; from Zachens Test, Io., \$2.10, vol. 55, and for George E. Young and William P. Young, \$2.10 each, vol. 55; from Joseph K. Lippincott and Charles Bell, N. J., \$2.10 each, vol. 55; from Benjamin R. Rye, N. J., \$2.10, vol. 55; from R. P. Lovett and Two R. L. Jewett, Jr., \$2.10 each, vol. 55; from Morris Cope, Pa., \$2.10, vol. 55, and for John Wood, O., \$2.10, vol. 55; from Henry S. Moore, Canada, per Joseph Waring, \$2.10, vol. 55; from Ovee Rosdall, Io., \$2.10, vol. 55; from David Darnell, N. J., \$2.10,

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Remittances received after Fourth-day morning, will appear in the Receipts until the following week.

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DIED, suddenly, at his residence in DAMASCUS, Ohio on the 28th of 11th mo. 1880, JOSEPH PAINTER, a esteemed member of Upper Springfield Monthly Meeting, 67 years of age, in the 34th year of his age. He was a week and quiet in spirit, and had been in good health assurance that his end was peace.

WILLIAM H. FILE, PRINTER,

No. 422 Walnut Street.

THE FRIEND.

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VOL. LV.

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NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Selected.

Testimonies to the Truth.

You have often heard by the servants of the Lord, that have given testimony to Jesus, the only and alone Saviour; you have often read the report, and the report is true: That there is no name under heaven by which any can be saved, but the name of Jesus; and I have oftentimes read also in the Holy Scripture, of this Jesus the only and alone Saviour; all the holy prophets gave testimony that He should come, and when He was come, the holy apostles and ministers of our Lord Jesus Christ gave testimony that He was come, and they were made ministers of the New Testament, and their greatness was, as instruments in the hand of the great God, to turn men from darkness to light, and from the power of Satan to the power of God, that they might receive forgiveness of sins, and an inheritance among them that are sanctified. You know the Scripture speaks plentifully after this manner. I hope there are none here but have believed the testimonies that have been given; that the great thing is, for every one to come to a consideration of this, since you have believed the report, that which is every one's concern now, is to examine themselves, whether or no, they are really turned from darkness to the heavenly Light; none come to be turned from darkness to light, but as they come to know repentance from dead works, and faith towards our Lord Jesus Christ. And as every one comes to know this, they come to know what it is to lay a good foundation. This was the foundation the primitive Christians laid, as you may remember the exhortation of the apostle, in the sixth chapter of the Epistle to the Hebrews; Therefore using the principles of the doctrine of Christ, ye go on unto perfection, not laying again the foundation of repentance from dead works, and of faith towards God.

Thus you see he presseth them to go on to perfection; it is the business of every one of you that believe in the name of Jesus, that you keep walking on in the holy way; it is the main business of us that are come to know the holy way, through the riches of the love and grace of the great God to us, to walk in the holy way; they that know anything of the Christianity, know this to be their great

concern to walk in this holy way that leads to everlasting life; Christ is the Way, the Truth, and the Life; and all that come into this way, and walk in it, are going on towards perfection; and they are putting off the old man; they feel in themselves a power at work that crucifies the old man with his deeds; then they go on in the name of the Lord. This power doth work, till every one in his own particular comes to be crucified with Christ; it was the primitive Christians' experience. What saith the apostle of himself? Gal. ii. 20. "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."

Great is the mystery of godliness; you that are engaged in the Christian warfare, and that live the Christian life, and are making war in righteousness against the devil, the enemy of your souls, know that great is this mystery of godliness. This mystery is opened among the disciples of Jesus, among the holy offspring of God, who are begotten again through the Word of eternal life; who, as the holy apostle saith, are begotten of his own will through the word of truth, that they should be a kind of first fruits of his creatures. How ought we to whom God hath graciously manifested himself, in the blessed Son of his love, our Lord and Saviour Christ Jesus, to walk as becomes the gospel? O! that the serious and weighty consideration of this might rest upon every one of us; that we ought to have our conversation as becomes the gospel of Christ, and be going on to perfection. You know that the apostle speaks, Phil. iii. 12. "Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended of Jesus Christ." This, I am sure, every true Christian man and woman will do, as the same apostle did, who saith, "I press towards the mark of the prize of the high calling of God in Christ Jesus." And as every one comes to grow up in the life of righteousness, they will come to know an increase of faith, they will grow up in faith, and in that hope which hath been as an anchor to their souls in the day of their deep exercise; and they will remain steadfast and unmovable, as they walk in the holy way. And so every one, as they keep humble and bowed before the God of Heaven, will know his teachings more and more, and have a sensible feeling of it in themselves, every one in their own particular.

And, certainly, it is all our business to be waiting for the fulfilling of those many great and precious promises, which are recorded in the Holy Scripture, which were enjoyed by the primitive Christians, in the ages that are past and gone; and in succeeding times, shall be likewise enjoyed by all true Christian people, as they come to be followers of Jesus. As we have begun well, let us go on towards

perfection, not laying again, as I said before, the foundation of repentance from dead works, and faith towards God and the Lord Jesus Christ; for whoever expects salvation by Christ the only Saviour, must be going on to perfection; they must begin at the work of regeneration, and experience in themselves a new birth, for if we be not born again, we shall die in our sins; you know that our Saviour hath left this upon record, and it remains the same truth to this day.

And therefore, how ought all that make mention of the name of the great God, and of our Lord and Saviour Jesus Christ, to be weighty and considerate, and examine whether they are come to know repentance from dead works; whether they have turned from the evil of their doings? Some are ready to say, I would gladly turn from the evil of my doings, but I find I am beset by the devil, the enemy of my soul. Well, if thou believest in the light, wherewith Christ Jesus hath enlightened thee, then cry to Him, and He will give thee power to withstand the enemy of thy soul.

Praised and blessed be the name of our God, that a remnant can say: As soon as we did really believe in the name of Jesus, we received power in some measure, as the primitive believers did that received Christ, we received power to become the sons of God. Let the eye of those that have received this power be to the Lord, and cry to him for divine assistance; for of ourselves we are not sufficient, we have not power of ourselves to think a good thought, or do a good action, but we depend upon the power of God, to enable us to work out our own salvation; for it is God that worketh in us, both to will and to do of his own good pleasure.

Therefore, repentance and remission of sins are preached in Christ's name; and without the knowledge and Christian experience of this, and believing in the name of Jesus, we cannot be saved from the wrath to come. Let us wait upon God, who by our Lord Jesus Christ, saveth all his people from their sins. "Not by works of righteousness that we have done, but," as the apostle saith, "according to his mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly, through Jesus Christ our Saviour." When those that have experience of the work of regeneration, and of being renewed in their inward parts, where Christ bears rule, meet together in the solemn assemblies of the Lord's people, He will be in the midst of them; and they that come to hear the Word of the Lord, and wait upon Him, know it to be so; you that are real Christian people, know this by your own experience. Therefore wait upon the Lord your God, that the work of regeneration may go on, and you will find strength more and more ministered to you, and you will feel the pouring forth of the Spirit abundantly upon you; the same Spirit that raised up our Lord

Jesus from the dead, and quickened him, shall quicken you, that you may live to Him here, and with Him forever hereafter.—*Francis Campfield, 5th mo. 14th, 1693.*

For "The Friend."

Ascent of Chimborazo and Cotopaxi.

(Concluded from page 21.)

"In passing from Chimborazo to Cotopaxi we go from an extinct volcano to an active one, and to one of the most terrible volcanoes in the world. It is situated, roughly, northeast from Chimborazo at a distance of 65 miles. From Quito it bears southeast about 33 miles. Three years ago, ashes from it fell in Quito to such an extent that it was pitch dark at mid-day, and persons in the streets in front of their houses could not tell where they were. On this occasion, too, there was a great manifestation of flames, which rose to an enormous height; the lava rapidly liquefied and poured down in vast torrents. All round the mountain the natives have stories of the tremendous ravages which occasionally occur. The general opinion seems to be that the periods of greatest activity are always preceded by periods of repose.

"During my stay in the neighborhood I several times remarked that during the night much less smoke or vapor came away from the crater than during the day, and this led me to conclude, that if we could pass a night on the summit, we should be able to see the bottom of the crater, a sight no one had hitherto enjoyed.

"All our arrangements were carefully matured, and we started for Pichincha, passing at first through a small hamlet, and up a ridge of the mountain which descends towards the west, and encamped at a height of about 15,000 feet.

"On the 16th we sent up the first installment of our stores to the final cone. The weather was very bad, with a varying temperature, and I did not go up till the 18th. The view from our camp extended over a large expanse of country, cut up by cracks and fissures, in every direction covered with cinders and blocks of lava.

"On the morning of the 18th we started before day-break, and at half past six arrived at the edge of the crater. We advanced, and from a few feet of the edge we had to peer into the unknown. A vast quantity of smoke and vapor was boiling up, and we only saw at intervals a portion of the opposite side, the bottom being invisible. We then returned to make a place for the tent, with the assistance of the natives. When this was done, we sent them back to the first camp, and the Carrels and I remained alone. The camp was necessarily established on the outside of the final cone, which at this time was entirely composed of ash. This was very warm to the touch, and so loose as to render it a matter of much trouble to fix the tent ropes, and a high wind springing up, we carried out four additional ropes, and attached them to the largest stones we could find, and bury in the ashes. We then rigged up a rope as a sort of handrail, from the tent to the edge of the crater, from which it was distant about 250 feet. We had scarcely completed the operation, when a violent storm arose which threatened to carry our whole establishment away. The poles of the tent quivered, the ropes dragged; but it passed away as suddenly as it arose. While this was going on we had

another cause for alarm. A great smell of India-rubber commenced to arise, and putting my hand to the floor of the tent, I found it was on the point of melting. Outside, the air was intensely cold.

"At intervals of about half an hour, the crater regularly blew off steam, which rose in a jet of great violence from the bottom, and boiled over the edge, continually enveloping us. The noise made on these occasions resembled that which we hear when a large steamer is blowing off steam. When night had fairly set in we went up to view the interior, and saw the whole of its vast proportion for the first time. By measurements made on the following morning, I find that the rim has a diameter from north to south of 200 feet, and from east to west of about 1500. The rim is irregular, some points being considerably higher than others. The rock is trap; in the interior the walls descend to the bottom in a series of steps, and a precipitous slope of about 1000 feet. At the bottom there was a nearly circular spot of glowing fire 24 feet in diameter. Flames were flickering and traveling about in all directions, so that what was underneath them appeared more like incandescent than molten matter. The heat at the bottom of the crater was evidently intense, and far up its sides, in every direction, glowing fissures, from which flickering flames were also coming, showed that the lava was red hot below the surface, while columns of steam or smoke heightened the effect. It is impossible to conceive a more dramatic spectacle than this vast theatre presented, illuminated below by the subterranean fires and above by a brilliant moon; while every now and then the outbursts of steam occurred, rushing upward with the force of a hurricane, and scattering all around fragments of fused rock.

"We found in the morning the tent was black with ash which had been ejected. The fragments were found on microscopical examination to be particles of fused rock, and they are, I think, torn off by the violence of the steam-blasts. I attribute these outbursts to the infiltration of the snow and hail which falls on the final cone. It is almost immediately liquefied, and descends into the bowels of the mountain.

"The height of Cotopaxi is 19,600 feet. Our camp was placed about 130 feet below the loftiest point. We remained there twenty-six consecutive hours, feeling slightly at first the effects of the low pressure."

About five months after this, E. Whymper again ascended Chimborazo, partly to verify the observations which he had before made. In the early morning he looked at Cotopaxi in the far distance, and remarked how tranquil it looked—not a sign of smoke was rising from the great volcano. He says: "We went on foot, and before daylight commenced to ascend the ridge which leads continuously towards the second summit. I was in the rear stopping to heat my numbed hands, and looking toward Cotopaxi, when all at once I saw a column of smoke commence to rise from the crater. It went up straight into the air, spirally curling with such velocity that within a minute it had risen 20,000 feet above the crater. It was caught by an easterly wind and borne twenty miles towards the east, at right angles towards its former course; it then turned, and a northerly wind carried it toward our position. As the cloud came nearer and

nearer to us it appeared to rise higher and higher in the sky, and about twelve at noon it got overhead and shut out the sun. But before this happened, we witnessed the most extraordinary and startling effects in the atmosphere between us and the volcano—thick cloud sometimes like shining brass, then turned to tarnished copper, or the most extraordinary green, producing a feeling of intense astonishment. In the curled openings in the clouds that arose after the commencement of the eruption, I still saw a majestic column of ash pouring out and rising to immense height in the air, blacker than the deepest ink. As we were engaged in the ascent of Chimborazo, and had many other things to occupy our attention, we did not appreciate at first the magnitude of the eruption, but when we got on the summit and found the ash beginning to fall to such an extent that the snow looked like a ploughed field, we perceived something out of the common was happening.

"When we returned to our tent we found it laden with the ash from Cotopaxi. It was still falling, and covered the country all round as with a dense fog. I subsequently found that in the town of Ambato, twenty miles nearer the mountain, between 11 o'clock and 11.15, upon a piece of paper spread to receive it, one foot square, four ounces were collected. I made a calculation that at least 2,000,000 tons of this ash must have been ejected." A microscopical examination showed that the ash which fell on the tent at Cotopaxi was a fine that 4,000 particles scarcely weighed a grain. That which fell on Chimborazo was much finer, and it was estimated that it would require 25,000 particles of it to weigh a grain. They consisted principally of glassy foldsp and of long crystalline scoriaceous dust. The lecturer said, "If you can picture to yourself the force which is required to eject 2,000,000 tons of this ash (so light that 25,000 particles scarcely weigh a grain) to a height of four miles in the air upward from the crater, and to send it up vertically unaffected by the east wind, you may be able to form some idea what a terrible creature Cotopaxi is in his more furious moments."

For "The Friend."

Gleanings from Quaker Annals.

Robert Barclay, the great "Apologist" for the doctrines of Friends, spent the last two years of his life in much retirement, chiefly at home, enjoying the esteem and regard of his neighbors, the comforts of domestic society and doubtless partaking also in good measure of a soul-sustaining evidence of Divine approbation. In the year 1690, he was seized with a violent fever, which continued upon him about eight or nine days, when it pleased the Lord to take him out of this world, to a kingdom and glory that is eternal.

James Dickinson was with him at the time of his illness. It was a solemn season; and he sat by him, the Lord's power and presence bowed their hearts together, and Robert Barclay was sweetly melted in a sense of God's love. Though much oppressed by the disorder, an entirely resigned, peaceful, and Christian frame of mind shone through all. With tears, he expressed the love he bore "towards all faithful brethren in England who kept their integrity to the Truth," and added, "Remember my love to Friends in Cumberland, at Swarthmore, and to den

George (meaning George Fox,) and to all the faithful everywhere." concluding with these comfortable words—"God is good still: and though I am under a great weight of sickness and weakness as to my body, yet my exercises may be permitted to come upon them; they shall tend to God's glory and my consolation: and in that I rest."—He died on the 3rd of the 8th month, 1690, in the 42nd year of his age.

The following faithful delineation of the character of "this worthy young man of God," William Penn styles him, may be fresh to thy readers; but is worthy the repeated attentive perusal of those, who claim connection with the Society of Friends, especially among the younger classes. "This account given," writes William Penn, "for their mutual encouragement, who have or hereafter may receive the eternal Truth, as well for a testimony to the power and goodness of God in raising him up to his Church." It is pared from documents, put forth by the contemporaries of Robert Barclay who knew him well, and appears in the pages of *A Short account of his Life and Writings*.

He was distinguished by strong mental powers, particularly by great penetration, sound and accurate judgment. His talents were much improved by a regular and classical education. It does not, however, appear, that his superior qualifications produced that notion of mind, which is too often their attendant: he was meek, humble, and ready to allow others the merit they possessed. All his passions were under the most excellent government. Two of his intimate friends in their character of him, declare, that they never knew him to be angry. He had the happiness of early perceiving the infinitude and superiority of religion, to every other attainment; and Divine grace enabled him to dedicate his life, and all that he possessed, to promote the cause of piety and virtue. For the welfare of his friends, he was sincerely and warmly concerned; and he travelled and wrote much, as well as suffered cheerfully, in support of the Society and its principles, to which he had conscientiously attached himself. But this was not a blind and bigoted attachment. His zeal was tempered with charity; and he loved and respected goodness, wherever he found it. His uncorrupted integrity and liberality of sentiment, his great abilities, and the suavity of his disposition, gave him much interest with persons of rank and influence; and he employed it in a manner that marked the benevolence of his heart. He loved peace; and was often instrumental in settling disputes, and in producing reconciliation between contending parties.

In the support and pursuit of what he believed to be right, he possessed great firmness of mind; which was early evinced in the pure and dutiful sentiment he expressed to his uncle, who tempted him with great offers to remain in France, against the desire of his father: "He is my father," said he, "and must be obeyed." All the virtues harmonized, and are connected with one another: this firm and resolute spirit in the prosecution of duty, was united with great sympathy and compassion towards persons in affliction and distress. They were consoled by his tenderness, assisted by his advice, and as occasion required, were relieved by his bounty. His spiritual discernment and religious experience,

directed by that Divine influence which he valued above all things, eminently qualified him to instruct the ignorant, to reprove the irreligious, to strengthen the feeble-minded, and to animate the advanced Christian to still greater degrees of virtue and holiness.

In private life, he was equally amiable. His conversation was cheerful, guarded, and instructive. He was a dutiful son, an affectionate and faithful husband, a tender and careful father, a kind and considerate master. Without exaggeration, it may be said, that piety and virtue were recommended by his example; and that, though the period of his life was short, he had, by the aid of Divine grace, most wisely and happily improved it. He lived long enough to manifest, in an eminent degree, the temper and conduct of a Christian, and the virtues and qualifications of a true minister of the gospel.

For "The Friend."

Heavenly-mindedness the Remedy for a Low State of the Church.

The apostle Paul, after very distinctly pointing out the effect of that change of heart wrought in the true believer, says, "Be ye therefore followers of God as dear children." And again he gives as a reason for such a course of conduct as he recommends, "That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine (or shine ye) as lights in the world." What attentive reader of the Holy Scriptures can fail to see that the requirements of the gospel, while they go away with no tittle of the law, yet go far deeper and touch even to the hidden recesses of the heart. And what Christian does not rejoice with thanksgiving in that a way has been opened whereby he may be saved, not only from the guilt of sins that are passed, but from the power of those sins which do so easily beset him; that through a full surrender of the heart unto the baptizing influence of the cross of Christ, he may know a being crucified unto the world, and made partaker of the precious privilege of following his blessed Lord even as a little child followeth the parent whom he dearly loves; and though this walk may at times seem to be as in a desert land—trials, conflicts and provings, may be his portion till the shield of faith seems almost ready to drop from his grasp; yet through all the everlasting arms will be underneath; for He who knoweth our frame and remembereth that we are dust, will not permit any of his trusting little ones to be tried or tempted above that they are able, but will bring them forth from the furnace strengthened and purified so that they may indeed be enabled to glorify Him amongst men. It was this purity of heart, this close walk with God, that made the apostles what they were; they counted nothing too near or too dear to part with that they might win Christ, and be found in him; so that with great diversity of gifts there was still the same spirit, and the power of the Lord wrought mightily through them to the saving of souls, and the building up of the church in the most holy faith.

It was so again after the lapse of many generations in which the church had so grievously left her first love, that in many places the power of godliness was but little known. Our early Friends were raised up to proclaim

the everlasting gospel in all its fulness, and to display the banner of purity and holiness which must ever mark the disciples of a crucified and risen Lord; and their preaching being in the demonstration of the Spirit and of power, they too were made instrumental in gathering many souls to Christ. The principles which they promulgated were those inculcated by our blessed Lord, and laid down in the Scriptures of Truth. True it is then we need nothing new, in that direction, to enable us to arise and shine as in days that are passed; yet the hearts of many are, we doubt not, bowed in sadness as we view our broken ranks, and as we realize, as we cannot fail to do, the lack of that spiritual life which was the crown and diadem of the early church. Is it not time, therefore, for every one that feareth the Lord and longeth for the salvation of their immortal souls, whether older or younger, to pause and consider; yea, reverently to wait as at wisdom's gate, that he may be taught and know for himself how this blameless and harmless walk may be maintained, whereby he may be enabled to shine as a light among the people. For as the church is made up of individuals, so it is through the faithfulness of every living Christian that she may again hope to shine, and that spirituality of the Christian religion be restored to us as in the beginning. Our blessed Saviour says, "Seek ye first the kingdom of God and his righteousness." How is it with us in this respect to-day? If we are honest with ourselves will we not have to acknowledge that even with many who ought to be as burning and shining lights, from the high positions they occupy in the church militant, there is great danger of the cares of this world and the inordinate pursuit of business, occupying too much of that precious time which should be devoted to the glory of God and the furtherance of the glorious gospel of life and salvation? Do not their lives and conversation bear too striking evidence, that their hearts are still in the world; that they are not following God as dear children? May we not also fear, that notwithstanding our gracious Lord hath promised that He will give unto his obedient children "richly all things to enjoy," there are too many of us seeking for those pleasures which are forbidden of Him, because He knoweth, that by indulging therein, our hearts will be too much set upon the things of earth, or else using those which are lawful unlawfully, and so the life of religion is almost lost amongst us? A name to live will not suffice, if we would be Quakers indeed, and I love the epithet, we must be made first of all to tremble and quake before a righteous God, and to so bow our necks to the cross of Christ as to know the government of our lives to be upon his shoulders. Then will He indeed teach us of his ways; and, walking by the same light as our worthy predecessors, we shall again become instrumental in turning the hearts of the people from empty shadows to the living substance, and from the power of Satan unto God. True, it is not in the power of man to convert souls, but it is in the power of every Christian, through living faith in Christ Jesus our Saviour, and a full surrender of the heart unto the cleansing operation of the Holy Spirit, to have the mind so weaned from the things of earth, the affections centered on things above, as to walk blameless in the midst of a crooked and perverse nation; and as this is our indi-

vidual condition, there will be a flocking to us "as doves to their windows;" the waste places will be built up, the young will be instructed, the older will become each other's helpers in the Lord, and a harmonious labor known for the salvation of souls, and the extension of the Redeemer's kingdom. May the Lord hasten this day, and may the united prayer of the church everywhere be, that we be found individually and collectively doing our part in this great work; following our risen Lord, not partially but wholly, as dear children.

8th mo. 16th, 1881.

Eastern Marriages.—At a marriage, the procession of which I saw some years ago, says—Ward, the bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting for two or three hours, at length, near midnight, it was announced, as if in the very words of Scripture, "Behold, the bridegroom cometh; go ye out to meet him." All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession. Some of them had lost their lights, and were unprepared, but it was then too late to seek them, and the cavalcade moved on to the bride, at which place the company entered a large and splendidly illuminated area before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time and then went into the house, the door of which was immediately closed and guarded by Sepoys. I and others expostulated with the door-keepers, but in vain. Never was I so struck with the beautiful parable as at this moment. "And the door was shut."

Scattering and Increasing.—Now, you will find that liberal people are happy people, and get more enjoyment of what they have than folks of childish mind. Generous souls are made happy by the happiness of others. The money they give to the poor buys them more pleasure than any other that they lay out. I have seen men of means give coppers, and they have been coppers in every thing. I have seen others give to the poor and to the cause of God by shovelfuls, and they have had it back by barrow loads. They made good use of their stewardship, and the great Lord has trusted them with more, while the bells in their hearts have rung out merry peals when they have thought of widows who blessed them, and orphan children who smiled into their faces.—*John Ploughman's Pictures.*

The Scapegoat.—During the last illness of the late Maharajah of Travancore a ceremony was performed with bears some resemblance to the Jewish institution of the scapegoat. A man was found willing, for a consideration (10,000 rupees) to bear the responsibilities of the Maharajah's sins. He was brought into the royal presence, and after the Brahmins had performed certain ceremonies over him, the sick man tenderly embraced him. He was then led out of the country of Travancore into the Tinnevely district, with a charge never to return.

DO IT NOW.

BY PHOEBE CARY.

If you're told to do a thing,
And mean to do it really,
Never let it be by halves;
Do it fully, freely.

When father calls, though pleasant be
The play you are pursuing,
Do not say, "I'll come when I
Have finished what I'm doing."

If you are told to learn a task,
And you should now begin it,
Do not tell your teacher, "Yes,
I'm coming in a minute."

Waste not moments nor your words
In telling what you could do
Some other time; the present is
For doing what you should do.

Don't do right unwillingly,
And stop to plan and measure;
'Tis working with the heart and soul
That makes our duty pleasurable.

THE PLOWMAN.

The plowshare's silver gleam,
Behind the panting team,
Lights the brown furrow in the field,
And hope foretells the future yield
Of sun-damned crops of wheat,
Ripening in genial heat.

How well he draws his line;
Through tangled grass and vine
The plowman scores the hill and vale,
Where violets blue and daisies pale,
Crushed by the gleaming share,
Sweeten in death the air.

Fair birds on every bough
Sing praises of the plow;
And groups of golden daffodils,
Dancing in shadows of the hills,
Like happy girls at play,
Inspire the plowman's lay.

His mandates are obeyed;
The dumb brutes, unafraid,
Come at his call from pastures green,
Over the bars, half-down, between
The meadow and the sled,
And by his hand are led.

Serene the plowman's life;
He's king—a queen his wife.
Right royal they, no crowns to press
The heart out of their happiness,
No threats, in undertone,
To hurl them from their throne.

He is a rural king,
And every living thing
Within his realm, the farm, obeys
When he commands. I sing his praise
In chorus with the birds
And bleating flocks and herds.

EVENING HYMN.

Slowly all around us gather
Shadows of the eventide;
Home we come to thee, O Father,
Let our hearts with thee abide.
We are weak and worn and weary,
Chafed by toil and care and strife,
Thou wilt give us welcome cheery
To thy home of love and life.

Bright with dew-drops was the morning,
Golden fair the early light,
Earth and sea and sky adorning
With its splendor pure and bright.
Birds their matin-song were singing
In the fragrant leafy bowers,
Incense-breathing, worship bringing
Were the glory-vested flowers.

We from quiet rest were waking
At the gentle touch of day,
From the bonds of slumber breaking,
Faring to our work away.

Selected.

All day long thine angels holy
Sent to help us by their King,
Be we lofty, be we lowly,—
Have our steps been following.

Lord of angels, Saviour Jesus,
While thy watchful hosts are near,
Death or danger cannot seize us,
Therefore we know no fear.
Stronger than the strongest angel
Art thou, ever by our side;
So hath taught us thine evangel,
In that blessed faith we bide.

Therefore, though the shadows darken,
Trudging wearily along,
Yet we know thine ear will hearken
While we sing our even-song.
Light of life, departing never,
Light of earth, and light of heaven,
Earthly suns may set, but ever
Will thy love make light at even!

For "The Friend,"

Thomas Wright.

(Concluded from page 19.)

"After he had been thus working on for years, his voluntary labors at length obtained official recognition. Captain Williams mentioned him in his annual reports on the state of prisons. He says, 'To show the extent to which this humble and unassisted good man has carried his benevolence, and the success with which it has been crowned, it is but necessary to state that out of ninety-six criminals befriended by him, and re-established in life, only four have returned to a prison. It is delightful to witness the implicit confidence and reliance reposed in him by the guilty and wretched, and which seem to be wholly induced by his simple, unassuming, and truly fatherly way of doing good.'

There were many cases in which he could not get employment for the released prisoners. In such cases he either lent them money of his own, or raised a private subscription among his friends, to enable them to emigrate. In this way he assisted 941 discharged prisoners and convicts to go abroad, and to begin life under new circumstances and separated from their old companionships. In many cases the discharged prisoners themselves helped him in his philanthropic labors. They got employment for their friends, or they helped to raise subscriptions to enable others to emigrate. Thus charity begot charity.

One of these forlorn emigrants, who had been sent to North America, wrote to T. Wright in 1864, addressing him as 'My dear adopted father.' He enclosed £2 as a contribution to the London Male Reformatory. 'The emigrant, who was now a prosperous man, said, 'To your never-to-be-forgotten fatherly aid I owe my present success. You were indeed my best, my kindest, and my sole advising friend on this earth. You rescued me from a life of vice by your own unaided help. When all others had turned their faces from me as a miscreant and a vagabond, you, like the prodigal's father of old, welcomed me back to the paths of virtue and integrity of life, consoling my youthful heart with the hope of brighter days yet in store, and blending your fatherly counsel with a still purer hope beyond the grave. God bless you, dear father! God bless you for all your kindness! Tears of kind remembrances fall from my cheeks as I think upon all your noble efforts for your poor fellow-men.'

In the mean time T. Wright was working daily at the foundry—working from 5 o'clock

Selected.

the morning until 6 o'clock at night; and sometimes to a still later hour. All his evening leisure and most of his First-days were devoted to his self-imposed services; either in jail, the penitentiary, the ragged First-day schools, or at the homes of the unfortunate and the criminal. He was now sixty-seven years old, and his health was beginning to fail. He had saved nothing. All his surplus earnings had been devoted to the relief and emigration of discharged prisoners. He frequently reduced himself to the lowest means of subsistence—always considering that while he had the means he would not be justified in withholding them from those who were in distress.

The government of the day, recognizing the value of his services, offered him the post travelling inspector of prisons, at the salary £800 per annum. Here, it would seem, was a method by which he could lay by a little money, and at the same time extend the sphere of his operations. But he unhesitatingly refused the offer. He said that it would rob him of his power of doing good, as he felt convinced that if he once became a government official, he would soon cease to be regarded as the Prisoners' Friend.

Accordingly, the attempt was made by the people of Manchester to raise a sum for the purchase of an annuity equal to the amount of his weekly wages—a mere tithe of the amount which his exertions had saved to the State. A sum of £100 was allotted from the Royal Bounty Fund in aid of the subscription. The Manchester people did the rest. They raised a sum which provided him with an annuity of £182, the exact amount which he had before earned by his daily toil.

He still continued in his works of mercy. He went from town to town, like Howard, visiting the jails of the country. He inspected the Field Lane Night Refuge, the Redhill Industrial Schools, the hulks and convict establishments at Millbank, Pentonville, Portland, Portsmouth, and Parkhurst. He worked hard in the establishment of Ragged Schools. He wished to train the poor boys to earn an honest livelihood, and thus to prevent their becoming criminals. He regarded ignorance and bad example as the fruitful parents of all evil; and he did what he could to eradicate them by secular and religious instruction. He urged upon Cobden, who was then engaged in advocating a system of National Education, that it should be made compulsory, as the primary means of diminishing crime and pauperism. Besides his Ragged Schools, he instituted Reformatory Schools, Penny Banks, and the Shoeblack Brigade. Wherever a good work was to be done, his hand and help were never wanting. He loved to have every moment occupied. His motto was, "Work, work, while it is called to-day, or the night cometh."

Thus he went on to the end. When he had lived at eighty-five years of age his health rapidly failed. Yet he was always ready to receive those who wished to see him—especially poor persons, discharged prisoners, or returned convicts. His life gradually faded away. The twenty-third Psalm was continually on his lips, and at the end of each day's illness he felt himself "a day's march nearer home." He had fought the good fight, and was about to finish his course. He passed peacefully and calmly to his rest on the 14th of 4th month, 1875."

Purchasable Health.

There are thousands of men in every great city, who are perfectly aware that they are bankrupting themselves in health—that is they are selling their health for money. The time will surely come, at last, when they will be willing to pay all this money back for the health they have parted with; but it will be too late. The object of this article is to induce these men, if possible, to buy health while it is in the market and not to sell it under any consideration. Col. Thomas Scott carried his burden so long that the four millions he had won had no power to bring back the health he had parted with; but there were undoubtedly times in his life when, by the proper expenditure of money and of time, he could have bought health enough to last him a brace of decades longer. A man crowds his powers through a series of years of excessive labor, and, some day, he drops with paralysis, and from that day forward he becomes a powerless child, to be led kindly and carefully to the grave. The increase of this disease is undoubtedly the result of the increase of unwisely conducted labor. Money can do nothing for it when it befalls a man; but it can do [much] to prevent. "Nervous prostration" has become a too familiar phrase in these latter years. Money cannot restore a shattered nervous system; but, properly expended, at proper time, it [may] prevent it, which is a great deal better.

There are two plans of life, by either of which money will buy health and prolong a comfortable existence. The first is, the setting aside of a part of every day for recreation. So far as this can be done, it ought to be done; but there seems to be some peculiarities in our American life that forbid it. Competition in business is cruelly sharp, and most men feel obliged to devote themselves to it, when they are in it at all, from morning until night. The sleeping hours are the only ones which give them release from active care. Now business followed in this way, from year's end to year's end, is just as certain to ruin health and shorten life as the recurrence of seed-time and harvest is sure. The alternative of daily recreation is a yearly period of rest. There are always slack seasons in business, and these every business man should avail himself of, for rest and recreation. Suppose he loses money by it; he wins that for which he will sometime be willing to give money, when money will not buy it. When a man gives health for money, he makes the poorest investment of his life. When he gives money for health, he makes, from every worldly point of view, the best.

There is a hallucination, cherished by a great multitude, that they must be constantly in their own business or it cannot possibly go on prosperously. Some of these men are so unfortunately organized that they cannot believe that anybody living can do their work as well as they can do it. It takes an enormous self-conceit to come to such a conclusion as this; and there is a great misfortune in it. Of course these men are never able to leave their work for a moment in other hands, and so they become the bond-slaves of their own mistake. Now there is nothing in which a great business man shows his greatness so signally as in his ability to find men to do his work—to find competent instruments to execute his purposes. The greatest business

man is always a man of comparative leisure. His own work is always deliberately done. It is, as a rule, the small man who never gets a moment, and who never can find a pair of hands as good as his own. If a man cannot leave his business, or thinks he cannot, he shows that he lacks the highest grade of business capacity.

The leisure of Newport and Long Branch and Saratoga, with its social excitements and attractions, is not that certainly which buys health in the cheapest market. Stillness, rest, freedom of action and of dress in the open air, distance from the marts of trade—these pay best; and, when these are properly and regularly enjoyed, the money that they cost buys health and the prolongation of life. Money avails nothing to a worn-out man; but to a man slowly wearing out it avails [much] when properly used.—*Scribner's Monthly*.

A notable instance of praying to God, and resolving to take no denial, and prevailing when hope seemed gone, was that of the pious wife of a hard drinking man named Martin, in West Riding, Yorkshire, England, who prayed twenty-one years for his reformation and conversion.

When that long time had passed, and no answer had come to her prayers, she went one night at midnight, to the "public" where her husband spent much of his time, and found him sitting in the bar-room with several other men and the landlady.

"You go home," said Martin, roughly, when he saw his wife enter.

"Wait a little, and your husband will go with you," said the landlady.

"— Tolman," replied the poor wife, advancing to the table where they were sitting, "I have waited twenty-one years for my husband to 'go with me'—and all that time I have prayed for him."

She steadied her voice, and added:

"I am certain, too, that God will answer my prayers. As sure as he is sitting in your bar I shall live to see him pass your house and have no inclination to go in."

She turned to go out, and Martin rose and followed her, saying not a word.

That night was the turning-point in his life. The long-felt promise to the heart of the pious wife that her husband should "go with her" began to fulfill to her patient waiting.

He went to meeting with her, and was melted by a sermon on the words, "Where thou goest, I will go; . . . thy people shall be my people, and thy God my God." He went with her on the road to life, and helped her to lead their children in the narrow way.—*Sel.*

Do Small Things Thoroughly.—Every boy should ponder the words of the preacher in Ecclesiastes:

"Whosoever thy hand findeth to do, do it with thy might."

This injunction is exceeding broad, for it covers small things as well as larger ones. Hon. Josiah Quincy reports in the *Independent* a conversation he once had with Daniel Webster which illustrates the preacher's words:

The conversation was running upon the importance of doing small things thoroughly and with the full measure of one's ability. This Webster illustrated by an account of

some petty insurance case that was brought to him when a young lawyer in Portsmouth.

Only a small amount was involved, and a twenty dollar fee was all that was promised. He saw that to do his clients full justice a journey to Boston, to consult the Law Library, would be desirable.

He would be out of pocket by such an expedition, and for his time he would receive no adequate compensation. After a little hesitation, he determined to do his very best, cost what it might. He accordingly went to Boston, looked up the authorities, and gained the case.

Years after this, Webster, then famous, was passing through New York. An important insurance case was to be tried the day after his arrival, and one of the counsel had suddenly been taken ill.

Money was no object, and Webster was begged to name his terms and conduct the case.

"I told them," said Webster, "that it was preposterous to expect me to prepare a legal argument at a few hours' notice. They insisted, however, that I should look at the papers; and this, after some demur, I consented to do.

"Well, it was my old twenty-dollar case over again, and as I never forget anything, I had all the authorities at my fingers' ends. The court knew that I had no time to prepare, and were astonished at the range of my acquisitions.

"So, you see, I was handsomely paid both in fame and in money for that journey to Boston; and the moral is that good work is rewarded in the end, though, to be sure, one's own self-approval should be enough.—Ez.

For "The Friend."

Religious Items, &c.

Liberty of Conscience in France.—A letter from France to the *National Baptist* of this city, describes the case of a young Baptist named Taquet, in prison for conscience sake. The circumstances attending his imprisonment are thus explained:—

"Among the church festivals, is one of the most gorgeous style, an imitation of some pagan pomp, called God's Fete. On that day, all the people rival in show; the houses are hung with white cloths, carpets decorated with flowers, and statues set up here and there—a sort of shelves with lights, burning, costly silver, flowers, &c. The clergy go out decked with their richest robes, bearing the box of gold in which the holy sacrament is kept; as they believe in the real presence, they call it 'God.' The school-children follow, all dressed for the occasion; girls in white, scattering flowers, precede the priests; a little child, naked, with a girdle of undressed skin, holding out a cross, bedecked with lights, goes on to the Baptist; another little one, as lovely as nature, can make a child, follows the little St. John, as Christ, dragging a heavy little cross on the ground behind him; then come statues of the Virgin and of saints, borne by men if too heavy, by girls in white if possible; also military bands, and all the devotees of the place. Wherever this procession passes, women are expected to kneel, and men to take their hats off, at least. The church always wants soldiers in its ranks to give lustre to these shows; and a law of Napoleon I. grants this privilege. In the last years, some Republican deputies asked that this law should be revised and that soldiers may not be forced to do this service against their consciences. The law is still waiting, with others, that displease the clergy.

"The clergy of Laon required soldiers to accompany the procession; and it happened that our Bro. Taquet was one of the men detailed to go. He protested and asked of his superior to be exempt from

a service repugnant to his conscience and religion. The sergeant would hear of nothing; so Taquet went; it was the 15th of June last. But, when in church the order was given, 'Knee on ground,' Taquet remained upright. He was spoken to. 'It is against my conscience to kneel here,' he said; 'I cannot do it!' You may imagine what a scandal! Our friend was sent to prison, where he is now. The Baptist sisters in Paris and elsewhere have done one seems powerful enough to go against this insult done to the Holy Sacrament. The War Minister himself was appealed to; he promised to send an order to free Taquet; no order has come. Some newspapers took up the cause very warmly; but they were radical papers; and these do not count much. One of the papers, the *Nineteenth Century*, Gambetta's organ, mentioning the incident, said something to this effect: 'What a very simple man that was, to make so much ado for an act of no consequence! We do not believe in the sacrament either; but then, lifting our hats to it, or kneeling, costs us so little and gives them so much satisfaction, that we would not refuse them what gives us so little trouble?'

"Such words show what value they set on principles."

"No Man can Redeem his Brother."—The *Christian at Work* refers to one of the Roman Catholic papers which, in speaking of the assault upon President Garfield says, that a surgeon was sent for first, not a priest; and adds: "With Catholics it is different. In case of calamity, concern for the soul is first. The priest is the soonest summoned, then the doctor."

In reply, the *Christian at Work* says: "With Roman Catholics the priest is sent for first, not because concern for the soul is first with Roman Catholics and secondary with Protestants, but because the Roman Catholics hold that only the priest can prepare the dying man for heaven, and this however vicious his life may have been, while Protestants hold that a Christian is always prepared, and that beyond the comfort which every dying Christian man experiences in having a minister or his friends by his bedside, the offices of the minister cannot change the destiny of the soul."

More copies of the Scriptures were sold in Japan in 1880 than in all the years since it was open to western civilization.

No opium smoker is admitted to church membership by any Christian mission working in China. The estimated deaths from the use of opium in China are 160,000 annually.

For "The Friend."

Natural History, Science, &c.

Indigo.—The plant is so bitter that no animal, not even a goat, will touch it, and where the weeds, favored by the shelter of the indigo crops, attain a dangerous rankness, the village sheep and goats in India are sent in to browse down the unwanted weeds.

The dye which the plant contains is extracted from the leaf, and is grown for the leaf alone.

The mode of manufacture is this:—The plant is first steeped in steeping-vats, for about ten to twelve hours. The liquid that runs out is a yellowish green color, which on exposure to the air, absorbs oxygen, and becomes of an intense blue. The liquid is beaten violently for from two to three hours by machinery, a revolving wheel with small discs at the end churns the liquor, exposing every particle to the action of the air, till the vat in which it is beaten assumes a deep intense indigo-blue color, beautifully flecked with foam, and is one of the prettiest sights in the range

of manufacturing industries. As the beating process progresses, the liquor gets seeming filled with little flakes. These get bigger and bigger till at length the beating is complete. The flakes then gradually settle to the bottom as a pulpy sediment of an intensely blue color. This sediment is strained, purified, dried and packed for shipment as indigo.

Cork.—Cork is the outer bark of a tree called Cork Oak, *Quercus suber*, and once every eight years the crop of cork is gathered from those trees. The cork is the outer bark which, after the tree is four or five years old, makes a rapid growth and becomes very thick. While this outer bark is increasing, a new bark forms on its inner side, and thus the Creator has provided a covering for the tree by the time the old bark shall have become cracked and dry, and useless for further protection. It is just before the outer bark has reached this useless condition, and while there is yet life and pliability left in it, that the workmen go forth and carefully separate it from the trees. This operation is performed during the summer months, by cutting furrows in the bark, lengthwise, and making cuts crosswise, about forty inches apart; the bark is then beaten, in order to loosen it from the tissues beneath, after which it is pried out in square pieces. The bark is finally carried to the factory, where men and boys cut and turn it into the different shapes used for corks, buckets and such like. If the barking or peeling is carefully done, without hurting the new bark beneath, it does no injury to the tree.—*Vick's Monthly.*

A Curious Case of Partial Deafness.—Edwin Cowles, of the Cleveland (Ohio) *Leader*, gives the following account of an infirmity which curiously limits the range of his sense of hearing:—

"My deafness is somewhat of the nature of color-blindness. There are certain sounds I never hear. I have never heard the sound of the bird since I came into this world, and until I grew up to manhood I had always supposed the music of the bird was poetical fiction. You may fill this room with canary birds, and they may all sing at once, and I would never hear a note, but I would hear the flutter of their wings. I never hear the hissing sound of the human voice, consequently, not knowing of the existence of that sound, I grew up to manhood without even making it in my speech. A portion of the consonants I never hear, yet I can hear all the vowels. I never could distinguish the difference between the hard sound of the letter 's' and the soft sound, consequently I frequently mix these sounds in a sad manner. It is the same with the soft and hard sound of the letter 'g.'"

Wool-sorter's Disease.—For some time past considerable discussion has arisen in the manufacturing districts of England over a malady called Wool-sorter's Disease. Roberts, the medical officer of health for the district of the Keighley Local Board, treats at considerable length in his annual report for 1880, of the nature and preventives of this disease. In summing up from the report it is recommended that the following precautions be taken without fail by wool-sorters:—(1) Wool-sorters not to sort dangerous wools when they have any sore places or cracks on their hands or fingers, (2) to be careful not to wipe or rub their faces with their hands while sorting, especially if they have any cracks or pimples on the face

lips; (3) to wash their hands before eating, and to take neither food nor drink into the room where the wool is being sorted." The dining room, he adds, ought to be well ventilated, to be swept regularly, and to have the walls and ceilings whitewashed twice a year. *Scientific American.*

The Utilization of Worn-out Horses.—The lization of horses not fit to eat and too old to be of working service, in France, is said to be as follows: "It is first shorn of its hair, which serves to stuff cushions and saddles; it is then slaughtered and skinned, the hoofs are made combs; next the carcass is pressed in a cylinder and cooked by steam at a pressure of three atmospheres; a cock is inserted, which allows the steam to be run off; the remains are cut up, the leg-bones are sold to make knife-handles, &c., and the rest, the ribs, the head, &c., are converted into animal black and glue. The first are pressed in cylinders, and the vapors when condensed form the chief source of carbonate ammonia, which constitutes the base of nearly all ammoniacal salts. There is an animal oil yielded which makes a capital ingredient in a vermifuge. To make glue the hoofs are dissolved in muriatic acid, which seizes away the phosphate of lime; the soft residue, retaining the shape of the bone, is dissolved in boiling water, cast into squares, and dried on nets. The phosphate of lime, acted on by sulphuric acid and calcined with carbon, produces phosphorus for lucifer matches. The remaining flesh is distilled to obtain the bonate of ammonia; the resulting mass is mixed up with potash, then mixed with old iron and iron of every description; the whole calcined and yields magnificent yellow crystals—prussiate of potash, with which tissues are dyed. It also forms the basis of cyanide of potassium and prussic acid, the two most terrible poisons known in chemistry."—*Scientific American.*

Some curious points of ceremony and payment of fees are necessary before a memorial man can be set up in Westminster Abbey. After the Dean's permission has been obtained and he has selected the site, the exact dimensions must be described and a design of the design must be submitted to the chapter, when the fee will be decided according to precedent. For a simple bust the fee is usually £500; for a tablet or for a figure varies according to the size and position in which the memorial is placed. This fee must be paid in a little office in the cloister before a monument is admitted to be placed in the abbey. It is understood that for the bust of Lord Beaconsfield the fee will be £500; for one of Thackeray it was £200. The money is divided between the Dean and the monks, and a guinea in addition goes to the mason. No inscription is admitted until the Dean has signified his approval of it.

THE FRIEND.

NINTH MONTH 3, 1881.

We have been frequently edified and instructed in referring to the memorial preserved by Piety Promoted, of that worthy minister Thomas Camm, who labored much for the slave of others and that he might fill up a measure of service which the Lord re-

quired of him. As the end of life drew near he was favored with great peace and satisfaction in looking back at his faithful labors in the Lord's cause, and said—"I bless the Lord, I can say with the apostle, I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness." This holy rejoicing did not proceed from any self-confidence, but from a sense of the Lord's goodness and preserving power, as is evidenced by his further remarks:—

"I have been pondering in my mind, and meditating of the wonderful and unspeakable mercies and loving kindnesses of God, to whom I extended all my life long, even to this very day; that I, such a poor, weak, feeble creature, should be enabled to hold out, and go through those many trials, travels, sufferings and exercises, both inward and outward, of various kinds, that have fallen to my lot. It has indeed been the Lord's doings, who is and has been all along my buckler and my shield. He shall have the praise and the glory of all, for He alone is worthy of it for ever and forever more."

At his funeral, his friends had a "precious edifying season together, the powerful living presence of the Lord in an eminent manner overshadowing the assembly, to the tendering and affecting many hearts. And divers living testimonies were then borne to the sufficiency of that universal principle of Divine Light and Grace, which is given to be a teacher and a leader unto all mankind." Testimony was also borne to the faithfulness, care and labor of love of the deceased. And his friends were careful to add that all these things "he was enabled to perform and go through by the power and assistance of that Divine Grace and Holy Spirit of God, which he accounted his buckler and his shield, his bow and his battle-axe, and by and through which he was what he was; and to which alone, and not to him as man, the praise and glory of all was attributed."

We fully believe that precious in the sight of the Lord is the death of his saints; and that it is right for survivors to cherish the memory of the faithful servants of the Most High who have passed away; but we believe it is profitable to bear in mind, that the praise and the glory of all excellence must ever be attributed to the Lord, through whose assisting grace alone any are enabled to do his holy will. At the time of funerals, ministers sometimes speak of departed worthies in a style of panegyric unsuited to the solemn occasion; and which seems to thoughtful listeners to be the outpouring of their own affectionate feelings, rather than a message given to them for the people by their Divine Master. We believe it is safest to keep to true moderation in the praise of even the best of men; and to labor to turn the thoughts of people to the Grace of God which bringeth salvation, and which enabled our departed friends to walk humbly and acceptably in the Divine sight. It is well to remember the injunction of our Saviour to his disciples: "When ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do."

SUMMARY OF EVENTS.

UNITED STATES.—President Garfield, the latter part of last week, was so much reduced as to give reason to

fear that his end was rapidly approaching. On Sunday a change for the better was noticed, and the improvement has continued up to the present time, and hopes of his ultimate recovery are again entertained. The parrot gland has been punctured several times, and once discharged spontaneously through the auditory canal. It is gradually diminishing in size.

The total value of our imports of merchandise during the twelve months ending 7th month 31st, 1881, was \$883,972,221, against \$724,477,322, for the twelve months ending 7th mo. 31st, 1880. The total value of our exports of merchandise during the twelve months ending 7th mo. 31st, 1881, was \$855,722,371, against \$804,416,066 during the preceding twelve months.

Two hundred and fifty of Sitting Bull's Indians from Standing Rock arrived at the Cheyenne Agency on the 23d ult. The remaining 1700 were expected in five days.

At a meeting of the "Oklahoma Town Company" in Wichita, Kansas, on Fourth-day evening, specimens of the silver found near Fort Sill, in the Indian Territory, were exhibited, and it was reported by the notorious Captain Payne that the army officers at the fort were "daily taking out mineral." It was resolved to move into Oklahoma in 10th month next. The "colony" is said to number ten thousand adventurers from nearly every State.

It is said in Ottawa that "a great drawback to the cattle ranch business" on Bow River, in the Northwest Territory, "is the presence of a large number of Indians, who will become herdsmen, and are entirely dependent upon the Government for support."

Navigation is reported to be virtually closed throughout the entire length of the Ohio river, owing to the lowness of the water.

An easterly storm at Charleston, South Carolina, was especially furious on Sunday from noon to midnight. A heavy sea ran up the harbor, and broke furiously against the sea-wall, throwing vast sheets of water forty feet into the air. Trees, fences, signs, chimneys were blown down, and houses overthrown throughout the city, the damage being estimated at \$100,000. On Sullivan's Island cottages were swept away, and the loss here is estimated at \$40,000. Four lives were lost by the storm, three negroes and a young girl, and many being drowned. The latter was on the sea-wall, and the wind while catching the tremendous sea. The shipping, having received due warning of the storm, no marine disaster is reported. At Savannah the maximum wind velocity was 80 miles per hour, and great damage was done to buildings of all kinds, and to craft in the river. Along the Savannah and on Tybee Island, 18 persons, mostly colored, are known to have perished. All the people on Shad Island were swept away, but the number is not known. At Port Royal, South Carolina, ten colored men were drowned by the washing away of a ferry house. The light ship on Rattlesnake Shoals, at Charleston, broke from her moorings, and is now anchored in six fathoms of water southeast of Fort Sumter, three miles nearer the city than she was before. The sea buoy off Charleston bar has drifted off Folly Island, and the outer bar buoy has drifted about a quarter of a mile to the eastward.

The Sound Steamer State of New York, from Hartford on New Year's, struck a rock in the Connecticut river on First-day night and was beached, just as the water extinguished her fires. The only person missing is Sidney Snellen, baggage master of the boat.

Large forest fires, said to be the largest shared by berry pickers, are devastating the lumber region of Carbon county, in this State. The loss in White Rock and Kidder townships alone is estimated at \$10,000.

The railroad through the Stony Cove, in the Catskills, is completed for a distance of nine miles from Platteville. It climbs the mountain side for 1500 feet in eleven miles, 185 feet to the mile being the heaviest grade.

Those who have been interested in the importation of the English skylark into this country will be glad to know that the experiment made some years ago on Long Island has proved a success. A number of birds were put out at Flatlands, Long Island, near the County Houses, some years ago, before the war, we believe, and these birds and their progeny have been seen almost every year since. Edmund Orgill has frequently seen them there and heard them sing. One remarkable feature about their annual return is that they always come back to the exact locality where they were at first put out.

The report of the Registrar of the Board of Health states that there were 349 deaths in this city last week, 14 more than occurred during the corresponding week of last year, and 51 less than during the week ending

8th mo. 20th, 1881. Of these 177 were 10 years or under; 1 died of consumption, 34 of marasmus, 30 of cholera, 1 infant of 17 of inflammation of stomach and bowels, and 14 of typhoid fever.

Markets.—U. S. 3's, 101½ a 101½; 4's, registered, 112½; coupon, 113½; 4's, 115; currency, 6, 132.

Cotton was firmly held at full prices. Sales of middlings were reported at 12½ a 12½ cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white at 7½ cts. for export, and 8 a 8½ cts. per gallon for home use.

Flour is in moderate request and firmly held. Sales of 2700 barrels, including low super at \$4.57½; Minnesota extras, at \$5.50 a \$7.50 for clear, and at \$7.25 for straight; Pennsylvania extra family at \$6.75 a \$7.25; western do. at \$7 a \$7.50, and patents at \$7.25 a \$8.25. Rye flour at \$5.50 a \$6 per barrel.

Grain.—Wheat is unsettled and is lower. Sales of 8000 bushels, including low super at \$1.35 a \$1.41½, according to quality and location; 50,000 bushels 10th month at \$1.45½. Rye is scarcer and at \$3 a \$7 cts. Corn is in fair demand and is lower. Sales of 9000 bushels, including yellow, at 73 a 74 cts.; mixed at 73 cts.; steamer at 73 cts.; No. 3 at 72 cts., and rejected at 70 a 71 cts. Oats are in good request and firm. Sales of 1000 bushels, including white, at 53½ a 56 cts., and rejected and mixed at 52½ a 53 cts.

Hay and Straw Market.—For week ending 8th mo. 27th, 1881.—Loads of hay, 320; loads of straw, 60. Average price during the week—Prize timothy, \$1.10 to \$1.20 per 100 pounds; mixed, \$1 to \$1.10 per 100 pounds; straw, 60 to 70 cents per 100 pounds.

Beef cattle were dull, and prices were a fraction lower; 4000 head arrived and sold at the different yards at 3 a 4½ cts. per lb., the latter rate for extra.

Sheep were dull and rather lower: 13,000 head arrived and sold at the different yards at 3 a 4½ cts., and lambs at 4 a 7½ cts. per lb.

Hogs were active and higher: 3700 head arrived and sold at the different yards at 5½ a 10 cts., the latter rate for extra Chicago.

FOREIGN.—The British Parliament was prorogued by the Queen on the 27th ult.

Reports from all parts of the provinces state that the rains have done immense damage to crops. Some of the cut crops have already begun to sprout. Great apprehensions are felt for the harvest in Ireland, owing to continuous rain throughout the country. Corn is much damaged, and potatoes are showing signs of rot.

The Times in a leading article says: With each day there is less hope of a good harvest. The weather has turned against us at a critical moment. The loss to the country from the late rains is to be reckoned by millions. It is impossible to get in the corn, and it will soon cease to be worth gathering. The situation of our farmers is dismal. For many of them a bad harvest must mean absolute ruin. Farming is a highly skilled enterprise, and if the present race of farmers succumb and are driven out of their business, there will be no others capable of succeeding them.

The Times, in a leading article, says: Much has naturally been made of the Wilson proposal with which the veteran Irish patriot, Sir Gavan Duffy, has greeted the Land bill, and it may be fairly expected that his opinion will have considerable weight among the more rational Irishmen.

A dispatch from Oren announces that negotiations have been begun between France and Morocco with a view to removing any cause for conflicts resulting from the French operations in Algeria. It is understood that Morocco is very favorably disposed on the subject.

Athens, 8th mo. 27th.—The Turkish Governor of Armenia, Thessaly, has been given notice that the occupation of that district will begin on Second-day next.

The heat in Athens during the past few days has been excessive. A hot wind continued day and night, as if blowing from the Libyan Desert. Deaths from typhoid fever have occurred at the rate of ten a day, and there is an exodus of families to the country or adjacent islands.

A telegram from Tchesme, Asia Minor, says the recent earthquake there and on the island of Chios was more violent than that of last 4th month. The inhabitants are in despair.

A private letter from Bangkok, Siam, dated 7th ult., states that a Siamite chief is going home. It is variously estimated that from 100 to 300 natives are dying daily. Very few foreigners have died, but several had fled to Singapore and Hong Kong. Every one feels as though he was living in a graveyard.

A telegram from Constantinople states that the Transvaal Convention has caused great dissatisfaction among the British, the Boers and the blacks.

"Clouds of flying ants" covering miles of territory appeared at Emerson, Manitoba, a short time ago. The myriads of insects gazed the day light while torturing, and, when they alighted, the streets and earth were "black with them." On the river they floated "an inch thick."

Officers of a Chilean steamer, while on an exploring expedition off the coast of Peru, recently discovered two hundred deposits of guano the day light while torturing, and, when they alighted, the streets and earth were "black with them." On the river they floated "an inch thick."

Islands, and contains, it is estimated, about 60,000 tons; the other, in Ferrol Bay, to the south of Chimbote, comprises 40,000 tons. In quality this guano is thought to be first-class, and for shipment, access to it is easy. Its value is placed at \$6,000,000.

RECEIPTS.

Received from Mary W. Bacon, Philada., \$2.10, vol. 55, and for Anna D. Snowdon, \$2.10, vol. 55; from Henry A. Knowles, Id., \$2.10, vol. 55; from Francis Taber, Mass., \$2.10, vol. 55; from Joshua H. Ballinger, N. J., \$2.10, vol. 55; from Joseph S. Heald and Edwin T. Heald, Ind., per James Heald, \$2.10 each, vol. 55; from Dr. William H. Walker, Io., \$2.10, to No. 52, vol. 55; from Sarah Ann Cox and Sarah Ann Allen, Phila., \$2.10, vol. 55; from Richard Buzby, N. J., \$2.10, vol. 55; from Aaron Meekel, \$2.10, vol. 55; and for Elizabeth Meekel, \$2.10, to No. 13, vol. 55; from Mary M. Applegate, N. J., \$2.10, vol. 55; from William Carpenter, Agent, N. J., \$2.10, vol. 55, and for Rebecca Wistar, Letitia Reeve, Achsa S. Reeve, and S. Zelley, Anne D. Sinnickson, Josiah Wistar, and Samuel Carpenter, \$2.10, vol. 55; from Dr. William R. Billock, Del., \$2.10, vol. 55; from Harriet Roble and Jesse G. Hill, Pa., per Christiana Smith, \$2.10 each, vol. 55; from Ahner Eldridge, Ind., \$2.10, vol. 55, and for Alexander L. McGrew, \$2.10, vol. 55, and M. A. Fritchman, \$2.10, to No. 19, vol. 55; from William J. Jenks, City, \$2.10, vol. 55; from John Forsythe, Pa., \$2.10, vol. 55; from Stephen H. Foster, III., \$2.10, vol. 55; from Samuel Woolman, N. J., \$2.10, vol. 55, and for Jacob L. Evans, \$2.10, vol. 55; from Julianna N. Powell, N. J., \$2.10, vol. 55; from Charles T. Lukens, Pa., \$2.10, vol. 55; from Mark S. Wilson, N. J., \$2.10, vol. 55; from Wm. Warrington, N. J., \$2.10, vol. 55; from Ephraim Tomlinson, \$2.10, vol. 55; from Capt. William Reed, Mass., \$2.10, vol. 55; from Charles Darnell, N. J., \$2.10, vol. 55; from Samuel Williams and George Williams, N. J., \$2.10 each, vol. 55; from Joseph E. Hoopes, Pa., \$2.10, vol. 55; from Wm. A. Wilson, \$2.10, vol. 55; from Henry Palmer, Pa., \$2.10, vol. 55; from Samuel F. Troth, City, \$2.10, vol. 55; from Amy H. Nicholson, N. J., \$2.10, vol. 55; from John Trimble, Agent, Pa., \$2.10, vol. 55, and for Caleb E. Thomas, Rebecca Larkin, Harvey Thomas, Samuel Fogg, and Thomas A. Webster, \$2.10 each, vol. 55; from Wm. Garretson, Agent, O., \$2.10, vol. 55, and for Rachel Green, Sarah M. Bailey, Amasa Farns, Barclay Smith, Jesse Bailey, Joseph Doudna, Elizabeth Bailey, Sarah S. Bundy, John Bundy, Robert Plummer, Eliza Doudna, Rebecca W. Bundy, Joseph Cowgill, Aaron Farns, Elizabeth Bailey, John Doudna, Deborah Roberts, Jonathan T. Scofield, Dr. Ephraim Wistar, John E. Wilson, Deborah S. Hall, Francis Davis, William Stanton, Esther Sears, John Thomasson, Joseph W. Doudna, O., Homer Gibbons, Io., and John G. Hoyle, Kans., \$2.10 each, vol. 55, and for Sarah D. Sears, O., \$2.10, to No. 52, vol. 55; from Mary H. Perry, R. I., \$2.10, vol. 55; from Ruth A. Randall, R. I., \$2.10, vol. 55; from Samuel Nicholson, N. J., \$2.10, vol. 55; from Anne W. Boone, Canada, \$2.10, vol. 55; from William Kite, Gen., \$2.10, vol. 55, and for Thomas Kite, O., \$2.10, vol. 55; from Thomas Woolman, City, \$2.10, vol. 55; from Ashton Richardson, Del., \$2.10, vol. 55; from Ann Sawdwood, Pa., \$2.10, vol. 55; from John E. Wilson, City, \$2.10, vol. 55; from Rebecca Hibberd, Pa., \$2.10, vol. 55; from Isabella P. Huston, Pa., \$2.10, vol. 55; from Joshua G. Allen, M. D., City, \$2.10, vol. 55; from Richard P. Gibbons, Del., \$2.10, vol. 55; from Truman Forsythe, Pa., \$2.10, vol. 55; from Sarah E. Leeds, Pa., \$2.10, vol. 55; from N. Newlin Stokes, Mass., \$2.10, vol. 55; from Elizabeth C. Cooper, Pa., \$2.10, vol. 55; from Jonathan E. Rhoads, Del., \$2.10, vol. 55; from Edmund S. Fowler, Agent, O., for Stephen Hobson, Benjamin J. Hobson, Thomas Hobson, Elizabeth Bowdler, and Edgar Hollingsworth, Daniel M. Mott, Jonathan Dean, Thomas Hobson, Caleb Elton, Joseph Penrose, Thomas Bowman, and James Hiatt, \$2.10 each, vol. 55; from George Blackburn, Agent, O., for Elizabeth Bonsall, Edward Bonsall, Aaron Stratton, John M. Stratton, and Mary R. Strawn, \$2.10 each, vol. 55; from M. S. Butler, B. Buffinton, Mass., \$2.10, vol. 55; from William C. Taber, Mass., \$2.10, vol. 55; from

William Bishop, Columbus, N. J., \$2.10, vol. 55; from Priscilla M. Lippincott, N. J., \$2.10, vol. 55; from Hensbeth C. Hussey, N. Y., per Alfred C. King, \$2.10, vol. 55; from Allen Furnas, Agent, Ind., for William T. Hadley, and Jesse Osborne, \$2.10 each, vol. 55; from John C. Allen, City, \$2.10, vol. 55, and for John C. Allen, Jr., and Samuel L. Allen, N. J., Samue Leeds, Mich., and Jane B. Broomall, Del., \$2.10 each, vol. 55; from Parker Hall, Agent, O., for Israel Seely, Lindley B. Steer, Eliza B. Steer, Joseph P. Lupton, Israel Sidwell, John Starbuck, and Lindsey Brackin, \$2.10 each, vol. 55; from Sarah V. Willis, O., \$2.10, vol. 55; from Ann Satterthwaite, N. J., \$2.10, vol. 55; from Mary Jane Satterthwaite, Mich., \$2.10, vol. 55; from Joshua H. Ballinger, Agent, Pa., for Alfred Bree, Gilbert Cole, Deborah G. Brinton and Jane Forsythe, \$2.10 each, vol. 55; from Tabitha J. Stokes N. J., \$2.10, vol. 55, and for Elizabeth S. Morris, Gen., \$2.10, vol. 55.

Remittances received after Fourth-day morning, will not appear in the Receipts until the following week.

FRIENDS' SELECT SCHOOLS.

These schools, under the care of the Third Monthly Meetings of Friends in this city, will re-open on Second day, Ninth mo. 12th, 1881.

A limited number of children will now be admitted who are not members of our religious Society, whose parents may desire to have them educated free from the unnecessary but fashionable embellishments, too common in many schools at this day.

The attention of Friends residing in the city and its neighborhood is invited to them. The terms are moderate, and Friends belonging to Philadelphia Yearly Meeting, sending children to these schools, (also members), who may find the charges burdensome, can fully rely.

The principal schools will open for the next term under the care of John H. Dillingham and Mary Woolman, as Principals, both successful teachers of many years' experience. Facilities for illustration are afforded by a valuable collection of philosophical and chemical apparatus, minerals, and Auzoux's models of parts of the human system, &c.

The primary Schools on Seventh St., on Cherry St., and at Sixth and Noble Sts., will be continued under their former efficient management.

Further information may be obtained upon application to the Treasurer of the Committee,

JAMES SMEDLEY, No. 415 Market St.

EVENING SCHOOL FOR ADULT COLORED PERSONS.

Teachers are wanted for Men's and Women's departments of this school, to be opened about the first of Tenth month. Apply to

Thomas Elkinton, 400 S. Ninth St., Phila.
Thomas Woolman, 558 Marshall St., "
Ephraim Smith, 1110 Pine street, "
Finley Hutton, 502 Marshall St., "

TOUGHENAMON BOARDING SCHOOL.

Will re-open Ninth mo. 19th, 1881.

Wm. M. COPE, Principal.

Toughenamon, Chester Co., Pa.

MOORESTOWN ACADEMY.

Will re-open Ninth month 5th, 1881.

The Course of Study comprehends a full and thorough training in the usual Primary and High School branches, while to those who wish to carry their studies into the Higher Mathematics, Sciences, Greek, Latin and Modern languages—preparatory to entering college—ample opportunities are afforded.

Instructors: Principal—EDWARD FORTSHE.

RUTH ANNA FORTSHE. MARY JENKINS.

Boarding can be obtained in the town at reasonable rates.

FRIENDS' ASYLUM FOR THE INSANE.

New Franklin, (Twenty third Ward), Philadelphia. Physician and Superintendent, M. D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

MARRIED, at Friends' Meeting-house, Rancocas, N. J., Fifth month 11th, 1881, WALTER S. REEVE, of Camden, to MELBAIDE, daughter of Richard Buzby, of the former place.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. LV.

SEVENTH-DAY, NINTH MONTH 10, 1881.

NO. 5.

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Communications to be addressed to

JOSEPH WALTON,
NO. 150 NORTH NINTH STREET.

Subscriptions and Payments received by

JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend."

Geikie's Life and Words of Christ.

In this work the learned author endeavors on various sources to collect information as to the condition of the Jews at the time of the coming of our Saviour; their connection with the Gentile world; the mental, moral and physical peculiarities of their people; the character of the country they inhabited; and their past history and their future hopes and aspirations—with the object of throwing such light as history can furnish on the doings and teachings of our Saviour when personally on earth.

Those, whose knowledge of the events of that era has been principally drawn from the sacred narratives themselves, will probably be surprised in reading such a work, at the amount of collateral information that can be drawn from other sources. Yet some of this so mingled with fable as to require the exercise of careful judgment to separate the real from the fictitious. The author might have lessened the bulk of his work (which is in no large octavo volumes), perhaps without diminishing its value, by omitting some of the imaginative descriptions of the personal appearance, conversations and doings of our Saviour; and the legends and traditions which grew up among Christians in the early or middle ages respecting him and his family, and the wonderful works which he wrought in Judea.

The book is written in a reverent spirit, and there is much in it that can be read with satisfaction, as well as interest. Yet there are many passages in which the author must depend mainly on his imagination for the materials of his narrative. This is the case in his accounts of the conversations between our Saviour and those with whom he had intercourse, as recorded in the Scripture narratives. These conversations he relates with many additions, pointing out the trains of thought, the peculiar feelings and the motives which were present in the minds of the speakers. Some light is undoubtedly thrown upon them by our author; but the reader must be careful not to accept his version of such occasions any further than as it commends itself to his own solid judgment.

We have become so familiar with the blessed doctrines of the Gospel, that it is difficult to realize the condition of a world in which

many of them were denied or disregarded. In speaking of the teaching of our Saviour, Geikie says:

"It was reserved for Christ to bring the character of God, as a God of love, into full noon-day light, in his so loving the world as to give his only-begotten Son, that whosoever believeth in Him might not perish but have eternal life. In the New Testament, He is first called our Father in Heaven—the Father of all mankind. The Old Testament proclaimed Him the God of Abraham, Isaac and Jacob—the Portion of Israel; Christ points the eyes of all nations to Him as the God of the whole human race.

"The morality taught by Christ is in keeping with such fundamental demands. To be a perfect Christian is to be a sinless man—sinless through the obedience of perfect love. Such a morality has the seal of the living God on its forehead.

"It is to be remembered, in realizing our obligations to Christ, that there was a perfect novelty in this teaching. Antiquity, outside the Jewish world, had no conception of what we call sin. There is no word in Greek for what we mean by it: the expression for it is synonymous with physical evil. There was either no guilt in an action, or the deity was to blame, or the action was irresistible.

"The Roman was as free from having any conception of sin as the Greek.

"We owe it no less to Christ that the belief in a future life, with its light or shadow depending on a future judgment, is now part of the creed of the world. Judaism indeed, in its later years at least, knew these revelations, but Judaism could never have become the religion of mankind. Pagan antiquity had ceased to have any fixed ideas of anything beyond this life. Immortality was an open question; the dream of poets rather than the common faith. But Christ brought life and immortality to light through the Gospel.

"The heaven thus cast into the mass of humanity has already largely transformed society, and is destined to affect it for good, in ever-increasing measure, in all directions. The one grand doctrine of the Brotherhood of Man, as man, is in itself the pledge of infinite results. The seminal principle of all true progress must ever be found in a proper sense of the inherent dignity of manhood; in the realization of the truth that the whole human race are essentially equal in their faculties, nature, and inalienable rights. Such an idea was unknown to antiquity. The Jew, speaking in the Fourth Book of Esdras, addressed God—'On our account Thou hast created the world. Other nations, sprung from Adam, Thou hast said are nothing, and are like spittle, and Thou hast likened their multitude to the droppings from a cask. But we are thy people, whom thou hast called thy first-born, thine only-begotten, thy well-beloved.' In the Book Sifri, the Rabbis tell us—'A single Israelite is of more worth in

the sight of God, than all the nations of the world; every Israelite is of more value before Him than all the nations who have been or will be.'

"To the Greek, the word 'humanity,' as a term for the wide brotherhood of all races, was unknown. All races, except his own, were regarded and despised as 'barbarians.' Socrates only gave expression to the general feeling of his countrymen when he thanked the Gods daily for being man and not beast, male and not female, Greek and not barbarian.

"The Roman, in common with antiquity at large, considered all who did not belong to his own state as *hostes*, or enemies; and hence, unless there were a special league, all Romans held that the only law between them and those who were not Romans was that of the stronger, by which they were entitled to subjugate such races if they could, plunder their possessions and make the people slaves. The fact that a tribe lived on the bank of a river on the other side of which the Romans had settled, made its members 'rivals,' for the word means simply the dwellers on opposite sides of a stream. It was even objected to Christianity, indeed, that its folly was patent, from its seeking to introduce one religion for all races. 'The man,' says Celsus, 'who can believe it possible for Greeks and Barbarians, in Asia, Europe and Libya, to agree in one code of religious laws, must be utterly devoid of sense.'

"It was left to Christ to proclaim the brotherhood of all nations by revealing God as their common Father in Heaven, filled towards them with a father's love; by his commission to preach the Gospel to all; by his inviting all without distinction, who labored and were heavy laden, to come to Him, as the Saviour sent from God, for rest.

"In this great principle of the essential equality of man, and his responsibility to God, the germs lay hid of grand truths imperfectly realized even yet. It is to this we owe the conception of the rights of individual conscience as opposed to any outward authority. There was no dream of such a thing before Christ came.

"The Slave before Christ came, was a piece of property of less worth than land or cattle. An old Roman law enacted a penalty of death for him who killed a ploughing ox; but the murderer of a slave was called to no account whatever. Crassus, after the revolt of Spartacus, crucified 10,000 slaves at one time. Augustus, in violation of his word, delivered to their masters for execution, 30,000 slaves who had fought for Sextus. Pompeius Trajan, the best of the Romans of his day, made 10,000 slaves fight at one time in the amphitheatre, for the amusement of the people, and prolonged the massacre 123 days.

"The great truth of man's universal brotherhood was the axe laid at the root of this detestable crime—the sum of all villainies. By first infusing kindness into the lot of the slave,

then by slowly undermining slavery itself, each century has seen some advance, till at last the man-owner is unknown in nearly every civilized country, and even Africa itself, the worst victim of slavery in these later ages, is being aided by Christian England to raise its slaves into freemen.

"*Aggressive war*" is no less distinctly denounced by Christianity, which, in teaching the brotherhood of man, proclaims war a revolt, abhorrent to nature, of brothers against brothers. The voice of Christ, commanding peace on earth, has echoed through all the centuries since his day, and has been at least so far honored that the horrors of war are greatly lessened, and that war itself—no longer the rule, but the exception—is much rarer in Christian nations than in former times.

"The poor in antiquity, were in almost as bad a plight as the slave. 'How can you possibly let yourself down so low as not to repel a poor man from you with scorn?' is a question of a rhetorician of the imperial times of Rome to a rich man. No one of the thousands of rich men living in Rome ever conceived the idea of founding an asylum for the poor, or a hospital for the sick. There were herds of beggars. Seneca often mentions them, and observes that most men fling an alms to a beggar with repugnance, and carefully avoid all contact with him. But we know the sayings of Christ—'It is more blessed to give than to receive.' 'I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.' 'Give to the poor: The alms and forlorn received a charter of human rights, when He proclaimed that all men are brethren: sprung from the same human stock; sons of the same Almighty Father; one family in himself, the Head of regenerated humanity."

(To be continued.)

The Power of Example.—Not long since the writer called on a business friend at his office, and while there was introduced to a prominent clergyman, who told the following story during a conversation upon the use of tobacco. "Some years ago," he said, "I was an inveterate smoker. I had abandoned the habit two or three times, but after the lapse of a few months would return to it again. One day after dinner, as I was lying on the sofa in my study, I overheard my two little boys, who were playing in the hall, telling each other what they were going to do when they became men. After the oldest one had stated his plans the little six year old spoke up: 'I'll tell you what I'm going to do when I get to be a man. I'm going to smoke cigars, like papa.' I sprang from the sofa, and opening the door said, 'Charley, papa wants to see you a minute.' The little boy ran into my study at the call, and I took him upon my knee, and with tears running down my cheeks said, 'Charley, papa heard what you just said, and it made him feel very badly. Now, papa is not going to smoke any more, and he hopes that God will help his darling boy to keep free from the dreadful habit.'

"That was seven years ago," he continued, "and I have never violated my pledge to

Charley, and, God helping me, I never shall." This incident is a forcible illustration of the fact that as men and women were unconsciously influencing those about us by our example for good or evil. And it is not infrequently happens that what we do has far greater influence upon those with whom we come in contact than what we say.

As Christians we are under the most solemn obligations to make our religion the one active principle of our daily life, carrying it with us wherever we go.

There are many persons who seem to think that they are destitute of all influence, and who say that if they thought they had any influence, they would do this or that. Now, the very idea that any one is devoid of influence is an absurdity. "If," as Gough puts it, "you stand still, fold your arms, shut your eyes, close your lips, you exert an influence by the position you occupy—you can not help it." What a thought have we here for every father and mother, and all who have the early training of children in charge! There are those in our homes, church or neighborhood who are being daily influenced by what we do, and this one fact alone ought to lead us to strive to live nearer to God each day, so that that whether we eat or drink, or whatever we do, we shall do all to the glory of God.—*Geo. M. Hove.*

For "The Friend."

Gleanings from Quaker Annals.

The following letter of condolence was addressed to the widow of Robert Barclay, soon after his decease, by George Fox. It is an effusion of the ancient, evangelical spirit, and was the last letter, except one, which that worthy ever wrote.

George Fox to Christian Barclay.

"28th of 10th mo. 1690.

Dear friend!—With my love to thee and thy children, and all the rest of Friends in the holy Seed, Christ Jesus, that reigns over all; in whom ye all have life, and salvation, and rest, and peace with God!

Now, dear Friend, though the Lord hath taken thy dear husband from thee, his wife, and his children, the Lord will be a Husband to thee, and a Father to thy children. Therefore, cast thy care upon the Lord and trust in Him: let Him be thy confidence, and let thy eye be unto Him at all times; who is a great Ruler and Orderer of all, both in heaven and earth, and hath the breath and souls of all in his eternal infinite hand! And all the creation is upheld by his Word and power, by which they were made;—so that a sparrow cannot fall to the ground without his will and pleasure;—and his sons and servants in his image, are of greater value in his eye than many sparrows. Therefore, thou and thy family may rejoice, that thou hadst such an offering to offer up unto the Lord, as thy dear husband; who, I know, is well in the Lord, in whom he died, and is at rest from his labors, and his works follow him.

And, now, my dear Friend, do thy diligence in thy family, in bringing up thy children in the fear of the Lord, and in his new covenant of life; that thou mayest present them to God as his children, and all thy servants and tenants, in the wisdom of God. *Thou must answer the Truth in them all, in Truth, holiness, righteousness, and justice, and walking humbly before God. Thou wilt always feel his presence to assist, and enable thee to perform*

whatsoever He requires of thee; so that whatever thou dost do, it may be to the honor and glory of God. And do not look at the outward presence of thy husband; but look at the Lord, and serve Him with a joyful heart, mind, soul, and spirit all the days thou livest upon the earth.

From him, who had a great love and respect for thy dear husband, for his work and service in the Lord, who is content in the will of God, and all things that He doeth;—and so must thou be. And so, the Lord God Anointed might settle and establish thee and thine upon the heavenly Rock and Foundation; that, as thy children grow in years, they may grow in grace, and so in favor with the Lord. Amen.

GEORGE FOX.

Postscript.—I know thy husband hath left a good savor behind him, so I desire thou mayest do the same."

How beautifully George Fox, in the foregoing sympathetic address to this bereaved widow,—after setting forth the consolations which flow from an union with the Lord, as the Husband and Father of his people,—endeavors to stimulate her to do the day's work, to put on his strength, and to hope for his blessing on a faithful discharge of her duty, as a spiritual nursing-mother over her household. Indeed, he goes further; and subjoins his fervent prayer, that her children may be established upon the Rock, Christ Jesus, and thus be favored of the Most High, through the fervent exercise of their surviving parent. But here, it may be well to pause—and hold up to view, one means, among others, which she used, by way of laying open the grounds of the hearts of her tender offspring to the genial rays of Divine Light. We are informed by a Friend, who, about this time, passed several days under her roof, that "when her children were up in the morning, and dressed she sat down with them before breakfast, and in a religious manner waited upon the Lord; "which pious care," he adds, "and motherly instruction of her children when young, doubtless had its desired effect upon them; for, as they grew in years, they also grew in the knowledge of the blessed Truth; and since that time, some of them have become public preachers thereof."

When we call to remembrance the fervent zeal, faith and constancy of our worthy elder and predecessors in the Truth, who, through manifold sufferings, were enabled to bear a faithful testimony to the purity and spiritual ality of the gospel dispensation, an earnest desire is raised in us, that we, who succeed them in the same profession, may be excited to follow their example. In order whereunto we recommend to every particular member of our Society, a strict and serious self-examination, whether we are really concerned for the glory of God and the honor of his name? Are our hearts united unto Him, and one unto another? Do we live answerably to the principles of our profession? Do we walk as becometh the followers of Christ? Do we not depart from the testimonies of Truth, &c. the known doctrines of his gospel? Do we in our conversation among men, live in the practice of Christian humility and self-denial? Doth our "light so shine before men, that others seeing our good works, may glorify our Father which is in heaven?"

If upon such a solemn search, any of us shall find that we have declined from the

estimonies borne by our faithful predecessors; hat we have gone astray, and been too remiss in our conduct and conversation: that we have been too conformable to the customs and manners of the world, and have not walked according to the plainness and purity of our profession: let us *humble ourselves before the Lord, and turn unto Him with all our hearts*, who is "long suffering and gracious, and delighteth in mercy; who reconcileth the penitent, healeth their backslidings, is the repairer of breaches, and the restorer of paths to walk in." Such an holy care and watchfulness in very particular, each over himself, will be readily conducive to the confirming and strengthening our church-fellowship and communion, and to making us one another's joy in the Lord.

For "The Friend."

Ellen Evans.

A few letters, and only a few, from Ellen Evans appear in the *Pemberton* correspondence, but they are of so original and weighty character it is thought as to merit being brought more prominently to view, believing that the experience of those who have trodden the straight and narrow path is often helpful to the struggling traveller of the present day. The following brief account of her is condensed from *Piety Promoted*: "She was the daughter of Rowland and Margaret Ellison near Dolgelly, in the principality of Wales, in the year 1685. A naturally good understanding was improved by religious education; and strict attention to the dictates of divine Grace, soon distinguished her as one seeking after heavenly treasure, which made her in riper years an humble member of Society. She married Jno. Evans, a much esteemed Friend, to whom she was truly a helpmeet, more especially in public religious services; for whenever she discovered the least inclination in him to visit meetings of Friends, whether far or near, she did all in her power to cherish and encourage that motion. She was also a great support and comfort to him under his spiritual conflicts, about the time of its first appearing in a public testimony. In her family she was an example of piety and industry, rising early in the morning and encouraging others to do so; often observing that those who lay late, lost the youthful purity of the day, and wasted the most precious part of their time; that the sun was theandle of the world, the light of which called upon us to arise and apply to our several duties; when the affairs of the morning were transacted, it was almost her invariable practice, except on meeting days, to retire about noon, with the bible or some other religious book, when a portion of her time was spent alone, from which retirement she often returned with evident tokens that her eyes had been bathed in tears. She was remarkably well acquainted with the Holy Scriptures, as with the writings and characters of our most worthy Friends, together with those of her own time; frequently expressing 'the many advantages she reaped from often conversing with the dead and absent,' endeavoring to cultivate the same disposition in her family by often calling them together in the winter evenings, and requiring one of her children to read audibly in the Bible or some other religious book; repeatedly observing to them, the benefit which attended the preserving the characters of those faithful ministers and leaders in the Church whose pious lives and

happy dissolution, if held up to the view of posterity, might be a likely means of kindling the same holy zeal and resolution to tread in their footsteps." When ministering Friends, (whom she truly loved as brethren and sisters in gospel fellowship,) in the course of their visits came where she lived, they generally lodged at their house, at which time she seldom missed to prepare her family and inform the neighborhood of an intention to sit awhile together in the evening, which opportunities were often singularly blessed with divine comfort and edification. Her diligence in attending meetings for religious worship was no less manifest than her steady zeal for supporting Christian discipline, and that she and others might adorn the doctrine of God our Saviour in all things; yet was her zeal mixed with charity, for having long experienced how few were qualified to lay justice precisely to the line and righteousness to the plumb line, she thought it safest rather to incline to the merciful side, firmly believing that the Grace of God which bringeth salvation had appeared to all men. She delighted to converse with the un instructed Indians about their sentiments of the Supreme Being; and often said, 'She discerned evident traces of Divine goodness in their uncultivated minds.' In her friendship she was warm and steady, and on her death-bed earnestly pressed her children 'Not to forget the friends of their father and mother.'

Some years before her decease she lost, in the husband of her youth, a bosom friend and the great support of her age, which proved so great a trial that she said: 'If God, whom she loved all her life-long, had not enabled her to sustain it, she must have sunk under it.' Her last illness began about a year before her decease. In the forepart of it, she felt a lowness and depression of mind, which caused her to cry: 'Tell me, oh! thou whom my soul loveth, where thou feedest; where thou makest thy flocks to rest at noon?' But after some time this cloud was removed, and she was enabled to say, 'He brought me to his banqueting house, and his banner over me was love.' Thus by remembering her Creator in the days of her youth, and a steady perseverance in the path of humble obedience to the will of God, relying on his mercy in and through Jesus Christ, her crucified and risen Saviour, she was enabled to meet the king of terrors with a serene countenance, and resigned her breath, without sigh or groan, the 29th day of the 4th month, and was buried at Gwynedd the 2d of the 5th mo, 1766, being, we trust, admitted to the general assembly and church of the first born, which are written in heaven."

Of whom we may safely judge it might be truly said, she was an elder indeed worthy of double honor.

W. P. T.

Ellen Evans to John Pemberton.

(Received at Warrington, 1st mo. 7th, 1752.)

John Pemberton: Dear young friend,—I saw several letters lately wrote by thee to thy valuable parents—one of which more particularly made some tender impressions on my mind, from which sprung a disposition to send thee a few lines; which though perhaps thou may not need them from me, yet hope they will not hurt thee, being the effects of love. I am not sorry, but have rather reason to rejoice to hear thee bemoan thy wilderness travail; it were impossible thou should miss this desert, this land of drought, and of the

shadow of death, and be an Israelite indeed; for the King's highway (from Egypt to Canaan) runs right across it; nevertheless a most ravishing beauty appears on the soul even in her wilderness state; how goodly (says one) are thy tents, O Jacob! It was gratifying news to my good spouse and self to hear that was favored with a kind visitation whilst on thy travels abroad; that thy mouth was at times opened in way of testimony in the assemblies of God's people, faithful, to whom indeed nothing can be more pleasing than to hear babes in the temple crying hosanna, and prattling forth (though by half-words and broken sentences) their Heavenly Father's praise, so be it in Hebrew, the language of the true Jew. Mayest thou, tender Youth, watch, watch as if for life, against aught that would cramp thy growth, (now in growing time) that so from a child's state thee may gradually advance to that of a man; even such a watchman that cannot hold his peace,—as indeed who can that have use of their eyes to behold the holy city surrounded with the enemy, and many of her precious sons carried captives to a strange land, (to a state of alienation). Where are there any (thou, O God, mayest see many though we see few) fine youths remaining yet within her walls, who, being filled with holy ambition, are catching at the weapons of former worthies (with which they wrought wonders), are running to and fro through her streets, blowing their trumpets in order to gather a company to repel the armies of the aliens, to save the city from actual invasion. Send forth thy word, O God! that so great a company of youth may become publishers thereof. These sees I am just out of paper, therefore must say no more, but that I am, more than I can tell thee, thy real well-wisher, and give my love to thy companion.

ELLEN EVANS.

(To be continued.)

The Samaritan Passover on Gerizim.

BY H. CLAY TRUMBULL.

So long as the temple of Jerusalem remained, the Jews went thither to celebrate the passover feast. But when the temple was destroyed, it was no longer lawful for them to sacrifice the paschal lamb; for the command was explicit (Deut. 16: 5, 6): "Thou mayest not sacrifice the passover within any of thy gates; . . . but at the place which the Lord thy God shall choose to place his name in." And now the Jewish observance of that feast is but a partial one, in the household, with a bit of roasted lamb to represent the commanded sacrifice. In only one place in all the world is there any continuation of that sacrifice; and that is near the ruins of the ancient Samaritan temple on Mount Gerizim, by the scanty remnant of the Samaritan people.

Although that temple was unauthorized by Jehovah, and the Samaritans were a mongrel people, with a mongrel religion, so many sacred associations cluster around Mount Gerizim, and the connection of the Samaritan rites and ceremonies is so direct with the original Hebrew ritual, that an exceptional

* J. P.'s first appearance in the ministry is believed to have been in 1750, whilst accompanying John Churchman, at a meeting at Farnham, Cornwall, England, when about 23 years of age, of which J. C. says: "At this meeting my companion, John Pemberton, spoke a few words in way of testimony, tender and broken, being the first time, and I thought it had a good degree of the savor of truth attending."

interest attaches to this one vestige of the ancient passover sacrifice, with its standing witness to God's foreshowed plan of salvation by the blood of the Lamb.

In the afternoon of Tuesday, April 12, 1881, with two traveling companions, I rode up along the way by which the disciples of Jesus had gone to the city of Sychar to purchase food, while he sat by Jacob's well and had that memorable conversation with the woman of Samaria. The well of Jacob and the reputed tomb of Joseph were behind us. At our right, on the north, flowed Ebal, the mount of cursing; at our left was Gerizim, the mount of blessing. Before us was Nablous, the modern city at or near the site of Sychar, and yet earlier of ancient Shechem. Passing through the narrow main street of the walled town, and out of the western gate, we came to our tents, already pitched for us, where we were greeted by Youhannah El Karey, a Christian missionary at Nablous, and told that we were just in season for the passover sacrifice in Gerizim. A few minutes later found us ascending the mountain, under his kind escort.

Recalling the great events in the history of God's people which had their centre at or near that mountain, it did not seem so strange that the Samaritans gave it the first place in their reverence and affections. It was there that Abraham rested and builded his first altar to Jehovah as his coming a pilgrim to Canaan. There was the home of Jacob. There the embalmed body of Joseph was laid to rest nearly two centuries after his death in Egypt. There the whole land was formally dedicated to Jehovah, with stately ceremonies as directed by Moses and conducted by Joshua, when the Israelites were fairly in its possession. There again all the people were gathered, to renew their neglected covenant with Jehovah, before the death of Joshua. There, on the plain, Abimelech, the first claimant of royal honors in Israel, was declared king, in the days of the judges; and there, from one of the mountain cliffs, still pointed out, his brother Jotham spoke his parable against this brief-lived usurpation. There, two centuries later, the foolish son of Solomon was crowned king of united Israel, and there his folly cost him the greater part of his kingdom. There also the ten revolting tribes crowned their new king, and established their first capital. There again, after the Assyrian overthrow of Israel, the new hybrid Samaritan people, with their imperfect understanding of the Mosaic law, built their temple and conducted their worship for centuries. To the manifold associations and traditions of this sacred site the remaining Samaritans cling with superstitious veneration, saying, as said the woman at the well, "Our fathers worshipped in this mountain."

Less than a hundred and fifty of the Samaritans, all told, now remain, and their number has not materially changed for many years. They live in Nablous; but on the fourteenth day of their month Nisan—at a time corresponding to our "Passion Week"—they leave their homes, and take themselves to the summit of Gerizim, where they pitch their tents, family by family, at a spot a little west of the temple ruins, and on somewhat lower ground, for the celebration of the passover feast. It was there that we found them as we reached the mountain top.

It was near the close of day. All was

ready for the sacrificial services. Between the temple ruins and the tents two fires were burning: the first in a trench, within a low-walled enclosure, at the place of sacrifice, for the heating of water in two huge caldrons or kettles for scalding the dead lambs; the other at a little distance from this, and outside the enclosure, in a great oven or pit, some seven or eight feet deep, and three or four across it, stoned up inside from the bottom, for the roasting of the lambs. Within the low enclosure the congregation had gathered for worship. The high-priest with a white turban, and in a pearl-colored silk surplice, knelt on a scarlet rug before a small stone bench or desk, facing the temple-site eastward. The men and children (the women remaining in their tents) were in a semi-circle back of him, also facing the temple-site. At the right of this semi-circle were seven men ready to bring the prepared lambs to slaughter. Their dress was a simple white shirt or tunic, with white under-drawers. They were called "the murderers," or slayers. Seven lambs appointed to slaughter were just before the high-priest as he knelt.

It was about twenty minutes before sundown that the kneeling high-priest began the service by an invocation, imploring God's acceptance of this sacrifice according to his word. Then came a recital of the story of the exodus, and of the institution of this sacrifice, in which the people joined with the high-priest. The service was intoned, somewhat like the peculiar singing of the Egyptians, or the notes of the walling derwishes. At the first mention of the name of Jehovah, all prostrated themselves, as the Israelites did when they heard that God would bring them out of Egypt (Exod. 4: 31; 12: 27). Then all rose and stood in silent prayer—in most oppressive silence. At every subsequent mention of Jehovah's name the people put their hands to their faces, as if covering their faces in the presence of God. In token of emphasis, as they recited, they repeatedly stretched out their hands with upturned palms, in oriental demonstrativeness. In every movement the children followed their parents, whom they watched closely as the service proceeded.

(To be concluded.)

The Young Infidel Convict.

BY ANNIE A. PRESTON.

The following narrative is strictly true. The inhabitants of a prosperous and picturesque village in Southern Ohio took great pride in their new high school, and when they secured the services of Professor Andrews as its principal, they considered themselves very fortunate.

"He's a bright fellow," said Judge M. "He is not afraid to proclaim himself, not only a liberal in religion, but a free-thinker. You ought to hear him talk upon science and religion!"

"I'm afraid his influence over our young men and maidens will not be altogether beneficial," replied Dominic Manning, the old village pastor.

"How is that possible, sir?" asked Judge M., rather testily. "His character is spotless, as you know yourself, and is it wrong for one to investigate, to prove all things, and to think for himself?"

"There are some things which can neither be proved nor disproved without being de-

stroyed. The moment Christianity is proved to be a scientific fact, that moment it loses its hold on the human heart. I have met this young Professor Andrews. He surely has a very pleasant address, and, I doubt not, he possesses sufficient intelligence, coupled with a measure of faith inherent in the soul of every man, to lift him from the mire of doubt in which he is at present floundering. Yet, I think, we had best beware of placing our young people under his influence while his mind is in its present chaotic state."

The good old dominie's feeble protest was vainly made, and the brilliant young infidel was installed within the classic walls of gray old Bright Academy, now transformed into the town High School. The young man proved to be an excellent teacher, winning the love of his pupils by his genial bearing and sympathetic demeanor. His active mind was constantly seeking out "fresh ideas" and "new truths," which gradually formulated, according to his notion, into a sort of philosophy that as yet baffled him, however, and kept him blinded by the clouds of his own ignorance.

Warily choosing opportune occasions out of school-hours, and selecting his brightest pupils, he sought to instill into their susceptible minds his "scientific" vagaries and abstract cavils of unbelief. "Churches were associations of people banded together for really selfish purposes; the clergy were men who, for the most part, preached what they did not really believe, and got their living out of the credulity of their fellow-men; the Bible was only valuable in a historical and literary point of view; and as for immortality, that was a question." These and similar assertions often fell from his lips.

After spending some two years in this Ohio village, the restless spirit of the young Professor prompted him to make a change, and, going West, the old academy lost sight of him for a long interval.

One day, several years later, a diseased, emaciated young man in a murderer's cell in one of our large Western towns was visited, much against his will, by the pastor of a large and vigorous Church in the neighborhood of the prison. The poor convict did not lift his sad and sunken eyes from the floor at the appearance of the pleasant-faced, middle-aged minister at the cell door, who said kindly and frankly:

"The newspaper reporters say you are thoroughly hardened; that you have no care for this life, no belief in a life to come. Now, my young friend, one so seldom meets with an avowed infidel, that I have come to ask you how you came to your present state of mind and heart. Such cases as yours have a very peculiar interest for me, and it may be that at this very interview, or at a subsequent one, we can compare notes, and I may be able to do you some good."

The alarmed prisoner started at the first sound of the minister's gentle yet clear, deep voice, and looked earnestly and curiously up into the handsome, sympathetic face a moment before he answered. Rising now with a slow and painful effort from the hard, narrow bed upon which he had been reclining, he moved to his cell door and signaled to the keeper to let his visitor in. He pushed the one little stool toward the minister, and seating himself upon the bed, he said: "My name is not William Hart, as the Court records and

register have it, but for the sake of my family I wish to be still known by that name. I am John M., the only son of Judge M., of — Ohio. I was reared by a Christian mother, but received my first lessons in the scientific investigations of religion and in free thought from you, sir, when you were Professor of Mathematics and Astronomy in, and in charge of, our High School."

"Alas! alas! God pity and forgive me!" cried the minister, clasping the thin, blundered hand of his former pupil, seating himself on the low iron bedstead beside him, and supporting him with his arm as he was seized by a violent fit of coughing. "O, my poor friend, my dear old pupil, what shall I say, at all I do, in this terrible conjunction of events? First, I must tell you that I went into the world, after leaving your quiet village, and was soon convinced that I was no wiser, than the generality of my fellows."

I was then ready to be taught, and so was used about, which means conversion, and saved by the precious blood of that Christ whom I had so long rejected and despised. The blessed Spirit led me to devote myself unreservedly to his service. I studied geology, and have been preaching the gospel with too great self-complacency all these years, while those pupils in —, whom I had enlured with the virus of my old-time patched and impious delusions, had been left perished. Tell me, pray, how is it with the members of that bright senior class whom I led into the fogs of skepticism with myself?"

Many of them are as free in their ways thinking and acting as I am, I hear, and now has a society of free-thinkers, sir," a young convict replied in a feeble voice. "They are ahead of the age; I am ahead of age. In the years to come, in the not far future, a man will not have to suffer the excessive penalty of human law, as I am about for freeing the world of an excrescence and cancer in human shape."

At that time the dying convict persisted that he had done no wrong in killing his enemy. At the same time his old teacher, calm, reasoned, prayed with him, with unflinching devotion, and remained with him almost constantly until he died, a few days before the time appointed for his execution, died contenting not of the crime he had committed, but in relinquishing the pernicious ideas inculcated by the teacher whom he had so much loved and adored. Those false systems of error were too deeply planted to be eradicated, and his ill-balanced, rudderless bark, wrecked in the old, old treacherous sea of science.

agreeable to a promise made to the unfortunate deceased, — Andrews himself went to look the sad news of the death to the parents, the real name of the wretched young man never made public. — *Chr. Adv., 8th mo., 1881.*

A gentleman who came to me for a long time said: "I have a conscientious objection to ecstasism, and it is this: our Saviour let wine at the marriage at Cana, in Galilee."

I know he did."
I made him because they wanted it."
So the Bible tells us."

"He made it of water."

"Yes."

"Then he honored and sanctified wine by performing a miracle to make it. Therefore," said he, "I should be reproaching my Master if I denied its use as a beverage."

"Sir," I said, "I cannot understand how you should feel so; but is there nothing else you put by which our Saviour has honored?"

"No, I do not know that there is."

"Do you eat barley bread?"

"No," and then he began to laugh.

"And why not?"

"Because I don't like it."

"Very well, sir," said I; "our Saviour sanctified barley bread just as much as ever he did wine. He fed five thousand people with barley leaves, manufactured by a miracle. You put away barley for the low motive of not liking it. I ask you to put away wine for the higher motive of bearing the infirmity of your weaker brother, and so fulfilling the law of Christ. I wish to say, that man signed the pledge three days afterward. — *J. B. Gough.*"

Selected.

LEARNING TO WALK.

Only beginning the journey,
Many a mile to go,
Little feet, how they patter,
Wandering to and fro.

Trying again so bravely,
Laughing in baby glee;
Hiding its face in mother's lap,
Proud as a baby can be.

Talking the oddest language
Ever before was heard;
But mother—you'd hardly think so—
Understands every word.

Tottering now, and falling,
Eyes that are going to cry,
Kisses and plenty of love words,
Willing again to try.

Father of all, oh! guide them,
The patterling little feet,
While they are treading the up-hill road,
Braving the dust and heat.

Aid them when they grow weary,
Keep them in a pathway level,
And when the journey's ended,
Saviour, oh! give them rest.

LED.

Selected.

What though I toil upon the road—
With bruised feet
And burdened with a weary load—
Am tempest beat.
Cannot my faith this promise see
Through cloud and storm, "He leadeeth me?"

What, if each day my weary sight
Its weakness learns,
When over steps or mountain height
My life-path turns.

Though weak and dimmed my vision be
"Tis He discerns—" He leadeeth me."

What matter, that through ways which I
Have never known,
I faint must go—nor question why
This way be shown.

Adown the darksome path I see
His love alone: "He leadeeth me,"

What if—when He would safely hold
My trembling hand,
I fear to trust—my faith grows cold,
And faint would stand

With doubts beset lest even He
Should fail? Ah well! He leadeeth me.

Thus ever. So when I shall stand
The stream beside
Which hides us from Hereafter's land
With mist-hid tide.
I know in whom I trust—and He
Through waters deep safe leadeeth me.

Selected.

THE SETTING SUN.

How I love to see thee,
Golden evening sun!
How I love to see thee,
When the day is done.

Sweetly thou reallest
Childhood's joyous days;
Hours when I so fondly
Watched thy evening blaze.

When in tranquil glory
Thou didst sink to rest,
Then what heavenly rapture
Filled my burning breast!

Were it mine thus brightly
Virtue's race to run;
Mine to sleep so sweetly
When my work is done—

Thus I wished in childhood
When I gazed on thee!
Wished my heavenly pathway
Like thine own might be.

Still I love to see thee,
Golden evening sun!
Evermore to see thee,
When the day is done.

Selected.

Lead, kindly light, amid the encircling gloom,
Lead thou me on;
The night is dark, and I am far from home,
Lead thou me on;
Keep thou my feet; I do not ask to see
The distant scene; one step's enough for me.

I was not ever thus; nor prayed that thou
Shouldst lead me on;
I loved to choose and see my path; but now
Lead thou me on;
I loved the garish day, and, spite of fears,
Pride ruled my will; remember not past years.

So long thy Power has blest me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone;
And with the morn those angel faces smile
Which I have loved long since, and lost awhile!

—*John Henry Newman, 1833.*

Mary Catlett.—More than one hundred years ago there lived in England a Kentish girl, named Mary Catlett.

She never discovered a planet, or wrote a book, or gave a lecture. I can not find that she ever clamored for her "rights," nor was discontented because she could not fill some great place in the world. But so far as I discover she spent the days spinning flax, and spreading the linen to white on the grass, conserving rose-leaves, and making jam and gooseberry tarts like any other rosy-cheeked English girl. Yet though she did nothing great, and her very name is almost unknown, by simply being a woman, sweet and fair and lovable, she was better than he that taketh a city.

In the next county lived a young man of whom at this time nothing good could be said, excepting that he had a good mother, who tried to train him to be a good boy and a good man. But the seed had been sown among thistles, and the boy was wayward and wicked. He had somehow found out pretty Mary, but, though he must have loved her even then, he loved wild ways better, and drifted off toward all manner of evil.

When no more than nineteen years old he was impressed and carried off to serve on a man-of-war. He managed soon to escape, but was caught and treated with great severity, so that he was glad to be exchanged into an African trader, and from that hired himself out as a slave-trader in the island of Bena-

noes, off the African coast. Here he lived for several years a more wicked life than you can imagine, so that it is said even the savage natives would not stay in his company.

At last his father sent for him to go home, but only one thought persuaded him. This was the memory of Mary Catlett. Silent and unconscious, she had the power to draw that rough, hardened man to a new life.

He sailed for England, and during the stormy voyage the early lessons his mother taught him came back to his remembrance, and stirred his heart. The next year he was married to Mary Catlett, and afterward became the friend of the Wesleys, and a minister. He lived a long and good life, and wrote some of our sweetest hymns.

The man was John Newton, the friend of the poet Cowper.

For "The Friend."

Undraped Paintings and Statuary—"The Fine Arts."

The allusion made to the above subject in one of the late numbers of "The Friend," has induced the query in the mind of the writer, especially upon consideration of the glaring excess to which in some instances it is carried, whether the cultivation or indulgence of the taste in what are termed "The Fine Arts," is at all compatible with that higher, spiritual, and heavenly taste becoming a strictly virtuous, chaste, and worthy follower of an immaculate Saviour? This divests the vanities and excesses of the world of their beguiling attractiveness, and causes the Christian to estimate the most specious and beautiful works "given by art and man's device," if tarnished by want of modesty, as little better than the labors of such as "hatch cockatrice eggs and weave the spider's web." Paul, the learned, the great Apostle, no doubt had a mind that, when in the renowned city of Athens, was fully capable of admiring and appreciating these things; but instead of taking thought by way of admiration of them, how was his spirit stirred in him when he saw the city wholly given to idolatry! How moved he was at their ignorance, superstition and wickedness! How strictly he carried out into consistent practice his own apostolic advice to his beloved Timothy: "Be not a partaker of other men's sins: *Keep thyself pure.*"

Painting and sculpture existed among the Greeks from time immemorial. These were, at first, almost exclusively of a public character, intended for the moral and religious improvement of the people, or as an incentive to noble deeds. When they ceased to be influenced by this patriotic purpose, they began to decline. Many of the early artistic designs are in a sitting or kneeling posture, and always clothed with draperies of the simplest character, frequently falling straight to the ground without folds. Praxiteles is historically described as "unsurpassed" in representing in statuary, like Titian in painting, "the softer beauties of the human form." One of his statues is said to have been "a master-piece of sensual charms;" and he, likewise, was the first artist that ventured to carve his ideal entirely divested of drapery. This perversion was deservedly considered to violate true taste and propriety, as it unquestionably does that delicate refinement, that amiable modesty which is such engaging and lovely characteristics of our sister sex, as well as so becoming the Christian character.

Our readers are mostly, no doubt, familiar with the suggestive verse:—

"Vice is a monster of such hideous mien,
That to be hated needs but to be seen;
But seen too oft, familiar with her face,
We first endure, then pity, then embrace."

Is it not to be feared that some in this day have, imperceptibly, grown so familiar with this "vice," from seeing it in its more refined forms and from being tolerant of what is termed "the gracefulness and skill" exhibited by elaborate artists, that that which was at first deemed indelicate and even "hated," has, through complaisance and too much freedom from religious restraint, grown to be "endured," "pitied," and "embraced" by some who have in their dwellings paintings and statuary which should cause modesty to blush; and which may have an influence upon young persons and upon society in general inconceivably prejudicial to the formation of a pure taste, as well as to their preservation and growth in morality and virtue.

Satan weaves his webs with such mastery art and skill, and such are the enchantments with which both sexes are surrounded as devoted admirers of "The Fine Arts," in the present day of overgrown liberty, that it may well call forth from the heart the reverently breathed petition, "Lead us not into temptation;" and, also, the no less forcible injunction of the Saviour, "Watch and pray, that ye enter not into temptation." The true Christian is a follower of Christ; and must be a stranger and pilgrim upon earth. Whatever may be the enticements to evil, whatever the captivating idolatries of a world that lieth in wickedness, every candidate for heaven must either renounce these; or, dreadful alternative, renounce Him who declared, "No man can serve two masters." If any man love the world, the love of the Father is not in him. And "The lust of the flesh, the lust of the eye, and the pride of life are not of the Father, but of the world."

The enormous price paid for these "graceful, symmetrical and elegant" artistic labors, over and above their evil tendencies, is another serious objection to them; especially at a time when there are so many up and down in the land almost wholly destitute not only of the comforts but the necessities of life. Can any lavish of that wealth for which, with all other of Heaven's gifts they are accountable stewards, on their own personal and sensuous gratification, when so much good might be done in helping to establish schools, to found hospitals, or in feeding the poor, clothing the naked, and in administering to the sick and afflicted? "Who made thee to differ from another," might well be the soliloquy of each of us, "and what hast thou that thou dost not receive" from the bountiful hand of an omniscient and just Judge to whom thou owest all, and who will require a strict and faithful account for the use or abuse of all.

In conclusion, the writer hopes to be excused for attempting to expose or, at least, to call attention to some evils or unsafe examples, which, having the sanction of the rich, intelligent and amiable, are likely to spread and increase; but he trusts to be borne with while honestly pleading for a chastity and modesty which, by "the grave matrons of yore" used to be considered in the light of a virtue, though now, perhaps, more regarded as a narrow-minded, unfeeling prejudice.

Be this as it may, custom can never reconcile things wrong with things that are right; neither can popular sentiment justify any ignoring tried and safe landmarks, or in laying waste the foundations of social propriety and moral and religious restraint. K. C.
8th mo. 18th.

Storm at the Signal Station, Mount Washington

Noticing that the sides of the summit were strewn with boards, beams, and debris of sorts, my guide explained that what I saw was the result of the great January gale which had demolished the large shed used for an engine-house, scattering the loose fragments far and wide. I begged him to give me his recollection of it.

"During the forenoon preceding the gale we observed nothing unusual; but the clouds kept sinking and sinking until the summit was quite above them."

"By nine in the evening the wind had increased to one hundred miles an hour, with heavy sleet. At midnight the velocity of the storm was one hundred and twenty miles an hour, and the exposed thermometer recorded twenty-four degrees below zero. When the stove red, we could hardly get it above freezing inside the house. Water froze wit in three feet of the fire—in fact, where you are now sitting."

"At this time the noise outside was deafening. About one o'clock the wind rose to one hundred and fifty miles. It was now blowing a hurricane. The wind, gathering up all the loose ice of the mountains, dashed it again the house with one continued roar. I heard wondering how long the building would stand this, when all at once came a crash. — shouted to me to get up, but I had tumbled on on hearing the glass go. You see I was dressed to keep myself warm in bed."

"Our united efforts were hardly equal to closing the storm shutters from the inside but we finally succeeded, though the light went out when the wind came in, and we worked in the dark."

"He rose to show me how the shutters, thick oak, were first secured by an iron bar and secondly by strong wooden buttons firmly screwed in the window-frame."

"We had scarcely done this," resumed Doyle, "and were shivering over the fire when a heavy gust of wind again burst on the shutters, as easily as if they had never been fastened at all. We sprang to our feet. After a hard tussle we again secured the windows by nailing a cleat to the floor, against which one end of a board was fixed, using it other end as a lever. You understand?"

"Well, even then it was all we could do to force the shutters back into place. But we did it. We had to do it."

"The rest of the night was passed in momentary expectation, that the building would be blown into Tuckerman's, and with it. At four o'clock in the morning the wind registered one hundred and eighty miles. It had shifted then from east to north-east. From this time it steadily fell to two miles, at nine o'clock. This was the biggest blow any one ever experienced on the mountain."

"Suppose the house had gone, and the hotel stood fast, could you have effected entrance into the hotel?" I asked.

"We could not have faced the gale?"

"Not for a hundred feet? nor in a matter of life and death?"

"Impossible. The wind would have lifted from our feet like bags of wool. We would have been dashed against the rocks, & smashed like egg-shells," was the quiet reply.

"And so for some hours you expected to sweep into eternity?"

"We did what we could. Each wrapped oneself in blankets and quilts, binding those tightly around him with ropes, to which were attached bars of iron, so if the house rent by the board we might stand a chance of a slim one—of anchoring somewhere, somehow."

Somewhere, indeed!—S. A. Drake, in *Harvard Magazine*.

For "The Friend."

Religious Items, &c.

Secular vs. Religious Education.—An annual tribulation of four thousand handsomely bound copies of the Scriptures is made in London to the London Board school-children who have shown the greatest proficiency in scriptural knowledge.

The distribution this year was made at the Crystal Palace in the presence of a large assemblage of people. The Bishop of Manchester, in addressing the assembly, mentioned in the reports of the examiners showed at a very great majority of the parents of the children at these schools desired that their children should receive religious instruction. In face of this desire on the part of the parents, he thought no theorist had a right to interpose an objection and say that the children should only receive secular instruction.

It spoke of the responsibility involved in sending out into the world children possessed of quick wits, strong desires, vague ambitions, but without the restraining influence of conscience, and without a knowledge of God or of Christ.

This responsibility is certainly a serious one; and, although the "restraining influence of conscience" and "the fear of God" may be said to exist independently of any instruction received at school, yet it is very desirable that all the influences that can be thrown around the young in the critical period of their lives when their characters are being made, should tend to promote their love of God, and to imbue them with the spirit of the Redeemer.

Profession vs. Practice.—The *London Baptist* publishes the following from "the walls of a building in Lubeck." "It is just such an appeal as we may all 'read, mark, learn and inwardly digest.'"

"You call me Master—and you do not ask my will."

"You call me Light—and you see me not."

"You call me the Road—and follow me not."

"You call me Life—and you desire me not."

"You call me Wise—and imitate me not."

"You call me Good—and love me not."

"You call me Rich—and from me ask nothing."

"You call me Eternal—and yet do not seek me."

"You call me Merciful—but do not trust in me."

"You call me Noble—but do not serve me."

"You call me All-Powerful—but do not honor me."

You call me Just—and do not fear me."

When I condemn you, therefore—blame me not for it."

Romanism.—At Rome, Father Curci's new book, condemned by the Inquisition, has had a sale of seven thousand copies—a remarkable occurrence in Italy. It is said that the Pope has consented to the condemnation of the book. It treats of the decay of the Church and of religion in Italy, condemns the attempt to restore the temporal power of the Papacy, and counsels the Church to adapt itself to the life of the times.

For "The Friend."

Natural History, Science, &c.

Cistern Water.—An examination of the purity of the water in various cisterns was made at the instance of the Board of Health of Cincinnati, which shows more foreign ingredients in it than some may have suspected. Five cisterns examined, which were all underground cisterns, cemented with lime, and filled from the roofs of dwelling houses, all showed traces of organic matter, some of them to such an extent as rendered their contents unfit for drinking or culinary purposes. Part of the contaminating materials were derived from drainage from the surface or neighboring sink wells, and a want of care and cleanliness.

But the report states that it must not be forgotten that the air near the surface of the earth is pervaded with soluble gases which are absorbed by the rain as it falls, and that soot and dust and other impurities are constantly falling on the roofs of the buildings which collect the rainfall for the supply of the cisterns. These sources of corruption are often increased by the ventilating pipes of sewers and water-closets carrying up fetid gases and deleterious solids; and by the organic dust and germs floating in the air ready to produce decomposition under the stimulating presence of water.

The Sanitary Committee of Cincinnati suggest that all cisterns should be repeatedly and thoroughly cleansed, and that the water should be drawn from them by means of buckets, chain-pumps or such other means as will introduce plenty of fresh air into the water. In addition to this, care is needed as to the cleanliness of all the surroundings, and especially that the cisterns be so placed that there shall be no danger of any drainage into them from the ground or neighboring sinks or wells.

Ozoniferous Plants.—Oxygen in that particular state called ozone possesses very active disinfecting powers. It is supposed that some plants aid in producing ozone, and thus assist in the destruction, through its influence, of disease-breeding germs in the air. On this theory are explained the anti-malarial powers of the Australian *Eucalyptus* which has been planted for this purpose in many unhealthy localities. To the same ozone-producing power is ascribed the comparative freedom from malaria of sections in which pine trees abound. Among the plants which have at different times been regarded as contributing to the healthfulness of the country are aromatic and balsamic herbs, Camomile, Feverfew, Sweet Bay, and odoriferous plants such as are cultivated for the essential oils they produce. The pond weeds and some other water plants are said to have a similar action on the disease germs in the water.

On the other hand, there are some plants which in large quantities are thought to be unfavorable to health, as the Oleander, Daphne, Pride of China, &c.

Microscopic Test for Poisons.—An exceedingly delicate test for strychnia and other organic poisons is found in their action on the minute animalcules present in stagnant waters. If a drop of water containing infusoria is placed on the glass slide of a microscope, and a drop of the fluid containing the organic poison placed at its edge, the infusoria will be instantaneously destroyed. Professor Rossbach, who has published an article on this subject, says: That one fifteen-millionth of a grain of atropine can thus be detected.

Elephants' Milk.—Dr. Doreman has made an analysis of the milk from the elephant Hebe, which on the 10th of 3d mo., 1880, gave birth to a calf.

To obtain the milk was a matter of some difficulty, as the calf was constantly sucking, nursing two or three times an hour. The specimens seemed watery, but yielded more cream than the milk from an Alderney cow.

The milk was pleasant in flavor and odor, and in quality equal to that of cows. It must contain considerable nourishment, since the calf had increased in weight about seven hundred pounds in a year on a milk diet.

Fish Plagues in the Gulf of Mexico.—At different times there have been areas of poisoned waters causing the death of the fish in different parts of the Gulf of Mexico. They are described as strips of greenish discolored water, strongly marked by numbers of dead sponges and fish floating in it.

One of these fish plagues occurred in the fall of last year. An observer at Egmont Key first saw the dead fish as the tide came in on the 17th of 10th mo. There were thousands of small fish four or five inches long. On succeeding days other species were found to be affected. From the 25th of 10th mo. to the 10th of 11th mo. was the worst time, and the stench was so bad that it was impossible to remain on the beach.

Rye-Roots in Ice.—D. J. Benner, of Gettysburg, Pa., in a letter to the *Scientific American*, says: "On removing a thick bed of ice from the wall [of an ice house] between which and the ice there was a package of rye straw, I found a large number of the grains, with their rootlets penetrating the solid, clear ice in various directions."

Ants as Fruit-growers' friends.—Many of the cultivators of Northern Italy and Southern Germany establish ant hills in their orchards as a protection to the fruit crop. The ants largely feed on the insects which are destructive to the tender shoots of the trees.

Beetles in Wool.—A French entomologist asserts that the wool of different countries can be distinguished in market by the beetles which frequent the bales. He has identified 47 species in Australian wool; 52 in South African wool; 30 in South American wool; 16 in Spanish, and 6 in Russian wool.—*Sci. American*.

THE FRIEND.

NINTH MONTH 10, 1881.

SUMMARY OF EVENTS.

UNITED STATES.—The condition of President Garfield has not materially changed in the last few days.

The parotid abscess continues to improve, but the wound remains the same. Preparations for his removal to Long Branch are complete, and it is expected the journey will be completed in a few days.

The report from the Signal Service Office in this city, gives the mean temperature for Eighth month, 75 degrees; highest temperature 99, and lowest 50 degrees. Total rainfall 1.18 inches. Prevailing direction of the wind, southwest. In Washington, the month was warmer than the same month for fifty years, and the rainfall less than for ten years. During the past week there have been rains in a few sections of country, but in most parts the severe drought continues. In Virginia the corn and tobacco crops are said to be "burnt up" in many counties, and the James river is lower than it has been for fifty years.

A peculiarly destructive thunder storm is reported from Olean, New York, on the 3rd inst. By a single electric flash, four houses and five barns, besides several smaller buildings, were set on fire and destroyed, and several persons were injured by the shock.

The City Controller of New York gives the total funded debt of that city as \$135,100,997, while the securities and cash in the sinking fund for its redemption amount to \$55,700,932, leaving a net funded indebtedness of \$99,399,974. The total assessed valuation of real and personal estate is \$1,151,540,000, and the City Controller's statement for last month shows a decrease of \$14,181,221.

A new elevator of the Baltimore and Ohio Railroad Company, at Baltimore, recently finished, will add 1,800,000 bushels to the storage capacity of that city.

The work of dredging the mouth of the Delaware river, between Georgetown and Trenton, with a view of making it navigable for steamboats, is now being done under direction of Colonel Wm. Ludlow, of the U. S. engineers.

The forest fires in Northwestern Pennsylvania and Western New York continue very destructive to timber, the crops and other works. The damage is estimated as high as \$2,500,000. Several persons have been burned to death, and others severely injured by the flames. In Ottawa Valley, Canada, about sixty families have been burned out, and the loss on property is estimated at \$500,000.

The mint coinage for the past month amounted to 1,950,000 pieces, valued at \$5,565,500. There were coined 424,000 eagles, 76,000 half eagles, 900,000 silver dollars, and 4,550,000 cents.

The mortality in this city for the week ending on the 3d inst., was 37, or 1.54 per cent. of the population. The week of 78 from the same period last year. Of the whole number 182 were adults and 193 children—96 being under one year of age.

Markets.—*U. S. Bonds*, 31 per cent, registered, 101½; 4½s, 112½; 113s, 113; 4s, registered, 115; 115½; do. coupon, 116 a 116½.

Cotton.—There was no essential change in notices in price or demand; sales of middlings are reported at 12½ a 12½ cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white at 7½ cts. for export, and 8½ cts. per gallon for home use.

Flour is in moderate request and very firm; sales of 2600 barrels, including Minnesota extra, at \$6.75 a \$7.00; and at \$7.75 a \$7.50 for straight Pennsylvania extra family at \$7 a \$7.25; western do. do. at \$7.25 a \$7.60, and patents at \$7.50 a \$7.75. Rye flour is in small supply and firm at \$6 per barrel.

Grain.—Wheat is unsettled and lower. Sales of 4000 bushels Delaware red, track and offat, at \$1.41 a \$1.41½. At the open board 70,000 bushels sold at \$1.44 a \$1.44½. Rye and corn, wanted for Pennsylvania. Corn is moderately active, but is lower for option. Sales of 9000 bushels, including yellow, at 73 cts.; mixed at 72 cts.; steamer at 72 cts.; No. 3 at 71½ cts., and rejected at 71 a 71½ cts. Oats were quiet. Sales of 10,000 bushels, including white, at 52 a 53 cts., and rejected and offat at 51 a 52 cts.

Hay and Straw Market.—Loads of hay, 292; loads of straw, 64. Average price during the week—Prime timothy, \$1.20 to \$1.30 per 100 pounds; mixed, \$1.10 to \$1.20 per 100 pounds; Straw, 85 to 95 cents.

Extra cattle were scarce and in demand at an advance, but the lower grades were dull and weak; 3500 head of beef and mutton at the different yards at 3 a 3½ cts. per lb., as to quality.

Sheep were dull and lower: 16,000 head arrived and sold at the different yards at 3 a 5½ cts., and lambs at 4 a 7½ cts. per pound, as to condition.

Hogs were in demand at full prices; 3900 head sold at the different yards at 8½ a 10 cts., per lb., the latter rate for extra Chicago.

FOREIGN.—The weather in Great Britain continues

unfavorable for saving their grain. In some sections the oats and barley sheaves still stand in pools of water.

The court of inquiry, at Plymouth, in the case of the disaster to the ship "Herald," has admitted the captain and officers of all blame. In the opinion of the court, the first explosion was caused by gas evolved in the coal-bunkers, into which a light had probably been introduced for purposes of examination.

Bradburgh has issued a fresh manifesto to the English nation, in which he intimates his intention to go to the House of Commons again at the next session of Parliament, and asking them to protect him against unlawful violence.

The British Board of Trade has decided to appoint a committee to consider the project for the construction of a tunnel under the channel between England and France.

The Union Mail Steamer Teuton, has been wrecked near Quoin Point, on the southeastern coast of Africa. She had on board 147 passengers and a crew of 80 persons, but few of whom are known to have been saved. The state of affairs in North Africa appears to be growing worse, and active preparations are being made in France for the despatch of more troops. A correspondent at Tunis, who personally visited the scene of hostilities, shows that General Corneil was really captured, and he is now in the hands of the Arabs.

Arabs and feared that his whole party would be cut off, as they were running short of ammunition. During the retreat General Corneil was perpetually attacked by swarms of Arabs, who were, fortunately, under no regular organization, or they might have caused serious damage. The river of the Nile, near Khartoum, is in critical condition as the Arabs, aided by their success against General Corneil, are surrounding it. Even the road from Bizerta to Tunis is becoming unsafe.

A despatch from Marseilles states that General Colville, who was sent from Macheria on account of a lack of troops and scarcity of provisions.

The steamer Wymong, from Liverpool the 3d inst., for New York, took out 550 Mormons for Great Salt Lake from Great Britain, Switzerland and Germany, the two latter countries contributing over 200. Including the foregoing, more than 1000 Mormons have left Liverpool this summer. Another contingent will go before the season closes.

A Constantinople correspondent says: "Germans and Englishmen interested in the welfare of the Jews, have set a movement afoot to obtain a grant of land in Syria from the Porte for allotment to Jews desiring to emigrate from countries where they are now subject to persecution. A delegate is now here trying to secure the Porte's approval. The Sultan favors the scheme."

A despatch from Naples, dated the 4th, says that Vesuvius is in a lively state of eruption, sending streams of lava down the northern slopes.

An arrival from Honolulu reports that the island of Hilo, Sandwich Islands, was in danger of being overwhelmed by lava from the volcano Mauna Loa. The lava was moving at the rate of a sixteenth of a mile daily, and was slowly advancing on the town of Hilo, which would shortly be overwhelmed. The authorities are endeavoring to restrain the people, who were fleeing from the approaching destruction.

FRIENDS' SELECT SCHOOLS.

These schools, under the care of the three Monthly Meetings of Friends in this city, will re-open on Second-day, Ninth mo., 1881.

A limited number of children will now be admitted who are not members of our religious Society, whose parents may desire to have them educated free from the unnecessary but fashionable accomplishments, too common in many schools at this day.

The attention of Friends residing in the city and its neighborhood is invited to them. The terms are moderate, and Friends belonging to Philadelphia Yearly Meeting, sending children to these schools, (also members), who may find the charges burdensome, can be fully relieved.

The principal schools will open for the next term under the care of John H. Dillingham and Mary Woolman, as Principals, both successful teachers of many years' experience. Facilities for illustration are afforded by a valuable collection of philosophical and chemical apparatus, and of the models and Auzoux's models of parts of the human system, &c.

The Primary Schools on Seventh St., on Cherry St., and at Sixth and Noble Sts., will be continued under their former efficient management.

Further information may be obtained upon application to the Teachers of the schools, or to

JAMES SMEDLEY, No. 415 Market St.

RECEIPTS.

Received from Edward Sharpless, N. J., \$2.10, vo 55; from William H. Brown, Gtn., \$2.10, vol. 55; from Sarah S. Bacon, N. J., \$2.10, vol. 55; from Margaret W. Warrington, \$2.10, vol. 55; from Stephen Hodgkins, \$2.10, vol. 55; from Mary D. Maris, Del., \$2.10, vol. 55; from Caleb Webster, City, \$2.10, vol. 55; from T. Chalkley Palmer, Pa., \$2.10, vol. 55; from R. E. Reeve, N. J., \$2.10, vol. 55; from Levi Varney, Canada, \$2.10, vol. 55; and for Mary E. Jones, William Valentin and William Branson, \$2.10 each, vol. 55; from J. J. Hopkins, Del., and Lawrence Hopkins, D. C., \$2.10 each, vol. 55; from Charles Allen, N. J., \$2.10, vol. 55, and for Richard Wistar, \$2.10, vol. 55; from Joseph Hall, Agent, Io., for Abraham Cowgill, James Francis John Oliphant, Pearson Hall, Harris Penn, Edward A. Dickinson, Samuel H. Harris, Israel Head, John A. Heald, \$2.10 each, vol. 55; from John E. Baldwin and Mary Ann Baldwin, Pa., \$2.10 each, vol. 55; for Hannah Flanagan, City, \$2.10, vol. 55, and for James F. Meloney, Pa., \$2.10, vol. 55; from Eliza Wilson, O., per Daniel Williams, Agent, \$2.10, vol. 55; from Joseph Cardman, Mass., \$2.10, vol. 55; from Joshua Jefferson, Pa., \$2.10, vol. 55; from Ellen Walt, Myk, \$2.10, vol. 55; from Thomas Emmons, Agent, Io., 5 Elwood Spencer, Joseph Edgerton, Thomas Warrington, Lemuel Bracker, Jonathan Briggs, and Jesse R. Garwood, \$2.10 each, vol. 55; from John H. Spence, \$2.10, vol. 55; from Susan S. Canby, City, \$2.10, vol. 55; from Sarah B. Darnell, N. J., \$2.10, vol. 55; from Elizabeth Stapler, Mary Ann Spencer, a Mary D. Malone, Del., \$2.10 each, vol. 55; from Daniel Paeker, N. J., \$2.10, vol. 55; from Clement Ogden, Pa., \$2.10, vol. 55; from Rebecca Hutton, City, \$2.10, vol. 55; from John H. Bullinger, N. J., \$2.10, vol. 55; from Charles Matlack, Gtn., \$2.10, vol. 55; from William Archet, City, \$2.10, vol. 55; from Russel Taber, Io., \$2.10, vol. 55; from Hetty Ann Bellah, Del., \$2.10, vol. 55; from James H. Moon, Pa., \$2.10, vol. 55, and Martha B. Taylor, \$2.10, vol. 55; from Maria C. Odell, N. Y., \$2.10, vol. 55; from Daniel Koll, O., \$2.10, vol. 55; for Elijah Kester, Md., \$2.10, vol. 55; from Matilda Hodgson, Gtn., \$2.10, vol. 55; from Anna Warrington, Pa., \$2.10, vol. 55, and for Curtis H. Warrington and T. Francis Warrington, \$2.10 each, vol. 55; from Josiah W. Cloud, N. J., \$2.10, vol. 55; from John H. Lippincott, N. J., \$2.10, vol. 55; from Eshe H. Griffen, N. Y., \$2.10, vol. 55; from William Berry, Gtn., \$2.10, vol. 55; from Hannah Hutton, Myk, \$2.10, vol. 55; from John M. Sheppard, N. J., \$2.10, vol. 55; for Phoebe Contant, O., \$2.10, vol. 55; from Pelata Gove, N. Y., \$2.10, vol. 55; from John Atkins, Pa., \$2.10, vol. 55; from John A. Brown, \$2.10, vol. 55; from Asenath H. Clayton, Canada, \$2.10, vol. 55; from George Sharpless, Agent, Pa., for Maria Pusey, Mary Margaret Maule, J. Borton Hayes, Isaac Good, Robert W. Lewis, Joshua Sharpless, and Mary Ann Chamberlain, and Lydia Sharpless, N. J., \$2.10 each, vol. 55; from C. Canby Balderston, Thomas K. Brown, Wm. W. Deewes, Charles Potts, Edwin Tharp, and Richard W. Hutton, Westtown B. School, \$2 each, vol. 55; from Mary Ann Moore, City, \$2.10, vol. 55; from Edwin Whiteacre, Pa., \$2.10, vol. 55; from Joshua Brantingham, Agent, O., for Joseph W. Winder, \$2.10, vol. 55; from Charles H. Benjamin, Jr., Coppock Nathan Whitney, Joseph Straton, Ellen Straton, Joshua Coppock, Mary L. Test, Alfred Brantingham and William Brantingham, \$2.10 each, vol. 55, and William G. Coppock, Io., \$4.20, to No. 52, vol. 55.

Remittances received after Fourth-day morning, will appear in the Receipts until the following week.

EVENING SCHOOL FOR ADULT COLORED PERSONS.

Teachers are wanted for Men's and Women's departments of this school, to be opened about the first-Tenth month. Apply to

Thomas Elkinton, 400 S. Ninth St., Phil
Thomas Woolman, 558 Marshall St., "
Ephraim Smith, 1110 Pine street, "
Finley Hutton, 502 Marshall St., "

MARRIED, at Friends' Meeting-house on Arch St. Philadelphia, 5th mo. 12th, 1881, HENRY M., son of Josiah F. Jones of Germantown, to LYDIA L., daughter of Samuel H. Roberts, of the former place.

DIED, at his residence in Moorestown, on the 27th 7th mo. 1881, WILLIAM MATLACK, in the 75th year of his age, a member of Chester Monthly Meeting, N. J.

THE FRIEND.

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JOHN S. STOKES,
T. NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend."

Geikie's Life and Words of Christ.

(Continued from page 24.)

At the time of the birth of our Saviour, the Jewish people were earnestly looking for Messiah, whom they expected to be a great prince who should raise the Jews to the height of political power. Geikie says:—

"The central and dominant characteristic of the teaching of the Rabbis was the certainty of a great national Deliverer—the Messiah, or Anointed of God, or in the Greek translation of the title, the Christ. In no other nation than the Jews has such a conception ever taken such root, or shown such vitality. From the times of their great national troubles, under their later kings, the words of Moses, David, and the prophets had, been cited as divine promises of a mighty Prince, who should 'restore the kingdom to Israel.' The captivity only deepened the faith in his duly appearing, by increasing the need of it. Their fathers had clamored far distant times of distraction and trouble, for a king, who should be their Messiah, the anointed of God, anointed by prophets. They had bad kings, but had found only a partial good from them. As ages passed, the fascination of the grand Messianic hope grew even more hallowed, and became the dearest passion in the hearts of all, burning and glowing unceasingly, unquenchably, more and more, and irrevocably determining the whole future of the nation.

"For a time Cyrus appeared to realize the promised Deliverer, or at least to be the chosen instrument to prepare the way for him. Zerubbabel became in his turn the anointed of the people. Simon Maccabaeus made high-priest-king only 'until a faithful prophet—the Messiah—should arise.' As glory of their brief independence passed away, and the Roman succeeded the hated Persian as ruler and oppressor, the hope in the Messiah which was to come out of Jacob grew brighter, the darker the night. Deep gloom covered every heart, but it was pierced by the sun of this heavenly confidence. Having present, Israel threw itself on the future, literature, education, politics, began and ended with the great thought of the Messiah, when would He come? What manner of king would He be? The national mind had become so inflammable, long before Christ's

day, by constant brooding on this one theme, that any bold spirit, rising in revolt against the Roman power, could find an array of fierce disciples, who trusted that it should be he who would redeem Israel."

"All the prophets, says Rabbi Chojá, 'have prophesied only of the blessedness of the days of the Messiah.' But it was to Daniel especially, with his seeming exactness of dates, that the chief regard was paid. It was generally believed that 'the times' of that prophet pointed to the twentieth year of Herod the Great, and, when that was passed, not to mention other dates, the year 67 of our reckoning was thought the period, and then the year 135; the war which ended in the destruction of Jerusalem rising from the one calculation, and the tremendous insurrection under Hadrian from the other.

"With a few the conception of the Messiah's kingdom was pure and lofty. The hearts of such as Zacharias, Elizabeth, Mary, Anna, Simeon, and John the Baptist, realized more or less the need of the redemption of the nation from its spiritual corruption as the first necessity. This grander conception had been slowly forming in the minds of the more religious. But the prevailing idea of the Rabbis and the people alike, in Christ's day, was, that the Messiah would be simply a great prince, who should found a kingdom of unmatchable splendor. Nor was the idea of his heavenly origin at all universal; almost all fancied he would be only a human hero, who should lead them to victory.

"It was agreed among the Rabbis that his birth-place must be Bethlehem, and that he must rise from the tribe of Judah. It was believed that he would not know that he was the Messiah, till Elias came, accompanied by other prophets and anointed him. 'Till then he would be hidden from the people, living unknown among them. The better Rabbis taught that the sins of the nation had kept him from appearing, and that, 'if the Jews repented for one day, he would come.' He was first to appear in Galilee; for, as the ten tribes had first suffered, they should be first visited. He was to free Israel by force of arms and subdue the world under it. 'How beautiful,' says the Jerusalem Targum, 'is the King Messiah, who springs from the house of Judah! He girds his loins and descends and orders the battle against his enemies, and slays their kings and their chief captains; there is no one so mighty as to stand before him. He makes the mountains red with the blood of his slaughtered foes; his robes, dyed in their blood, are like the skins of the purple grapes.' 'The beasts of the field will feed for twelve months on the flesh of the slain, and the birds of the air will feed on them for seven years.' 'The Lord,' says the Targum, 'will revenge us on the hands of Gog. At that hour will the power of the nations be broken; they will be like a ship whose tackling is torn away, and whose mast is sprung, so that the

sail can no longer be set on it. Then will Israel divide the treasures of the nations among them—a great store of booty and riches, so that, if there be the lame and blind among them, even they will have their share. The heathen will then turn to the Lord and walk in his light.'

"The universal kingdom thus founded was to be an earthly paradise for the Jews. In that day, say the Rabbis, there will be a handful of corn on the top of the mountains, and the stalks will be like palm trees or yillars. Nor will it be any trouble to reap it, for God will send a wind from his chambers, which will blow down the white flour from the ears. One corn of wheat will be as large as the two kidneys of the hugest ox. All the trees will bear continually. A single grape will load a wagon or a ship, and when it is brought to the house, they will draw wine from it as from a cask.

"A great king must have a great capital, and hence, Jerusalem, the capital of the Messiah's kingdom, will be very glorious. In this splendid city, the Messiah is to reign over a people who shall all be prophets. A fruitful stream will break forth from the Temple and water the land, its banks shaded by trees laden with the richest fruits. No sickness or defect will be known. There will be no such thing as a lame man, or any blind or leprosy; the dumb will speak and the deaf hear. It will be a triumphal millennium of national pride, glory and enjoyment.

"It was to a people, drunk with the vision of such outward felicity and political greatness, under a world-conquering Messiah, that Jesus Christ came, with his utterly opposite doctrines of the aim and nature of the Messiah and his kingdom. Only here and there was a soul with any higher or purer thoughts than such gross material and narrow dreams."

"So firmly fixed was this idea of the outward and visible nature of Christ's kingdom, that it appears to have been very difficult even for the apostles, who were the immediate followers of our Lord, to rid themselves of it, and to appreciate the spiritual nature of the religion taught by their Master. The people who were cured of their diseases by his word or touch; thousands of whom were fed to the full by a few loaves and fishes blessed by Him, and broken by his hands; and who had known of his wondrous power and mighty acts; were ready enough to follow Him as an earthly prince, and would doubtless have flocked in multitudes to his standard, if He had proclaimed a 'holy war,' and called upon them to drive the Roman forces from Judea. But when they found that his kingdom was to be established through submission to suffering and even death; that reproach and persecution and wait awaited his disciples, instead of the glory and pomp of an outward monarchy; that it was indispensably necessary to be born again—to know a change of heart—in order to enter among his subjects; all but

a few forsook Him, and no longer walked with Him.

It may be doubted whether the apostles themselves fully realized the nature of Christ's kingdom till they received the wonderful baptism of the Spirit on the day of Pentecost. Under that Divine and heavenly influence no doubt their minds were enlarged and their mental and spiritual eyes opened to understand the mysteries of Redeeming Grace in a manner far superior to what they had known in the earlier years of their companionship with the blessed Saviour of men, when He led them about and instructed them as they were able to receive the truths that fell from his lips.

(To be concluded.)

The Samaritan Passover on Gerizim.

BY H. CLAY TRUMBULL.

(Concluded from page 36.)

The service of worship must continue until actual sundown. As it went on, arrangements were in progress for the sacrifice. The lambs were carefully examined separately by an assistant of the high-priest, to see that they were ceremonially worthy—"without blemish." The unleavened bread and bitter herbs were brought in on a straw mat, or platter, and laid before the high-priest. When the sunlight on the temple-site above him showed that sunset was just at hand, the high-priest stepped on to the stone bench which had been his reading-desk, and looked intently toward the west, watching the sun for its slow dipping in the blue waters of the Mediterranean beyond the Plain of Sharon. He was still reciting the story of the first passover, and the people were intoning with him more earnestly than before. The seven lambs were led by attendants to the place of sacrifice, around the caldron-fire, and held firmly there—without a single bleating cry. The flashing knives for their slaughter were tested by the attendants. The interest in the service was intensified moment by moment.

At precisely sundown—"between the two evenings"—the high-priest gave the signal for the sacrifice by repeating the words of the original command to Moses (Exod. 12: 6), "And the whole assembly of the congregation of the children of Israel shall kill it in the evening." Instantly two persons at each lamb struggled for the privilege of killing the lamb. The high-priest was at his desk, some thirty or forty feet from the place of sacrifice, where the other men were already gathered. Throwing off his silken surplice, he sprang to the place of slaughter, and so quick and agile was he that he killed four of the seven lambs himself. The lambs were thrown on their sides, and their throats cut with a single stroke—nearly severing the head from the body. The spurting blood was caught in basins, and the children's foreheads were marked with it—a straight line up and down between the eyes. The tents also were at once sprinkled with the fresh blood, above their entrance way. At the bloody sight of the slaughtered lambs, some of the children, who had borne a part in the service up to this point so heartily, began to sob and cry aloud, which added to the excitement of the strange scene. Then came an outburst of general rejoicing and mutual congratulations. It was "the beginning of months" to that people—a new-year's service of thanksgiving. All embraced one another

most heartily, kissing on the cheek again and again, except in the case of the high-priest and of the more venerable patriarchs, whose hands instead of their cheeks were kissed by all. It was a scene of unmistakable delight in the memories and privileges and hopes of the hour. Then it was that the startled children could say to their parents, "What mean ye by this service?" and the glad-hearted parents could answer them, "It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses (Exod. 12: 26, 27)."

And now the slaughtered lambs were to be made ready for the oven. Sealding water was thrown on them, to loosen their fleeces. They were not skinned, but the wool was pulled from them by busy fingers, hot water being added from time to time as was needed. Then the lambs were opened, their entrails were taken out, and these together with their wool and the right foreleg of each, which belongs to the priest, were laid on the fire and burned. The prepared lambs were each run through lengthwise by a sharpened stake or spit, of from eight to ten feet long. All this took about an hour and a half from the time of slaying. Meanwhile, as before, the enclosure where the services were in progress was sacredly guarded from the intrusion of strangers, although outside observers were permitted to approach the low wall, or even to stand upon it, and watch the ceremonies.

At a new signal from the high-priest, the seven spit-roasted lambs were borne from the place of sacrifice to the place of roasting, and arranged around the oven, at the bottom of which the fire was burning brightly. Again brief services of prayer and recitation were intoned, and at another signal the seven lambs were lifted and simultaneously thrust into the oven, the sharp stakes being forced into the oven-bottom to hold them upright. A grating, or hurdle, of green twigs was laid over the oven-mouth, fresh fonges were laid over this, and earth heaped above all as an effectual cover. There the lambs were left to roast, for three hours and a half to four hours.

The high-priest, meanwhile, retired to his spacious tent, and we were courteously welcomed there as his guests. He gave us of the "bitter herbs," leaves of a kind of dandelion, to taste; for a foreigner may share the bitterness of the passover feast, while he can have no taste of the paschal lamb. While the high-priest and many others rested in their tents, there were those who watched and worshipped outside. Some did not leave the sacred enclosure, but continued there, facing the temple-site, and praying demonstratively. All who were to partake of the passover must have fasted since the day before, until they partook first of the unleavened bread and bitter herbs after the new year was fairly ushered in.

Suddenly, just before midnight, there was a cry that the lambs were now ready; and all who had rested in their tents were quickly astir. Then there was a hurrying from the tents to the place of assembling. The high-priest was now clad in a plain white robe, fastened about the waist with a coarse girdle, with slippers on his feet and a long staff in his hand. All who joined him were similarly clad. Heavy clouds had gathered, the sky was wholly overcast, and rain was fall-

ing. At the still-closed oven there was a brief service of worship, in the flickering light of the still-burning sacrificial fire. The earth was removed from the oven's cover, and the hurdle itself lifted off. All signs of fire were gone, and the oven's mouth was as dark as the night. One by one the stakes were up lifted, and the roast meat was stripped from them into large straw mats or baskets at hand for the purpose. Portions of meat had fallen to the oven bottom. These must be rescued that nothing of it might be lost. One man after another was lowered by his fellows in the heated oven, to gather up as much of it as he could in the few seconds he could exist there. At length all was taken out, and was fairly in the baskets. These baskets were carried within the hollowed enclosure, and laid in a line not far from the place of sacrifice. On either side of them the people took their places for a share in the feast.

At this moment there was a lull in the storm. The clouds broke away, and the full moon shone out on that weird scene on the summit of Gerizim. There crouched the girded and shod pilgrims,—not standing in olden time, but sitting or crouching in oriental style,—the last surviving celebrants of the sacrificial feast which Moses instituted at the command of God, on that memorable night of deliverance from the angel of death in the land of Egypt, more than thirty centuries ago. The whole story of the passover seemed never so real before. The men ate it haste. Portions were taken to the women in their tents. Whatever remained of the lamb—meat or bone—was carefully gathered up and burned in the fire. "Ye shall let nothing of it remain until the morning; and that which remaineth until the morning ye shall burn with fire."

And in the early morning, in the renewed storm of rain and hail, we found our way down the slope of Gerizim to our tents at its western base, with a new sense of the truth that "the law having a shadow of good things to come, and not the very image of the things can never with these sacrifices which the [have] offered year by year continually make the comers thereunto perfect"—"a shadow of things to come; but the body is Christ,"—*S. S. Times.*

Selected for "The Friend."

A Learned Man's View of Human Learning.

Though I am no enemy to the acquisition of useful knowledge, I have seen many instances of young men who have been much hurt by what they expected to reap advantage from. They have gone to the school or college, humble, peaceable, teachable and respectful but have come out self-wise, dogmatical, serious, and full of a prudence founded upon the false maxims of the world. I have been ready to address them with that line of Milton

"If thou art he—But ah! how fallen!"

These attainments, like riches, are attended with their peculiar temptations; and unless they are under the regulation of a sound judgment, and spiritual frame of mind, will prove like Saul's armor to David, rather cumber some than useful.

Learning, though it is useful when we know how to make a right use of it, yet, considered in its own power, and to those who trust in it, without seeking a superior guidance, is usually the source of perplexity, strife, and

cism, and infidelity. The favor of God is the one thing needful, which no outward advantages can compensate the want of; and the right knowledge of Him is the one thing needful, which no human teaching can communicate. Moreover, those whom He teaches are always increasing in knowledge, both of themselves and of Him.

Human learning tends to feed and exalt itself to make a person something in his own eyes. This we are prone enough to by nature. An increase of unsanctified knowledge adds fuel to the fire. None cast a more daring or public slight upon the requisitions of Holy Scripture than some who are admired and applauded on account of their knowledge and learning.—*John Newton.*

For "The Friend."

Bondage of Sin.

We, as natural men, but while under the wrings of light from the Spirit, groan because of the bondage of sin, and long to be set free and enjoy "the glorious liberty of the children of God." We groan within ourselves, waiting and longing for the adoption into the family of the redeemed. Yea, the whole creation groaneth and travaileth in pain together until this time is witnessed. And it has been pain and "sorrow" ever since the ground was cursed for the transgression man; the spirit of evil strives to bear rule in opposition to the spirit of good. And we come servants unto whatsoever power we are sold ourselves servants to obey; whether of sin unto death, or of obedience unto righteousness. "For of whom a man is overcome, of the same is he also brought into bondage." We are either in the bonds of the gospel or the bonds of iniquity.

"He alone is free that's free from sin, and he is fastest bound that's bound therein."

Whosoever committeth sin, is the servant of sin." Have we known the truth, and has the truth made us free from the bondage of sin? Or after having known the truth, have we become entangled again with the yoke of bondage? Have we overcome the world? Or do we overcome by the world, and imperceptibly conformed to its religions and ways? We have "the lust of the flesh, and the lust of the eyes, and the pride of life, which is not of the Father but of the world" that lies in wickedness, been crucified and slain?

Paul had got to where he could say: "I fight in the law of God after the inward man." And although he, in common with others, had been one of the children of wrath, and had found a law in him, warring against the law of God in his mind, and bringing him into captivity to the law of sin and death, so that he could cry out in the bitterness of soul: "O wretched man that I am! who shall deliver me from the body of this death?" Yet

in mercy, found one who alone can enable to break the bondage of sin, and witness overcoming, so as to joyfully say with him, in another place, "thanks be to God who giveth us the victory through Jesus Christ our Lord." We would then also experience, he did, "the law of the spirit of life in Christ Jesus, to set us free from the law of sin and death." And it is then, and only then, that we shall be delivered from the body of sin and death which we, by nature, are carrying out with us, and under the weight of which we groan and from which we long to be de-

livered, waiting for the adoption and redemption of body and soul and spirit, so as to be made "meet to be partakers of the inheritance of the saints in light." Now what we want and what we most need, in order to facilitate our journey heavenward, is repentance towards God, and more faith in our Lord Jesus Christ—more faith and trust in Him who came to finish transgression and make an end of sin, by taking away the sins of the world out of the heart, and bringing in an everlasting righteousness into every individual soul.

And by being more obedient to the teachings of Him, and having less faith in the wisdom and teachings of men, we should, in his own time, find his grace and power to be sufficient, in co-operation with the strength and light that He would willingly give us, to open our eyes spiritually, so that we might see our sinful condition, and the bondage we are in under it, and break every yoke, and let the oppressed soul go free. Yes, we want to have every yoke broken that binds us to the gratifications of a sinful world; whether it be in the indulgence of the intoxicating cup, or any other sin that so easily besets us; we want them all taken away through the assisting grace of Him who came as the Lamb of God to take away the sins of the world.

"That they are Christ's have crucified the flesh with the affections and lusts." And they "glory in the cross of our Lord Jesus Christ, by whom the world is crucified unto them and they unto the world." We may, like Simon, wish to purchase the gift of the Holy Spirit by some easier way than through the cross, and while we are yet in "the gall of bitterness and bond of iniquity." Spiritual death is the wages which we receive for sinful indulgences; and if continued in, the bondage will become stronger and stronger; and eventually separate us "from the presence of the Lord, and from the glory of his power."

Finally, "if we do well shall we not be accepted? and if we do not well, sin lieth at the door." And if the bonds of iniquity are not broken, it will forever remain there as a bar to our entrance into the mansions of purity, where nothing that defileth can ever come. And while I believe that "the abomination which maketh desolate," has got a welcome seat in high places, I also believe that we have a living remnant left, who have broken the bonds of sin, and who, if they continue to "abide the day of his coming," will, as the three Hebrew sufferers, "come forth" as from a seven-fold heat in the furnace of affliction. And "my heart's desire and prayer to God for our Israel is," that this number may be increased. Wherefore let us "lift up the hands which hang down, and the feeble knees; and make straight paths for our feet, lest that which is lame be turned out of the way; but let it rather be healed."

The same power that delivered Israel of old, from servitude and bondage; and from the captivity of Babylon; is able to deliver his chosen children now from the bondage of sin, and from the Babylonish captivity and oppression under which our true spiritual Israel now groans and longs to be delivered. When the Lord shall turn again the captivity of his people, the true wrestling seed of Jacob will rejoice, and our poor tempest-tossed Israel be glad. But I fear it may be truly said of many, that "the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed," &c. May the

Lord assist them in opening their eyes, and turning from darkness to light, is the prayer of an aged Friend.

D. H.
Dublin, Ind, 8th mo. 1881.

Ellen Evans.

(Continued from page 35.)

For "The Friend."

The 29th of the 1st mo. 1754.

My dear friend John Pemberton,—The sorrowful account of the death of so worthy, so honorable a parent as thine was, must needs sensibly affect thee. Mayest thou be favored with strength (as the day is, says one, so shall thy strength be) to bear thy present close baptism acceptably; so shall this cloud, which is of the Lord's sending, rain fitness and fruitfully thy soul and cause it to bring crops more abundant than it has heretofore done to God's glory, thy own comfort and benefit of the Church. Let not, dear young friend, thy tender heart be overmuch grieved that thy worthy father had not the pleasure of beholding thee with his eyes before he closed them, but let it suffice that the eyes of his soul saw thee, and thereby thou became his joy in the Lord. When the news of his death flew through the land, it seemed as if a box of precious ointment had been shed, yielding a most fragrant smell. When good men die their virtues quicken in the mind of the people. I conceive some hope (dull as the times are) that there are even of the youth, that lay the loss the Church sustains by the removal of this just man, to heart. A youth feelingly said, no man's countenance did him so much good as his; those beautiful lines,—so legible was the true index of his mind, the company of saints so much his delight on earth (that his house was their hospital) that at length with wings took sudden flight to heaven, where uninterrupted union with God and spirits of just men, is enjoyed. Left his truly valuable family and friends all clad in mourning, may we so mourn as to be worthy to receive the oil of joy. My husband writes, therefore shall say less. My love to thy good companion and other good friends which have some knowledge of us. Farewell dear Johnny.

Thy real friend, ELLEN EVANS.

To Rachel Pemberton, 1754.

My Dear Friend,—I behold thy tears, hear thee moan (like that of a turtle dove that lost her mate) for the husband of thy youth; to bear the separating bone from bone, flesh from flesh, must needs be a very close trial to those especially who were so nearly united, even like twins in soul, which seemed much the case of thine and precious spouse; but alas! the best, the choicest of all temporal favors are only benefits, blessings just lent us during the pleasure of our bounteous benefactor; could we, would we, be so wise as to consider them as such, we should quietly and calmly resign to God his own, whenever He was pleased to call them from us. Thy loss, dear and tender friend, we all know is very great, but is it to be compared to the great benefit he obtained by the exchanging that weak, frail, mortal body, which was attended with many infirmities, for a glorious immortal one? He rests from his labors and his good works (which were many) follow him—doubtless is well in the Lord. What remains now, dear Rachel, for thee but with that pious matron Anna, get into the temple, there spend the remainder of thy days in fasting and prayer night and day. It's most probable

thee will not want (for) visitors at these times—that of the best sort too. It's good when one friend drops in after another, to retire and spend some time in waiting upon God, that so thee may witness renewing of strength. Such little opportunities will set well upon thy mind when the company withdraws; the sick love stillness, such in mind art thou now. Elijah's mind was so closely engaged, when the Lord was about taking his master from off his head, that he could not be asked any questions; no, not by the sons of the prophet. I must break off abruptly, the bearer is just turning off; farewell.

Thy truly sympathizing friend,
ELLEN EVANS.

Do tell my friends I love them, and can even from hence see all clad in mourning.

Ellen Evans to Israel Pemberton.

Fifth-day, 7 o'clock, 30th of 9th mo. 1756.

My Dear Friend,—One William Thomas, a Baptist teacher of good repute, who built a meeting-house at his own charge, and preaches gratis in it, came to our meeting last Third-day, expressed to some Friends whom he called aside, viz: that it was cause of rejoicing to him to hear that some of our friends had purposed to contribute a certain sum of money in order to make peace with the Indians; imitating the peaceable Christian disposition of the famous first founders of this thriving colony, to whose worthy memory he professed the greatest regard; wished with all his heart their honest endeavors would be attended with good success, and that for his part he had done what he could to persuade those of his congregation to follow the Quakers' example in that respect, but none would join him; and applying to me, as I was the relic of one whom he dearly loved and whom he visited in his sickness, beseeching me to let those Friends know who were most concerned in this weighty affair, that they strengthen their hands. Go on and prosper in the wish, says he, of the Baptist preacher. Nothing could have extorted these lines from me at such a time as this* but the singular regard he always bore my worthy spouse. Think of me, my dear friends, when it is best with you. Farewell. ELLEN EVANS.

Relaxation—Amusement.

I think many things which custom pleads for will be excluded from a suitability to a Christian, for this one reason, that they are not consistent with the simplest notion of the redemption of time. It is generally said, we need relaxation; I allow it in a sense; the Lord himself has provided it; and because our spirits are too weak to be always on the wing in meditation and prayer, He has appointed to all men, from the king downwards something to do in a secular way. The poor are to labor, the rich are not exempted from some equivalent. And when every thing of this sort in each person's situation is properly attended to, I apprehend, if the heart be alive and in a right state, spiritual concerns will present themselves, as affording the noblest, the sweetest, and most interesting relaxation from the cares and business of life; as in the other hand, that business will be the best relaxation and unbending of the mind from religious exercises; and between

the two, perhaps there ought to be but little more leisure time. A life in this sense, divided between God and the world, is desirable; when one part of it is spent in retirement, seeking after and conversing with Him whom our souls love; and the other part of it employed in active services for the good of our family, friends, the church, and society, for his sake. Every hour which does not fall in with one or other of these views, excepting the season needed for sleep, I apprehend is lost time.

The places and amusements which the world frequent and admire, where occasions and temptations to sin are cultivated, where the law of what is called good breeding is the only law which may not be violated with impunity, where sinful passions are provoked and indulged, where the fear of God is so little known or regarded, that those who do fear Him must hold their tongues, though they should hear his name blasphemed, can hardly be a Christian's voluntary chosen ground. Yet I fear these characters will apply to every kind of polite amusement or assembly in the kingdom.—John Newton.

THE NATION'S SUSPENSE.

All the thrilling wires were trembling
With their messages of grief,
Bearing to the startled millions
Tidings of their rostrated chief;
Till from ocean unto ocean,
Flashing with the lightning's speed,
Every hamlet, every hearthstone
Heard the foul assassin's deed.

And as poised upon the balance
Hangs the chance for life or death,
Fifty million souls are waiting,
Listening with bated breath:
Men of strength and courage fall,
Women weep and children cry,
And from every household altar
Fervent prayers ascend on high.

From ten thousand sanctuaries,
With their throngs in supplication bent,
Floats to God the aspiration,
"Save our noble President!"
Ne'er suspense so deep and painful
Hovered in the shuddering air,
Ne'er before the listening heavens
Heard such universal prayer.

'Mid the fertile fields and valleys
Of his own fair native State,
On the wild hills of New England
Tearful, prayerful thoughts wait;
And the Mississippi heaving
Seaward his resistless tide,
Hears a murmur of bewailing
From his prairies wild and wide.

And beyond the rocky summits
Of the white Sierra's crest,
Rich with sympathy and pity
Beats the strong pulse of the West;
Blending with their mountain echoes
To the Nation's cry of pain,
Swell the calm Pacific's chorus,
Taking up the sad refrain.

From the lovely sun-kissed valleys,
From the orange-shaded homes
Of the South, a thrilling murmur
Full of love and pity comes;
For the great heart of the nation
By its nobler instincts bound,
With the suffering of its chief in
Beats in sympathy profound.
Oh the sympathy of sorrow!
Oh the charity of love!
Lifting up our better nature
All our grosser selves above,
Making manhood seem more Christlike
Through the ministries they bring,
Stealing o'er us like the shadow
Of an angel's shining wing.

Blending with our human nature
Thoughts and feelings half Divine,
As within their worldly setting
Heavenly genes of kindness shine;
And our kindred ties grow stronger
As our hopes and prayers are blent,
In the overshadowing sorrow
Round our wounded President.

Columbia, O.

J. E.

Selected.

SWEET HOME.

Look at that pretty hammock swung
The boughs among;
In it beneath a feathery breast
Young orioles in sheltered rest
Toss safely between grass and sky.
With the elm's soft whisper for lullaby.
They, even of the countenance of air,
Have their home there.

On wooded plain or rough hill-side
The foxes hide.

Under the rocks and roots of trees
Are wrought their cunning galleries,
Where they can lie and hear the sound
Of thwarted hunter and baffled hound.
To rest in from the panting race
A fitting place.

But when the Son of man on earth,
Of lowly birth,
Came with Love's gospel to mankind,
To cure the sick and heal the blind,
And even to raise to life the dead,
He had not where to lay his head.
No door to enter, no field to reap,
No pillow to sleep.

Think of his lonely sorrowing years—
Think of his tears!
Think how even the bird or beast,
From the greatest down to the very least,
Had sense of comfort and peace somewhere,
Either in burrow or water or air;
Yet was there neither roof nor bed
For his dear head.

So sweet the mere word "home," 'tis even
One name for health;
And the many mansions there that stand
With open door, that the weary hand
Need not so much as knock, express,
That He knew all of homelessness.
So has He promised rest and home
To all who come!

From "The Anti-Slavery Reporter," 6th mo. 19th.

Death of Gessi Pasha.

In our issue of March last, we reported terrible sufferings endured by Gessi Pasha and his followers in the Bahr Gazette, while they were shut in for months by the impassable "Sudd" of those waters. For a description of this extraordinary growth of weeds we are indebted to Colonel Gordon's notebook, where it is thus described:—

"The Sudd. I have spoken of the opening of the 'sudd.' You know that the Nile comes out of Albert Nyanza Lake. Below Gondokoro it spreads out into lakes; on the edge of these lakes, an aquatic plant, with root extending five feet into the water, flourishes. The natives burn the top parts, when dry the ashes form mould, and fresh grasses grow till it becomes like *terra firma*. The Nile rises, and floats out the masses; they come down to a curve, and then stop. More of these islands float down, and at last the river is blocked. Though under them the water flows, no communication can take place; they bridge the river for several miles. In year the Governor went up, and with his companies and two steamers he cut large blocks of the vegetation away. At last, at night, the water burst the remaining part and swept down on the vessels, dragged the steamers down some four miles, and clear

* Her valued husband, Jno. Evans, had deceased just one week previous: a short account of whom may follow these letters.

to passage. The Governor says the scene was terrible. The hippopotamuses were carried down, screaming and snorting; crocodiles were whirled round and round, and the river was covered with dead and dying hippopotamuses, crocodiles, and fish which had been crushed by the mass. One hippopotamus was carried against the bows of the steamer and killed; one crocodile, twenty-five feet long, was also killed. The Governor, who was in the marsh, had to go five miles on a raft to get to his steamer. "You can scarcely imagine the advantage of this opening to me: I took people eighteen months and two years ago to Gondokoro from here, and now it is but twenty-one days in the steamer."—*Colon Gordon in Central Africa.*

The sudd had again formed and become penetrable when Gessi Pasha was caught in massive folds at the end of last year, in a steamer only 40 horse-power, which ought never to have been sent into the dangerous windings of the Bahr Gazettele.

We quote from *The Times* of 16th May a short notice of this remarkable man, which is truly a sad and touching history.

"A correspondent writes:—Gessi Pasha, a tried friend and coadjutor of Colonel Gordon in the Soudan, has fallen a sacrifice to his zeal in the cause of humanity. He died the 30th of April, in the French hospital at Suez, after protracted sufferings, caused the terrible privations endured in the months of November and December last, when he was shut in by an impassable barrier of weeds in the Bahr Gazettele River, Upper Egypt. It will be remembered that under his command a small army of black Soudanese hunters hunted down the slave-dealers of that district, and rooted out the slave-trade for a while. But the experiences of his return northwards must have been even more terrible to him than those of his long, harassing campaign against the slavers and their armed bands. He started in a steamer towing a fulla of rafts and boats, with a caravan of some 500 people, soldiers, and others, last September. They had food enough for the ordinary journey; but the expedition was completely blocked by the sudd, the vegetable growth of the Nile, which in extreme tropical climates converts the river into a vast impenetrable marsh, and stops all traffic as completely as the ice does in a northern river. After losing more than 400 of his followers on hunger, and being himself reduced to a skeleton, the remainder of his men, who had been driven to feed upon the corpses of their companions, were rescued and brought to port. Gessi's reception by Raout Pasha, successor of Colonel Gordon, was by no means a generous one, and Gessi was on his way to Cairo to lay his case before the Khedive when death overtook him at Suez. The Italian Count Penazzi, and another Italian officer, were assiduous in their attention to the hunger and fever-stricken soldier, but no ill could restore the strength that had been severely tried in the impenetrable weeds of the Upper Nile. He has left a wife and family dependent for their support upon the generosity of the Egyptian Government, which certainly owes much to Gessi Pasha. In him the natives of the Soudan have lost their truest friend, and the Khedive a faithful servant."

The luxury of luxuries is that of doing good.

Is Wine Drinking a Necessity in Social Life?

Extract of a letter written by Lady MacDonald, wife of Sir John MacDonald, Premier of Canada, to a co-laborer and correspondent of Savannah, Ga.:

"I was myself led to give up wine drinking after some reflection, suddenly, at last, on Christmas day, 1867. I had thought a good deal on the subject, but never made any decided resolution until this day, when at dinner with a large party, the conversation turned on Total Abstinence, one of our guests, himself a strictly temperate man holding high office in our country (then and now) said that practically total abstinence was impossible for any one in society. I said laughingly, 'What a dreadful statement; I quite differ from you.' He took me up warmly, and several joined in, all without exception agreeing with him in saying that the requirements of modern society were such that no one could be so singular as to become teetotal without being more or less ridiculous, and that the fatigues, excitement, and wear and tear of political society life especially, made the use of wine, in great moderation of course, absolutely a necessity. I entered the lists, scarcely knowing why, and declared I did not believe this theory. At last the question was pressed more closely. My friend, who had begun it, said that he did not believe even 'you, yourself, Lady MacDonald, could or would give up your glass of sherry at dinner.'"

"I asked 'why not?' And he went over with great force and clearness all the specious and dangerous arguments that are urged in support of drinking wine *in moderation*, ending with the remark that in Sir John's public position my being a total abstainer would do him great harm politically. This seemed too monstrous, so I said (emptying my half glass of sherry into the finger glass as I did so) 'Well, I will try; henceforward I enter the ranks of the total abstainers, and drink to our success in water.' Since then, thank God, I have never found any necessity for wine. In health I can do my life's work without any aid from dangerous stimulants; in sickness I have invariably and positively refused to touch it. My life is a very busy one: I have sometimes, for weeks together, days of constant occupation and nights almost all sitting up. Politics are exciting and fatiguing, and every temptation to try stimulants is to be found in the late nights of listening to anxious debates, and the constant necessity of being 'up to the mark' late and early. I have had a great deal of nursing to do with a delicate husband and child, and this often during our busiest 'society season'; and yet I have never sought strength from wine at any single moment, and my health is far better than that of so many friends who 'take a glass of wine, or a little beer just to give them a little strength.' Thus I give you my experience, as far as it goes to show, that stimulant is not necessary in the station of life where it is unfortunately most commonly used. So far as mental and bodily fatigue goes I have tested the possibility of doing without stimulant to the fullest extent, in long anxious hours over sick beds, in sudden disaster, in long watchings and journeys where food was uninviting, and in many fatiguing and very uncongenial society claims."

"When I told my husband my decision, and that our friend had said that it would

hurt his prospects politically, Sir John answered with a laugh, 'Oh, I will risk the prospects; you can be a total abstainer if you like.' My example can and ought to help many similarly situated. My husband's long public career and position only second to that of the Governor-General, the Marquis of Lorne, makes our family a prominent one in Canada."

An Ancient Love-letter.

Mary Meteyard of East Hamburg, Erie Co., N. Y., contributes the following letter to the *Woman's Journal*. It was written by a relative of hers, who resided at Chesterfield, England.

"Copy of a letter to Katherine Frost at her father's house at Buddington, Yorkshire, England:

"Chesterfield, 14th of 4th month, 1701.

Dear Katherine: Blessed be the Lord and fountain of mercies, I am got well home and found things well, mother having been better than for some time before. I am bowed down this time in a sense of that great concern I laid before thee; the Lord help us both to give it its due weight in the balance of his sanctuary, and put out that eye that could look at anything save the honor of his name and the performance of his will. I believe thou dwells nearer the golden sceptre than I can approach; pray thee fail not to wrestle with Him for a clear discovery of his mind, for I believe He wants to do us good. Ah! I am sensible whatever we may propose to ourselves, without we have his blessing it will prove a bitter cup in the end. My secret breathing is to the Lord, many a time, that who He appoints may be the woman for my helpmeet, and not only person whom, but time when, which I am still freely willing, as far as I know, to leave to his disposal, and I hope He will not suffer the great adversary to deceive me. Pray thee whatever the Lord makes known to thee in this concern, be as true as Samuel was to Eli; tell me every whit. Some persons if they will not equivocate are apt to evade, but I hope better things of thee. I hope thou wilt be furnished with a few lines for me by the next post, which will be very acceptable. Not finding much to add at present save that in sincerity I love thee, and hope in that love that will never decay; the Lord will preserve us in it, that however He is pleased to dispose of us here, our souls may ascend together into his everlasting rest and peace, when time to us shall be no more. Dear love to thy father and all honest friends, from thy hearty and well-wishing friend,

JOSEPH STORRS.

Two Ways of Conquering.—The writer recently met an intelligent gentleman, a German, who had spent some time in South Africa, and who remarked: "If Lord Beaconsfield had not tried to force the Transvaal, it would soon have come in, and would have wanted to be annexed to the British Dominions. But Lord Beaconsfield wanted to do a brilliant thing; and the result was the war and the indefinite postponement of the result."

In fact, there are two ways of conquering. The stronger may conquer the weaker by force; or the stronger may without force make it at once the interest and the wish of the weaker to be united with the stronger. France has for forty years been trying the first method in the North of Africa; as the

result, she holds Algeria nominally, at the expense of no one knows how much treasure and life; but it is not easy to see wherein she is in the slightest degree benefited. Untaught by the past, she has commenced a new experiment in Tunis, no doubt to be followed by similar results. It looks just now as though France was likely to have a war on her hands with all the Mohammedan tribes in North Africa. A thousandth part of the cost might have made Algeria and Tunis friendly to France, and opened the door for her products, and prepared the way for a peaceful union in time.—*Nat. Bapt.*

A Prayer Heard.

On a pleasantly situated country-seat not far from the little town of B— lived L—, a very worthy Christian man. On a stormy harvest evening a loud knocking was heard at the outer door of this peaceful house. The servant hurried to answer it, opened the door, and saw standing on the door-steps two uncommonly tall men, who handed him a letter, and said with an insolent air, "Give this writing to your master, and bring us an answer as quickly as possible; we will wait for it. But look sharp!"

The servant was not a little amazed at the big strangers and their imperious manner, but promised to obey their orders, and come back as soon as possible. He hurried to the sitting-room and delivered the letter, but remained waiting in order to read in his master's countenance what all this could mean, and what might be the contents of the ominous letter. The mother, too, and the children surrounded the father, and felt not a little anxious when they saw how pale the master of the house became as he read the missive.

"We have a letter here," he began, "the contents of which are far from pleasant. But, my love, banish all fear; for in this case, too, we can say, 'If God be for us, who can be against us?' Arm yourself with courage, and I will read the letter to you:

"Sir: The leader of a numerous band stands before your house with the positive demand that you shall, before break of day, deposit 20,000 thalers, (£3000) at the gate of your garden. In case of refusal, your beautiful house will this night be given to the flames.

THE LEADER."

"Oh, thou God in Heaven!" sighed the mother, when her husband had finished reading. The children went in great alarm, and the servants, who all had by this time gathered together, trembled as if they heard the crackling of the flames; only the father was again quite calm. After a little reflection he wrote:

"Sir: Your imperious command deserves a decided answer. I will not comply with your requisition. If it should be according to the counsel of God's will that my house should be a prey to the flames, I hope to be able to say, 'Lord, thy will be done!' only it is certain that you have no power to accomplish this; God is almighty; but whatever godless designs you may have determined on, He reigns.

Yours, L—."

At this moment there was again a loud knocking at the outer door, and the servant hastened to take his master's letter to the strangers. They read the writing by the aid of a dark lantern, and in a tone of the utmost menace called out to the servant, "A friendly greeting to your master; we shall soon pre-

sent our thanks to him in person." With these words they hastened away.

When the servant returned to the sitting-room the master barred all in, and then said, "Let us kneel down and pray to that powerful One without whose will can no hair fall from our heads."

All obeyed, and followed with deep devotion their master's words of entreaty, as he commended himself and his household to the care of his God of strength. They were words that came from the depth of his believing heart, and they could not be unheard. All rose up strengthened, and now awaited their time of severe trial, with their eyes toward the Lord.

"Let us now wait courageously, and see what the Lord will bring us," said L—. "Whatever He sends is good, and He will not let us wait for strength: has He not said, 'I will never leave thee, nor forsake thee?' so that we may boldly say, 'The Lord is my helper; I will not fear what man shall do unto me!'"

Midnight has just struck. They could not go to the little town for help, because it was too far off, and they feared to meet the robbers on the way. The great bell, which they could generally use to call together the neighbors in case of any unexpected emergency that required their help, had been sent to the town a few days before to be repaired. In short, it was as if God would show them that from Him alone help should come. The wind howled from time to time with great violence around the solitary dwelling, and it appeared as if the storm would increase the coming terrors of the night.

About two o'clock in the morning loud peals announced a severe thunder-storm. Soon one flash of lightning followed another with great rapidity, accompanied with loud resounding thunder. If any one could have observed the little family now, they would have seen that they all appeared more calm. One danger seemed to have chased the other from their minds, and none of them thought any more of the robbers and their threats.

Then suddenly a bright flash of lightning zigzagged through the air; a fearful crack followed instantaneously, so that all the windows rattled.

"The lightning has struck!" cried one of the servants. "See, see, the bay-shed is burning!"

It was true, and soon they saw the building of which he spoke in flames; it was a bappy thing that it stood far enough off to prevent any danger of the house catching from it. That clap of thunder was the last. With distant mutterings the storm died away, and the wind calmed down. But still they did not venture to go out, for fear of the robbers. After a quarter of an hour had elapsed a sound was heard outside, and soon they could distinguish the well-known voices of neighbors whom the sight of the flames had called together to help extinguish the fire. Now L— and his family hurried out to the burning building. But imagine their astonishment—still unconsumed by the flames, there lay at a little distance the body of a man, in whom the house servant recognized one of the strangers who had the evening before given him the letter of which we have spoken. It was, in fact, the much-feared robber-chief, who had been struck by the lightning at the very moment when he was

approaching to execute his cruel and desperate purpose of setting fire to the house. There he lay, a corpse, forsaken by his companion in evil, who had fled as soon as they saw their leader fall.

The fire was soon quenched by the help of kind neighbors, and L— related the remarkable circumstances to them. Deep astonishment seized them all.

When they went to carry away the dead man they found a paper on him which put them on the track of the other miscreant who had, for a long time, made the neighborhood insecure.

Thus had the Almighty made evident that it is to Him a light matter to bring to nothing the purposes of men.—*Cor. of the British Messenger.*

Some of us think that we have a good deal to bear; that our peculiar trials are a little harder than anybody else's; but now and then we have a glimpse of another's suffering, which shows how little we have ever known of real endurance in trial. Here is a note of thanks from Chloe Lankton, which ought to move some of us to feelings of tenderness toward her in her need, and of gratitude toward God for our lot. Twenty-two years ago, when The Sunday School Times was first started, the case of Chloe Lankton, as patient Christian sufferer, who had lain on a bed of pain for then a quarter of a century was attracting attention through her memoir published by the American Sunday-School Union. Mention of her case in these columns brought contributions for her comfort, and were duly acknowledged and forwarded. And in all the many changes of these changed years she has remained a patient sufferer on that bed of languishing, and the contribution for her relief have been coming hither and going hence to her. Her latest note of thank is as follows:

New Hartford, Conn., July 21, 1881.

My dear friend: Your note with the check for \$15 is received. Again I thank you for all the dear friends for this kind gift. My heart overflows with gratitude to them for all the kindness that I have received from them in years past. They have added much to my comfort, God bless them! I still live and suffer the same as usual, sometimes much worse than others. God still sustains me under all my heavy trials. It is forty-eight years this month since I have been entirely confined to this bed of pain and weakness. Jesus only knows what I have endured. I feel resigned to the will of God, I will trust Him to the end. Many, very many thanks to you all.

Your grateful, loving friend,

CHLOE LANKTON.

Nearly half a century of torturing pain, helpless weakness, of slow decaying life, and thanking God at that!—*S. S. Times.*

Nothing so hinders our knowledge of God and our enjoyment of him as sin, and no life is more unpleasant than that of the man who tries to enjoy worldly and spiritual things, and enjoys neither. He takes the bonds of Christianity without its blessings. He bears the cross without the strength which would make it light. He is like a boat without speed enough to give steerage, or like a way of the sea driven of the wind and tossed. He dwells on middle ground between two con-

ading armies, spoiled of his enjoyment by e and of his rest by the other.

"Remind Me of the King."—LaFontaine, chaplain of the Prussian army, once preached a very earnest and eloquent sermon on the me and folly of yielding to a hasty temper. The next day he was accosted by a major of a regiment with the words:

"Well, sir! I think you made use of the prerogatives of your office to give me some very sharp bits, yesterday."

"I certainly thought of you while I was preparing the sermon," was the answer, "but had no intention of being either personal or impertinent."

"Well, it is of no use," said the major, "I am a hasty temper, and I can not control it. It is impossible."

And still adhering to this opinion, after the further conversation he went away.

The next time, La Fontaine preached upon "deception, and the vain excuses which men are wont to make."

"Why," said he, "a man will declare that it is impossible for him to control his temper, when he very well knows that were the same vocation to happen in the presence of his sovereign, he not only could but would control himself entirely. And yet he dares to say that the continual presence of the King's and the Lord of lords imposes upon him a neither restraint nor fear!"

The next day his friend, the major, again accosted him.

"You were right yesterday, chaplain," he humbly. "Hereafter whenever you see me in danger of falling, remind me of the King!"—*Scl.*

For "The Friend."

Religious Items, &c.

Church Debt.—A correspondent of the *Episcopal Recorder* writing from Nova Scotia, speaks of a building for worship which he thought a handsome edifice, but loaded with a very indebtedness. He makes this just comment: "No man has a clear right to erect a rate dwelling which he cannot reasonably expect to pay for; and much less has a congregation the right to build a house for [Divine] worship," with no other prospect than that of groaning beneath the burden to the detriment and crippling of that spiritual work whose promotion in the hearts of men should be the main object of every ecclesiastical organization."

Japan.—It is said that the spread of Christianity among the Japanese people has so roused some of the natives who are opposed to it, that a number of the citizens have organized themselves into a society to resist progress. Each member of this society pledges himself by a solemn oath, never to embrace the Christian faith.

The Hebrew Bible.—The New Testament has been translated into Hebrew, and no less than 784,000 copies, in whole or in part, have been circulated in Hebrew by the British and Foreign Bible Society alone amongst the Jews. **Hebrew Sabbath.**—There is a movement among the Jews to make the First Day of the week their Sabbath. One of the congregations has decided to hold service on that day. The Jews protest, however, that the Sabbath is to be on the 7th day of the week.

The Oldest Translation of the Bible.—What is regarded as the oldest translation of the

Bible?" we have been asked. The oldest translation or version in any language of which there is a record, is the *Septuagint*, written in Greek, and prepared in the city of Alexandria, in Egypt, about B. C. 286-280. It is said that the oldest known copy of this version is written on thin vellum, and contains the whole Bible, and that it is dated in the Fifth century, and is now in the British Museum.—*Christian World.*

THE FRIEND.

NINTH MONTH 17, 1881.

We have received a communication from the Treasurer of the Sanitarium Association of Philadelphia, requesting the insertion in our columns of an appeal for aid in sustaining the Sanitarium located at Point Airy, Windmill Island, in the Delaware river opposite the city.

The Annual Report showed that last year 30,256 persons were received and cared for at the institution without expense to the recipients; and the number during the present season is said to have increased.

The charity is mainly designed for the use of sick infants and children, and their caretakers; and we believe has been instrumental in saving the lives of many, by furnishing to such the opportunity of spending the hot portions of the day in a cool and breezy position, surrounded by the waters and fresh air of the river.

From memoranda furnished by two women Friends who recently visited the island, the following information is gleaned: "Point Airy Sanitarium is reached by steamer Rockland, from Pier 22, below Pine St., Philada. The Sanitarium opens 6th mo. 1st, closing at the end of 9th month. The present season is the third year of its existence. The largest attendance for any one day this season amounted to more than 1000, the lowest being about 125."

"The buildings consist of a lodging-house, a kitchen, and bath-houses for the boys and girls. A tin cup of soup, prepared from fresh beef and vegetables, with three crackers, is given to each child at 12 M. Beef tea is also made, and as cases of need present, this with milk and cracked ice are administered according to the judgment of those in charge. A physician is daily on the premises, leaving the city in the first boat, and returning at the close of the day. The lodging-house, as it might be called, consists of a long room in the middle, on each side of which is a row of beds; some little ones, and cribs for the children, and some of usual size for the mothers. The children cannot remain over night without their mothers."

"The order among the children is generally good, when disagreements arise they soon subside after a few kind words of correction from some one of the caretakers. The children frequently go with their elder sisters. The gate is closed, except on arrival and departure of boat. The children can obtain a ticket of admission from some one of the Board of Managers, which they present at the gate on entering the premises; and when leaving receive, if desired, a ticket for another time, from an officer in attendance."

"Pillows, carriages and hammocks are given out for the use of the children while there.

Clothing is also given out when that worn on arrival there is past use, either from being worn out or not sufficiently clean. As many of those that go there come from courts and alleys, baths are a very necessary thing. The bathing is generally yielded to without opposition; occasionally, a mother thinks it a reflection on her care of her child that cleansing should be needed, but even such generally soon yield. Some of the mothers appear to be ignorant and some careless in preserving the health of their children: the knowledge they have opportunity of acquiring at this sanitarium must be of use to them."

"There have been some deaths during the season, but these have been such as were almost at the point of death when taken there. There is a small collection of books in one of the rooms, and the managers would gladly have it increased. The matron reported a need of more clothing; the supply of infants' garments is nearly sufficient, but girls' and boys' clothing is much needed, as well as garments for adults."

Contributions may be sent to the Treasurer, Dr. Eugene Wiley, 339 Reid St.; to Bines & Sheaff, 114 South Fourth St., or to any of the managers.

SUMMARY OF EVENTS.

UNITED STATES.—On the morning of the 6th instant, President Garfield was taken to Long Branch in the special train provided for the purpose. He left Washington at 6:30 A. M., and was in the Franklyn Cottage at Elberton at 1:30 P. M. During the journey his wants were attended to in the usual manner, and his wound was dressed in the morning at Bay View station, near Baltimore. After reaching Long Branch the fatigue and excitement of the journey told upon the sufferer, and he was restless and feverish for several hours. This condition was followed by an improved condition, and fluctuations between hope and fear have succeeded. The connective tissue of the parotid gland has sloughed away, and now the gland has nearly ceased suppuration. Fears are entertained of a pus cavity in one lung.

On the afternoon of the 11th, Sergeant Mason, of the Second Artillery, when relieving the guard at the jail in Washington, looking for him through the window of the cell, and came near killing him. The ball grazed the assassin's head, and lodged in the cell wall. Mason was at once arrested and confined at the Arsenal.

Official despatches received by the War Department state that the Indian outbreak in Arizona is general, and that the Indians have been for several months preparing for war.

Telegrams from London and Shakespeare, Ontario, report a continuance of the drought, which has now lasted for five weeks. The pastures are all burned up, and cattle are dying of thirst. The loss by the fires in Northern and Northwestern Ontario is estimated as high as \$1,000,000.

Wood and swamp fires are reported between Rochester and Buffalo, in Western New York.

"Port Huron, Mich., Sept. 11th.—To the American People:—We have to-night returned from the burnt district of Huron and Sanilac counties. We have seen the burnt, disfigured and writhing bodies of men, women and children. Rough board coffins contained the dead, followed to the grave by a few blinded, despairing relatives; crowds of half-starved people at some of the stations, waiting for kindred for days; families and neighbors. We hear of more than two hundred victims already buried, and more charred and bloated bodies are daily discovered. Already more than fifteen hundred families are found to be utterly destitute and homeless. They huddle in barns, in schoolhouses and in their neighbors' houses, some blind, some lame and helpless. Some still wander half-crazed around the ruins of their habitations, vainly seeking their dead; some in speechless agony wringing their hands and refusing to be comforted. More than ten thousand people, who only a week ago occupied happy, comfortable homes, are to-day homeless and homeless sufferers. They are hungry and almost naked when found, and in such numbers and so widely scattered that our best efforts and greatest resources fail to supply their immediate wants. Without speedy aid many will perish and

many more will suffer and become exiles. Our people would do their utmost for their relief, but all our resources would fail to meet their necessities.

"We appeal to the charity and generosity of the American people. Send help without delay."

"E. C. Carleton, Mayor of Port Huron and Chairman of the Relief Committee; William Hartshorn, John P. Sargent, Charles Ward, Oliver D. Conger, Charles P. Beck, Peter B. Sanborn."

The sum of \$10,000 has already been collected in New York for the relief of the Michigan sufferers, and additional subscriptions are pouring in.

Fires still raged in the woods north of Napanee, Ontario, on Sixth and Seventh days. Many families have been rendered homeless. A thirteen-year-old son of Lester Clark, of Kennebec township, was burned to death in the woods on Sixth-day of last week, while on a visit to a neighbor.

The captain of the steamship Hudson, at New Orleans from New York, reports that on the afternoon of the 5th instant, sixty miles southwest of Frying Pan Shoals, he fell in with the British ship Essex, timber laden, from Pensacola for London. The Essex was dismasted and abandoned; her decks were swept and her stowage gone.

There were 419 deaths in this city last week—185 of whom were 10 years of age or under—52 died of consumption, 33 of marasmus, 21 of cholera infantum, 25 of small pox and 18 of typhoid fever.

Markets, &c.—U. S. 3's, 115; 4's, 101; 4 1/2's, 113; 5's, registered, 115; 6's, 116; currency, 64, 132.

There was no essential change to notice in price of market; sales of middlings are reported at 12 1/2 cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white at 7 1/2 cts. for export, and 8 1/4 cts. per gallon for home use.

Flax was firmer held, and there was fair inquiry from the home trade. Sales of superfine at \$4.75 a \$5; western and Pennsylvania extras, at \$5.50 a \$6; 200 barrels Minnesota extras, clear, choice, at \$6.75 a \$7; 300 barrels do. do. straight, at \$7 a \$7.50; 200 barrels Pennsylvania extra family, good, at \$7; 500 barrels do. do. choice, at \$7.25; 300 barrels Ohio do. do. choice, at \$7.50; 150 barrels Minnesota patents, choice, \$8; 200 barrels do. do. high grade, at \$8.25; 100 barrels Wisconsin patent at \$7.50; 200 barrels winter wheat patents at \$7.75, and 900 barrels city mills family on private terms. Rye flour sells at 50 a \$5.12 per barrel. Corn, at \$1.25; 300 barrels Ohio sales have been reported. Feed was scarce and prices are firm. Sales of four cars winter bar, track, at \$23.50 per ton; two of spring do. at \$21 a \$22 per ton.

Grain.—Wheat was firmer. Sales of 6000 bushels No. 2 red at \$1.35 a \$1.41, as to quality and location; 2000 bushels do. at \$1.30; 100 bushels do. at \$1.44; 200 bushels do. at \$1.41. Rye was scarce and in demand at \$1 per bushel. Corn was firmer; about 9500 bushels sold in lots at 70 cts. for yellow, 69 cts. for mixed, 68 cts. for steamer, 68 cts. for No. 3, 68 cts. per bushel for rejected. Oats were unsettled; sales of 10,000 bushels at 49 a 50 cts. and rejected and mixed at 48 cts. per bushel.

Hay and Straw Market.—For week ending 9th mo. 10th, 1881.—Loads of hay, 180; loads of straw, 47. Average price during the week—Prime timothy, \$1.40 to \$1.50 per 100 pounds; mixed, \$1.30 to \$1.35 per 100 pounds; straw, 90 cents per 100 pounds.

Beef cattle were in demand and prices were a fraction higher; 3000 head arrived and sold at the different yards at 3 1/2 a 6 1/2 cts. per lb., as to condition.

Sheep were dull and lower; 14,000 head arrived and sold at the different yards at 3 1/2 a 5 cts., and lambs at 4 a 7 cts. per pound, as to condition.

Hogs were in demand at full prices; 4,000 head arrived and sold at the different yards at 9 a 10 cts. per lb., as to quality.

FOREIGN.—The plans for laying the proposed telegraph cable to Iceland have been completed, and the Chinese Madam, who laid many of the submarine Chinese and Japanese cables, says the work will be at once begun. It will start from a point in the north of Scotland, probably at a place called Thurso, and the estimated cost is \$1,250,000.

From a parliamentary return recently made of the national debt of Great Britain and Ireland on the last day of 3rd mo. 1881, it appears that the total funded debt is £97,078,520 (\$3,545,392,630), to which is to be added terminal annuities amounting to £34,988,435; exchequer bills, £5,162,800; exchequer bonds, £11,270,700; Treasury bills, £5,430,000; deductive to savings banks and friendly societies (11th mo. 20th, 1881), £23,900,541, showing a total of \$770,745,002. From certain reductions are to be made—£29,900,000 for loans recoverable, and £3,976,582 for the purchase

money for Suez Canal shares, which leave the net total £736,165,420.

The total number of "suspects" now imprisoned in Ireland is one hundred and seventy-five. There is reason to believe that tenacity in the north of Ireland and in other parts of the country are preparing to give the Land bill a fair trial.

Fresh shocks of earthquake have occurred at various parts of the Neapolitan province. Few persons have been killed, but many were injured, and serious damage has been done to property.

A 9th mo. 12th.—A landslide occurred last evening near the village of Elm, in the Canton Glarus. Two hundred persons were killed and thirty houses destroyed.

A meeting between the Emperors of Russia and Germany took place at Danzig on the 9th instant; much importance is attached to the occurrence. The Vienna correspondent of the *Times* says: The presence of Prince Bismarck and the Russian Foreign Minister, M. Giers, at the meeting of the Emperors, can but confirm the favorable impression caused by the proposed meeting, as it is considered a guarantee that even the few hints which these two statesmen pass together will be spent in the interests of peace and contribute to the consolidation of the political situation.

The *National Zeitung* affirms that Prince Bismarck, whom the Czar consulted about the condition of Russia, advised exiles and a financial and administrative reform.

Berne, 9th mo. 11th.—A ukase is published ordering, as anticipated, that this year's levy of recruits shall be 212,000, instead of 225,000.

The *Jewish World* states that Russia is at last taking active steps to suppress vigorously any further outrage on the Jews.

Constantinople, 9th mo. 12th.—In regard to Russia's claim against Turkey for war indemnity, the delegates of the Turkish bondholders remain firm and declare themselves incompetent to treat the question even directly.

A despatch from Cairo says: 4000 soldiers, with 30 pieces of artillery, have surrounded Abdin, the Khedive's residence. They ask for the assembling of the Notables and the dismissal of all the Khedive's Ministers. The troops also demanded a constitution and the increase of the army to 18,000 men. The British Controller went to the palace to confer with the Khedive, and to present the Khedive's letter to the British Consul. Finally the English Consul handed them a decree of the Khedive, accepting their demands and appointing Cherif Pasia President of the Council. The troops then cheered the Khedive and withdrew. It is thought in Cairo that foreign occupation of the country will be found impossible.

La Liberte says: Roustan states that the military occupation of the city of Tunis and some other points has become necessary. He recommends that the French force in the Regency be raised to 120,000.

A despatch from Tunis to the *Times* says: It is an ominous fact that the Arabs in the disturbed districts have resorted no farms for the coming season, and famine in the regency is therefore inevitable. The French are daily making enormous purchases of land and house property in all directions. Several rich Arabs, including the Prime Minister, are disposing of their estates.

FRIENDS SELECT SCHOOLS.

These schools, under the care of the three Monthly Meetings of Friends in this city, will re-open on Second-day, Ninth mo. 12th, 1881.

A limited number of children will now be admitted who are not members of our religious Society, whose parents may desire to have them educated free from the unnecessary but fashionable accomplishments, too common in many schools at this day.

The attention of Friends residing in the city and its neighborhood is invited to the fact that the trustees are modest and Friends belonging to Philadelphia Yearly Meeting, sending children to these schools, (also members), who may find the charges burdensome, can be fully relieved.

The principal schools will open for the new term under the care of John H. Billington and Mary Woodman, as Principals, both successful teachers of many years' experience. Facilities for illustration are afforded by a valuable collection of philosophical and chemical apparatus, minerals, and Auzoux's models of parts of the human system, &c.

The girls' school, on Seventh St., on Cherry St., and the Sixth and Noble Sts., will be continued under their former efficient management.

Further information may be obtained upon application to the Treasurer of the Committee,

JAMES SMEDLEY, No. 415 Market St.

RECEIPTS.

Received from Parker Hall, Agent, for Ezra Embree Kansas, \$2.10, vol. 55; for Richard Chambers, Mo., \$2.10, vol. 55; from Newell Hoxley, Mass., \$2.10, vol. 55; from Benjamin Ellison, Mo., \$2.10, vol. 55; from Charles Ballinger, N. J., \$2.10, vol. 55; for George Wood, N. J., \$2.10, vol. 55; from Owen Y. Webster Pa., \$2.10, vol. 55; from William Balderston, Pa., pe William H. Brown, \$2.10, vol. 55; from Thomas Twining, N. Y., \$2.10, vol. 55; for George B. Chamberlain, N. Y., \$2.10, vol. 55; from James L. Kie, Agent, O., for P. D. Dewees, Richard Penrose, Robert Milhous David Masters, Aaron Dewees, Samuel King, and Samuel Fawcett, \$2.10 each, vol. 55; for Thomas Ball, N. J., \$2.10, vol. 55; from Jonathan G. Williams for William Forsythe, Pa., \$2.10, vol. 55, and for James W. Smith, N. Y., \$2.10, vol. 55; from Phileas Y. Smedley, Pa., \$2.10, vol. 55; from Richard Mott, Agent, Io., \$2.10, vol. 55, and for Mary Willson, Robert W. Hampton, Thomas E. Mott, Thomas Hoyle, Isaac Vernon and Joseph Embree, \$2.10 each, vol. 55; from Joseph Masters, Kansas, per E. Russell Waring, \$2.10, vol. 55; from Jesse Storer, Canada, per Joseph Waring, \$2.10, vol. 55; from Owen Evans, Del., \$2.10, vol. 55; for Richard M. Chambers, Pa., \$2.10, vol. 55, from Henry R. Woodward, N. J., \$2.10, vol. 55; for Anna Meekeel, N. Y., per Alfred King, Agent, \$2.10, vol. 55; from Robert W. Dodson and Joel Newell, \$2.10 each, vol. 55; from Joseph S. Middleton, N. J., \$2.10, vol. 55; from Lewis Embree, Pa., \$2.10, vol. 55; from Jonathan Chace, R. I., \$2.10, vol. 55, and for Harvey Chace, \$2.10, vol. 55, from Richard Hall, Agent, England, 10s., vol. 55, and for William Hall Joseph Hall, Susan Williams, Sarah Pearson, Thomas Williams, Josiah Thilpott, William Walker, Abraham Shield, Martin Liddet, William Wigham, John Little, John H. Walker, Lucy Ercroyd, Richard E. Brockbank, George Prior, Robert Biglands, and George M. Gundry, 10s. each, vol. 55, for Nancy Risdon, \$2.10, vol. 55, for Jacob Whigham, 15s., for half per 54 and 55, and for Sarah S. Moss and Thomas Jackson 10s. each, vol. 55, for William Pickett, O., \$2.10, vol. 55; from Joshua T. Ballinger, Agent, Pa. for Samuel S. Jones and Norris J. Scott, \$4.20 each, No. 52, vol. 55, for Samuel Worth, Albina B. Carpenter, Phoebe Jacobs, and Lydia Embree, \$2.10 each, vol. 55, for Anna Sharpless, \$2.10, No. 52, vol. 55, and for John H. Sharpless, \$1.50, No. 52, vol. 55; from Philip I. Dunn, N. J., \$2.10, vol. 55; from Benjamin Wiggins Pa., \$2.10, vol. 55; from Eliza W. Reeves, City, \$2.10, vol. 55; from George B. Allen, Pa., \$2.10, vol. 55; for Philip Carter, Md., \$2.10, vol. 55.

Remittances received after Fourth-day morning, will appear in the Receipts until the following week.

CORRECTIONS.—In the account of Ellen Egan on page 35 of "The Friend," 1st column, 38th line, "humble member," read "honorable member;" in 45th line, for "encourage that motion," read "encourage it motion."

WESTTOWN BOARDING SCHOOL.

THE WINTER SESSION begins on Second-day, 10th mo. 31st, 1881. Parents and others intending to send pupils are requested to make early application to J. O. Chester Co., or to CHARLES J. ALLE, Treasurer, 304 Arch St., Philadelphia.

EVENING SCHOOL FOR ADULT COLORED PERSONS.

Teachers are wanted for Men's and Women's departments of this school, to be opened about the first Tenth month. Apply to Thomas Ekin, 400 S. Ninth St., Phila.; Thomas Woodman, 458 Marshall St., " Ephraim Smith, 1110 Pine street, " Finley Hutton, 502 Marshall St., "

FRIENDS' ASYLUM FOR THE INSANE. Near Frankford, (Twenty third Ward,) Philadelphia Physician and Superintendent.—JOHN C. HALL, M. A. Applications for admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, at her residence, Hamorton, Chester county Pennsylvania, on the 15th of the Ninth month, 18 SARAH T. HARRY, aged 84 years, an esteemed mother and minister of Kennett Monthly Meeting of Friend

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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NO. 150 NORTH NINTH STREET.

Subscriptions and Payments received by

JOHN S. STOKES,
T. NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend."

Geikie's Life and Words of Christ.

(Continued from page 42.)

At the time when our Saviour began his teachings, the Pharisees were the most popular and influential class among the people of Israel. They were zealous adherents of the Law of Moses; and to the precepts which it contained their learned teachers and commentators had gradually added an immense multitude of subtle distinctions, and observances and rules growing out of them, which are often referred to in the Scriptures as the *traditions of the elders* and scribes. Their "righteousness" (so severely condemned by our Saviour) had degenerated into a strict performance of these outward forms, with little reference to the purity of the motives which actuated the heart. The religion of our Saviour was the reverse of this. In his instructions, forms and ceremonies were of no value, but all depended on the change of heart, the perception of the new birth. An irreconcilable animosity was speedily aroused in the Pharisees and their Rabbis towards Him, because the reception of his doctrines must inevitably destroy the reverence with which the people had regarded them, and overthrow or wholly complicated system.

Geikie says, that religion, with them, had become almost wholly a mechanical service, without reference to the heart. A man might be eminently religious in the Pharisaic sense, and yet utterly depraved and immoral. The teaching of the prophets which demanded inward godliness was slighted, and the study their writings almost entirely put aside for that of the legal traditions and of the Law. The desire to define to the smallest detail, at the Law required, had led in the course of ages to a mass of conflicting Rabbinical opinions, which darkened rather than enlightened each command.

As an illustration of the moral worthlessness of their ideas of righteousness, with all their reverence for the Scriptures, he who touched a copy of them was thereby made clean; because the skins, on which the red books were written in those times, might have been those of an unclean beast. Interpretations, expositions and discussions of all kinds were based, not only on every separate word, or on every letter, but even on

every comma and semicolon, to create new laws and observances; and where these were not enough, oral traditions, said to have been delivered by God to Moses on Sinai, were invented. These *traditions* were constantly increased, till at last public schools arose for their study and development; and finally they were collected and preserved in the huge folios of the Talmud.

From the command of Moses to observe the Sabbath as a day of rest, the scribes had elaborated a vast array of prohibitions and injunctions. Lengthened rules were prescribed as to the kinds of knots which might legally be tied or untied on that day. The camel-driver's knot and the sailor's were unlawful. A knot which could be tied with one hand might be undone. A shoe or sandal, a woman's cap, a wine or oil skin, or a flesh-pot might be tied. A piteher at a spring might be tied to the body-sash, but not with a cord.

It was forbidden to write two letters on the Sabbath so they could be read together, unless it was on the dust or sand where the writing did not remain; but one letter might be written on one page of a book and another on a different page.

The quantity of food that might be carried on that day from one place to another must be less in bulk than a dried fig; if of honey, only as much as would anoint a wound; if water, as much as would make eye-salve.

It was forbidden to kindle or extinguish a fire on the Sabbath, to give an emetic, to set a broken bone. If one was buried under ruins, he might be dug for and taken out if alive, but if dead, he was to be left where he was till the day was over. For the toothache, vinegar might be put in the mouth if it was afterwards swallowed, but it must not be spat out again. A sore throat must not be gargled with oil, but the oil might be swallowed. No fomentations, &c., could be put to affected parts of the body; nor was it lawful on that sacred day to kill the troublesome parasites which sometimes infest the body.

In Exodus xvi. 5, it is commanded that food for the Sabbath be prepared on the Sixth-day, no doubt with the design that the servant should have a time of rest as well as her master or mistress. Hence the Rabbis raised the question whether an egg laid by a hen on the Sabbath could be eaten on that day. They decided it in the negative, if the hen was one kept to lay eggs; but if the hen was not kept to lay eggs, but designed for food, then its egg might be eaten.

One of the questions on which the Rabbis developed an almost countless multiplicity of rules, was that of "cleanness" or ceremonial purity and defilement. Uncleaness could be contracted in many ways; among others by vessels used in eating. In hollow dishes of clay or pottery, the inside might become technically unclean but not the outside; for it must be remembered that ceremonial and actual uncleaness had no necessary connection,

As only the inside could become unclean, flat dishes without a rim could not be regarded as having any inside, and so could not contract uncleaness. Broken dishes are clean, but the broken pot is unclean if large enough to hold a pomegranate. A chest or cupboard is clean if one of its feet is broken off. Everything of metal that has a special name may defile, except a door and its appendages.

The rules for purification included a discussion of the various kinds of water, the quantity to be used and the mode of its application; and involved an endless detail of casuistry. "So simple an act as the washing of one's hands before eating entailed the utmost care not to transgress some Rabbinical rule. The water could only be poured from certain kinds of vessels, it must be water of a special kind, only certain persons in certain legal conditions could pour it, and it was a momentous point that the water should be poured neither too far up the arm nor too low towards the hand."

The legal washing of the hands before eating was especially sacred to the Rabbis. "He who neglects hand-washing," says the book *Sohar*, "deserves to be punished here and hereafter." "He is to be destroyed out of the world, for in hand-washing is contained the secret of the ten commandments." "Three sins bring poverty after them," says the *Mischna*, "and to slight hand-washing is one." This washing must be done in the morning before touching anything, for evil spirits might have defiled the hands in the night. He who had been out of doors, needed to plunge his hands in water on his return, for he knew not what uncleaness might have been near him in the streets; he might have touched the clothes of a "common man," or of one of lower caste than himself.

The traditions and teachings of the Rabbis were held in high esteem by the Jews generally; and these teachers were themselves regarded with great veneration. It must therefore have been very surprising to the people, when our Saviour set at naught their rules, partook of food with unwashed hands, mingled freely with the common people, even "the publicans and sinners," allowed his disciples to rub out the ears of grain on the Seventh-day of the week, and healed those who were sick, without respecting the Rabbinical prohibitions. And it must have been very humiliating to those high professors to be told that they violated the laws of God by their *traditions*; and to be publicly arraigned as "blind guides," mere formalists who neglected "the weightier matters of the law," and hypocritical pretenders to holiness.

(To be concluded.)

One of the sweetest passages in the Bible is this: "Underneath are the everlasting arms. What a vivid idea it gives of the divine support. God knows our feebleness. He remembers that we are dust.

For "The Friend."

Westtown.

"Around thee, Westtown, lovely nature wears
A livelier rich; thy health-revering airs
Murmur of joy among thy noble trees;
That seem to hold sweet converse with the breeze;
Each leaf a whisper gives the passing wind,
Which onward flying throws response behind."

Autumn has laid no finger yet to sear;
In lovely freshness all things round appear,
Save where the caterpillar's web is spread,
Where round the branch in many a curious thread.
How beautiful the prospect round appears!
The shower has left the leaves in graceful tears."

A recent visit of a few days to this interesting institution of learning, has revived feelings of deep interest in its prosperity, accompanied by desire that it may continue in the future, as it has been in the past, to be conducted under a religious concern for the promotion of the best interests of the youth of our Society. It was, it is believed, this concern that led to its establishment about the close of the last century, and which it is hoped will ever be held paramount to all other considerations, viz: that of impressing religious truths on the hearts and minds of our young people, so that it may indeed prove to have been good seed sown in good soil, that will bring forth fruit to the praise of the great Husbandman in future years.

At the time of the visit there appeared to be prevailing throughout the large family a comfortable feeling; the new arrangement of Superintendent and Matron and other caretakers taking their meals with the pupils,—the boys and girls on opposite sides of the table—being apparently satisfactory. A suitable time of silence was observed both before and after meals (which was felt to be at times impressive); no improper conduct was noticed, indeed it was a pleasant sight to see relatives seated near together, giving to the occasion somewhat of a home feeling, and it was thought an appearance of innocent happiness was observable on many of the countenances of the children.

The present number of scholars is not nearly so great as is desirable and profitable; it should be borne in mind that the cost of boarding and educating 200, is much less relatively, than 150—which is about the present number. May we not hope that the attendance during next session will be larger: the accommodations are sufficiently comfortable, the food is good, the teachers competent and the surroundings pleasant; it is therefore much to be desired that the members of Philadelphia Yearly Meeting should in an especial manner remember Westtown as a place presenting superior advantages for the religious as well as intellectual improvement of their children; and thus sustain and carry forward a concern that has long been felt by the exercised members of that meeting.

A walk over a considerable portion of the farm that has recently been drained, revealed the fact that the sum of money thus expended has proved to be a good investment, many acres of swampy land, much covered with water and tussocks, have been converted into tillable soil which has already yielded a fair return in good crops of grass, corn, &c. It was noticed, however, that in some places too many trees are growing on the surface near the drain, and fears were felt lest the roots, naturally seeking moisture, would penetrate between the tile and soon fill up the drains, unless the trees are removed.

On returning to the buildings through the boys' woods, we were agreeably surprised to find it intersected with numerous well-kept paths of some four or five feet in width. On trees near by were nailed neatly lettered boards bearing the names of the several walks, such as Serpentine Path, Centre Avenue, Ramble Walk, Sleepy Hollow, &c. We were informed that quite a number of hoes had been provided for the boys, who had evidently used them industriously, as the walks we traversed were clean and inviting. This is as it should be, and it was desired to encourage both teachers and pupils in all such laudable efforts to make Westtown an attractive place of study to which the minds of many may revert in after years with feelings of interest and affection. A donation of fifty shade trees from Fairmount Park Nursery, through Eli K. Price, has been made to the school, to be selected and planted this autumn.* Quite a number of acorns of different kinds, as well as other tree seeds, were received last year from the same source, which were planted and cared for by the late superintendent, who has also encouraged the growth of seedling maples, poplars, &c., in the south woods, thereby ensuring a perpetuity of shade and seclusion in that inviting portion of the grounds.

"As mused our sires and mothers, where to find,
A school of wisdom for the youthful mind,
Where useful knowledge might have ample space,
Yet in its culture leave free room for grace;
Where the scholastic discipline might tend
To meek religion,—high and holy end—
To seeking faith, Hope a picture drew,
And embryo Westtown passed before the view!
No air-built castle, conjured in a night,
To vanish at the rising of the light—
Slowly, as doubts and fears around it cast
A mist of uncertainty, rose its form at last—
Then Scattergood could his belief express,
'This is a vineyard that the Lord will bless!
Ah, He has blessed it! May his gracious care
Through all life's journey its loved inmates share;
May He ne'er weep for these, as when He told
Jerusalem's children's fate in days of old.'

8th mo. 1881.

For "The Friend."

On Library and other Literature.

Whilst passing, on a Seventh-day afternoon recently, the well-known building on Fifth street, occupied until two years ago by the Philadelphia Library, I noticed quite a gathering of small boys, young men, and men grown, upon the steps and within the building itself. These people were dealers in the "Sunday papers," and other literature of the unimproving or pernicious sort, and were awaiting their weekly supplies. For, it grieves me to say, this historic building, used so long for the purposes of the library which Benjamin Franklin was mainly instrumental in forming, is now the distributing house where issue weekly millions of pages of very hurtful matter.

Reflecting upon this most unhappy substi-

* Eli K. Price was one of the early students at Westtown (1812), and now at the age of 84 years, his mind (clear and vigorous for that period of life) reverts to the scenes of his boyhood with feelings of interest, which is manifested by his remarks on the substantial manner. The right to dispose of trees from the "Park Nursery" arises from a legacy of \$5000 left by André François Michaux, author of "North America Sylva," for the extension and progress of agriculture, and more especially Sylviculture in the United States. This legacy has been placed under the charge of the Park Committee on Trees, of which committee Eli K. Price is chairman, and who are donating trees, &c., to various Public Institutions.

tution, my mind reverted to that period in the life of Franklin—it is exactly 150 years ago—when the idea of a public library for the people of Philadelphia was formed, and the articles of association prepared by the *Junto* were signed, with high hopes of the possible benefits they were about to confer upon their fellow-citizens. One cannot therefore, suppress the feeling of sorrow and, I may say, of humiliation as well, when remembering Franklin's injunction as to the choice of books—"avoiding everything that could injure the morals of youth"—we the present corporation permitting this building to be made use of by those who are successfully compassing the opposite result.

There is no mistaking the deadly work—deadly to body and soul—directly traceable to very many of these publications, for the annals of our criminal courts now teem with details of the ruin that they work. It may serve the purpose, however, of impressing the seriousness of the evil upon our minds, I add (as a single instance) the self-convicting testimony of a lad of fifteen, who, a few weeks ago, in the city of New York, stabbed and killed a child of eight. He testified: "I went down Catharine street till I reached the gun-store just below Oak, where the boys all stand and talk about the Indians, and scout and things. While I was waiting for Sam, I took out the knife—it was only a common pocket-knife—and opened the blade. Then I went swinging around, showing the boy how to kill Indians, and how Buffalo Bill did it. Well, I was swinging around, when all of a sudden I struck something; the knife was stopped for a second, and then went into something soft. I looked down, and there was the little boy with his hands raised like he was praying, and my knife sticking into his breast."

A serious responsibility, therefore, attaches to those who are placed in the position of administering a trust, beyond a merely good financial exhibit and an appearance of progress and popularity. Examined by this rule, the Public Library of Boston, as has been shown, instead of being a most praiseworthy educational undertaking, had, through a systematic ignoring of the terms of its foundation, become an institution which was multiplying enormously the very evil which its projector had designed to lessen.* Furthermore, if we will receive the dispassionate testimony of some who are specially interested in the success of "Sunday-schools," we will find that out from the professing church itself has issued such a stream of fiction, hungerers as is saddening to contemplate. A writer in the *New Englander*, a minister, says "Nine-tenths, or more, of the contents of our Sunday-school libraries are 'story books.' Not a few of them are simply nothings, lacking the literary power and intellectual stimulus of a first-class novel, intruding enough religion to make them pass library committee, but read by the children for the sake of the story. It is certainly bad for a child's intellectual development to absorb

* Very recently a committee, appointed by the Boston City Council, has made inquiry into the management of this library. A clergyman who gave his evidence as to the character of the fiction, says he spent several days in a critical examination of the very large number of books in that department, and that he was amazed at the mass of pernicious publications which has been there brought together.

se tales week after week. There are in m, in spite of the fact that they are written for Sunday-schools, some of the merits we condemn in what we rightly call "pernicious literature." There are some of the same false views of life, some of the same experiences of success obtained by luck rather than by hard struggle. There is an "naturalness" often in the characters and situations; and there is error, by defect of excess, in even the religious teaching, which is the sole reason for being of this class literature. This excess of the story element is doubtless one of the gravest objections that can be urged against the Sunday-school system. That a child may read—uninstructed, because they are "library books"—in twenty-five to fifty such books each year, and keep up the practice for years either, is no small evil. It is the great evil of the whole system, and is to be deplored.

The *Illustrated Christian Weekly*, in an article (Sixth month 25th) upon the same topic, corroborates the above, saying: "We talk of what we know, and what any one can verify for himself at the first Sunday-school at which he may inquire," that "at nine-tenths of the books known as 'library books' are stories." * * "What is this mean? This; that if a child draws a book but once in two weeks, he reads twenty-five of them in a year. If there are several children in a family, they read each other's books as well as their own. The simplest arithmetical calculation will show under what a ceaseless wash of stories a child's mind is during his career in the Sunday-school. This, moreover, is to be noticed; the very teachers trust, undoubtedly. But the child very soon learns to read simply for the sake of the story. If the religious teaching of very closely woven into the structure of the narrative, it will be 'skipped' by readers in a hundred. So when we analyze down to the facts of the case, we have the Sunday-school libraries furnishing our children with a series of novels or novelettes—that is precisely what these books amount to when the more or less of religious teaching they contain is eliminated. The effect, it seems to us, must be more or less deleterious, if we may not say demoralizing, to the extent as regards character, to a very considerable extent as regards literary taste." Now, all that has been cited above, cannot be advanced as any plea against the maintenance of First-day schools, (and the subject of here broached), else the library in itself, in an educational institution, might be simply condemned. But, when we consider the fact that probably one-half the inmates of our prisons have been attenders of First-day schools (and in some localities the proportion is very much greater), there is, obviously, urgent occasion for an examination of the causes of the moral lapse or failure to take hold of religious instruction which statistics betoken. That a principal cause of the trouble may be referable to the development of a precocious taste for fiction, treble, whilst the reading of really good stories is given up, the attendance at the regular meetings for worship is also sought and escaped—does not seem to have ended the sober consideration which the vital importance of the subject demands.

J. W. L.

Prophecy of Francis Howgill.

[The following extract from Sewall's History has been sent for insertion in our columns at the dying request of our late valued Friend, Sarah B. Upton. It was to her a source of comfort, and she desired it might again be brought to the notice of others.—Ed.]

In this hot time of persecution Francis Howgill wrote and gave forth the following paper for the encouragement of his friends.—*Sewall.*

"The cogitations of my heart have been many, deep and ponderous, some months, weeks and days, concerning this people which the Lord hath raised to bear testimony unto his name, in this, the day of his power; and intercession hath often been made for them to the Lord, and a patient waiting to know his mind concerning them for the time to come, which often I received satisfaction in as to myself, but yet something I was drawn by the Lord to wait for that I might comfort and strengthen his flock by an assured testimony. And while I was waiting out of all visible things, and quite out of the world in my spirit, and my heart upon nothing but the living God, the Lord opened the springs of the great deep, and overflowed my whole heart with light and love; and my eyes were as a fountain because of tears of joy, because of his heritage of whom He showed me, and said unto me in a full, fresh, living power, and a holy, full testimony, so that my heart was ravished there with joy unspeakable, and I was out of the body, with God in his heavenly paradise, where I saw and felt things unutterable and beyond all demonstration or speech. At last the life closed with my understanding, and my spirit listened unto Him; and the everlasting God said, 'Shall I hide anything from them that seek my face in righteousness?' Nay, I will manifest it to them that fear me; I will speak, do thou listen, and publish it among all my people, that they may be comforted and thou satisfied.' And thus said the living God of heaven and earth upon the 28th of the 3d mo. 1662.

"The sun shall leave its shining brightness and cease to give light to the world, and the moon shall be altogether darkness and give no light unto the night; the stars shall cease to know their office or place; my covenant, with day, night, times and seasons shall sooner come to an end, than the covenant I have made with this people unto which they are entered with me shall end or be broken. Yea, though the powers of darkness and hell combine against them, and the jaws of death open its mouth, yet will I deliver them and lead them through all. I will confound their enemies as I did in Jacob, and scatter them as I did in Israel in the days of old. I will take their enemies—I will hurl them hither and thither as stones hurled in a sling, and the memorial of this nation which is holy unto me, shall never be rooted out, but shall live through ages, as a cloud of witnesses, in generations to come. I have brought them to the birth, yea I have brought them forth; I have nourished them, and they are mine. I will swaddle them and carry them as on eagle's wings; and though clouds gather against them, I will make my way through them; though darkness gather on a heap, and tempests gather, I will scatter them as with an east wind; and nations shall know that they are my inheritance, and they shall know I

am the living God, who will plead their cause with all that rise up in opposition against them.

"These words are holy, faithful, eternal, good and true; blessed are they that hear and believe unto the end; and because of them no strength was left in me for awhile; but at last my heart was filled with joy, even as when the ark of God was brought from the house of Obad-Edom, when David danced before it, and Israel shouted for joy."—*Francis Howgill.*

The Honey-Bird.

A small grey bird with a reddish beak, the size of a sparrow, had flown alongside and round the wagon for the last mile of our trek, making a shrill hissing cry, and sometimes almost flying in the faces of the drivers; and I noticed that the boys were regarding it with peculiar attention and talking amongst themselves in reference to it.

On asking what caused the unusual interest of the boys in, to all appearance, a very common-place little bird, it was explained that this little insignificant visitor was the famed Honey-bird. Often and often had we heard tales of its marvellous instinct in pointing out the nests of wild honey, but we had always received them with a considerable portion of disbelief as travellers' tales.

As soon as the oxen were outspanned and the boys at liberty, three of them, armed with buckets, spades, and hatchets, set off towards the bird, which had flown to a neighboring tree as soon as it perceived that our attention was successfully attracted. A, and myself, to whom it was as strange an adventure as it was novel, accompanied the boys. As soon as we reached the tree the little fellow had perched on, it fitted on to the next, and then on again when we came up. Once it took such a long flight that we were unable to follow it.

The bird, however, after waiting for us a short time in vain, came flying back, uttering its shrill cry to let us know its whereabouts.

As if it had been warned by this not to proceed too far ahead of us, our guide now took very short flights, and, if there was no tree to rest on, took short circles in the air until we came up to him.

For nearly a mile this was kept up, and as the way grew more difficult and the bushes more dense, our own faith in the bird was rapidly giving place to irritation at what began to look very like a trick of the others at the expense of our inexperience.

However, the boys seemed so genuinely astonished at our doubts, that we still followed on.

At last the bird stopped altogether in a small clump of some dozen mimosa-trees, all growing within a few feet of one another.

When we came up to it, instead of, as heretofore, flying off in a straight line, it just flitted on to an opposite tree, remained there a few moments, and then back to its previous position. This was its signal that the nest was close at hand. The boys examined the trunks of the trees round most carefully, but could find no opening where the nest could be by any possibility be situated. The bird grew more and more angry and indignant at what it evidently considered our extreme stupidity, and flapped its little wings, and redoubled the shrill cries which it had ceased to utter while leading us to the spot. At last, losing all

patience, it actually settled on a piece of the stem of one of the trees it had been persistently flitting backwards and forwards in front of. The boys now, paying more attention to this particular tree, perceived just above where the bird had perched a small hole, and round it a kind of cement. While we were watching a bee flew out, which made it certain that the nest was within the trunk. The driver of Woodward's wagon, who was an old hand at the work, at once climbed up the tree with a hatchet, and under his direction the others collected armfuls of dried grass. Taking a large handful of this he lighted it, and then struck with the hatchet at the mouth of the narrow hole.

At the first blow a quantity of mud, wax, and decayed wood fell to the ground, with which the bees had skillfully walled up a large portion of the decayed wood. Out swarmed a cloud of bees, and now his burning grass came into operation. As quickly as they flew out their wings were singed in the flames and they dropped helpless to the ground. A. and myself had retreated to a safe distance from the tree, but the boys stood close up, hardly caring if they were stung or not. In a very few minutes all the occupants of the nest were destroyed; but new comers were constantly arriving, which made close quarters anything but pleasant. Not much cutting was necessary, to lay bare a large portion of the combs, which were laid horizontally across the entire width of the hollow portion of the tree. The upper combs are always the freshest, and therefore the best, so we at once set to work to fill our three buckets with them. When these were all full to the top there was still enough honey left to fill at least another three or four, for the combs went down to the very bottom of the tree, as we discovered by forcing down a long stick. There was already more than enough honey for all our wants, and the boys were confident that they could obtain fresh supplies in the same manner as often as they cared to follow the birds, so we left the remainder where it was for the bees which survived our felonious attack. Before leaving we carefully fixed a comb filled with honey on the nearest bush, and our late guide flew down and commenced his well-earned repast as soon as we had turned our backs on the spot. The Kaffirs would much prefer not to take any honey at all, than depart with their spoil and not leave a portion for the bird. They firmly believe that if they thus defraud the bird of its just rights, it will follow them up, and at a future time, instead of leading them to honey, will entice them into the lair of a lion, or to a nest in which some deadly snake lies concealed.

It is impossible to explain the marvellous characteristic of the honey-bird, without eroding it with powers of reasoning which are almost human. No one who has once witnessed the manner in which the bird will persistently follow a wagon for miles, but will leave it and join the first man or men who leave the trek and evince a disposition to follow, can for an instant believe that the bird betrays the nest unconsciously. How the birds have acquired the knowledge that men desire honey, and that they have the power to gratify their desire by forcing open the hidden boards; how they calculate, as they assuredly do, upon themselves reaping the benefit of being accomplices and instigators of the theft; and how they have learnt to lose

their natural fear of mankind and trust themselves almost within his grasp; how they are taught their various devices for attracting man's attention and leading him to the spots where the bees have made their nests; are questions which, perpetually discussed amongst those who, although, not scientific naturalists, have spent their lives observing nature, can never be answered or explained.—*Sandeman's Travels in South Africa.*

THY WILL.

"They assayed to go into Bithynia; but the Spirit suffered them not. And they passing by Mysia came down to Troas." (Acts vii, 7, 8.) "Furthermore, when I came to Troas to preach Christ's gospel, . . . a door was opened unto me of the Lord." (2 Cor. ii. 12.)

Our will no longer rules;

"Thy Spirit suffers not;"
But thou, oh, Christ, dost lead,
Thy peace is now our lot.

On earth thy Father's will
It was thy meat to do;
"Thy will, not ours be done,"
Is now our motto, too.

And while we yield to thee,
And pass Bithynia's shore,
Thy Spirit guides us on
Through Troas' open door.
We walk this open way,
And find our work to be
The work that thou hast planned
And given us for thee.

We bow and worship thee,
Oh, blessed Son of God,
And tread with joy along
The pathway thou hast trod.
We count our loss our gain,
And meekly bear our cross;
Thou, Christ, art now our own,
All else is only dross.

MY NEIGHBOR'S BABY.

Across in my neighbor's window,
With the droppings of soap and lace,
I see "neath his drowsing ringlets,
A baby's innocent face.
His feet, in crimson slippers,
Are tapping the polished glass,
And the crowd in the street look upward,
And nod and smile as they pass.

Just here in my cottage window,
Catching the flies in the sun,
With a patched and faded apron,
Stands my own little one.
His face is as pure and handsome
As the baby's over the way;
And he keeps my heart from breaking
At my toiling, every day.

Sometimes, when the day is ended,
And I sit in the dusk to rest,
With the face of my sleeping darling
Hugged close to my lonely breast,
I pray that my neighbor's baby
May not catch heaven's roses all;
But that some my crown the forehead
Of my loved one as they fall.

And when I draw the stockings
From the little weary feet,
And kiss the rosy dimples
In his limbs, so dainty and sweet;
I think of the round garments
Some little children wear,
And that my God withhold them
From mine, so pure and fair.

May God forgive my envy;
I know not what I said;
My heart is crushed and troubled;
My neighbor's boy is dead!
I saw the little coffin
As they carried it out to-day;
A mother's heart is breaking
In the mansion over the way.

The light is fair in the window;
The flowers bloom at my door;
My boy is chasing the sunbeams
That dance on the cottage floor.
The roses of health are blooming
On my darling's cheek to-day,
But the baby is gone from the window
Of the mansion over the way.

PRAISE.

"Oh Lord I know that in very faithfulness the hast afflicted me."

For what shall I praise Thee, my God and my King,
For what blessing the tribute of gratitude bring?
Shall I praise thee for pleasure, for health, or for ease,
For the spring of delight or the sunshine of peace?

Shall I praise thee for flowers that bloom o'er my breast,
For joys in perspective or pleasures possessed?
For the spirit that heightened my days of delight,
And the slumbers that sat on my pillow by night?

For this should I praise thee; but, if only for this,
I should leave half untold the donation of bliss.
I thank thee for sorrow, for sickness, for care;
For the thorns I have gathered, the anguish I bear.

For nights of anxiety, watching, and tears,
A present of pain, a perspective of fears,
I praise Thee, I bless Thee, my King and my God,
For the good and the evil thy hand hath bestowed.

The flowers were sweet, but their fragrance is down;
They yielded no fruit, they are withered and gone;
The thorn it was poignant, but precious to me;
'T was the message of mercy,—it led me to thee.

Through Tickets.—A man, starting on journey, buys a through ticket, takes the car, and considers his part toward the accomplishment of the journey fully performed. In consideration of the money he has paid for the passage he is to be carried to his destination with all due speed and safety. His part there is to be no labor, no care, no looking out for danger; for all this is done for him by the employees of the railroad, as he is to pass the time as best he may, even the extent of finding fault with the management of the train.

Men sometimes join the church as though it were a special train for heaven. They pay their pew-rent as they pay railroad fare, regarding it as an equivalent for passage. They seem to have no thought that more than this is required of them. They take no part advancing the spiritual interests of the church or doing church work, or laboring for the conversion of souls, or in regarding the peace and the unity of the brethren; but they claim and exercise the right to find fault the affairs of the church are not managed according to their ideas of propriety, or the pastor does not preach to suit their taste or if they are not promoted to positions of prominence. They pay their annual percent, observe somewhat of the outward form of church membership, and think this secures them a through passage to heaven.

Such persons delude themselves. The church is no railroad train for heaven. No through tickets can be purchased by the pew-rent. There is no such thing as being "carried" the skies on flowery beds of ease, nor as being carried in any other way except by the giving mercy of God in Christ; and the soon all men learn this fact the better for the for the church, and for the world.—*M. Dunham.*

What is a "good sermon"? When people say to each other that they have heard a good sermon, they sometimes mean that it was well written, sometimes that it was el

ently delivered, sometimes that it was a great and convincing statement of Bible truth. Praise of the preacher may include pretty much everything, from an acknowledgment that the sermon pleased your fancy, to a heartfelt recognition of the fact that it gave you spiritual help and sustenance. That is a good sermon which does thee good," said Matthew Henry; and we do not know that any later writer has invented a better definition.—*S. S. Times.*

Testimonies to the Truth.

It is a great mercy and kindness, that God hath been pleased to open the way of life and salvation unto the souls of many people, that this our day and generation were in great stress for want of the knowledge of it; and is knowledge is given unto us through the blessed appearance and revelation of the Father and Spirit of our Lord and Saviour Jesus Christ, to which, my friends, blessed be the name of the Lord, we have been turned our day and generation. This is the message and testimony that God raised up his servants to bear among us in our day and age, who came in the Spirit and power of our Lord Jesus Christ, having been the instruments of God's mercy through faith in Him that died for our sins, and rose again for our justification. That blessed message and testimony which they bare among us, was in evidence and demonstration of the Spirit and power of the Lord Jesus; for they came to preach the gospel of life and salvation, and the way they took to preach the gospel to us in our day, was the same way that the holy apostle Paul in his day was sent to preach the gospel, who said, "We are sent of God to turn people from darkness unto light, and from the power of Satan unto God. The holy apostle proposed the end for which they were sent, to turn the sons and daughters of men from darkness to light, and from the power of Satan to the power of God, that they might receive remission of sins, and an inheritance among them which are sanctified through faith, which is in Christ Jesus.

O friends! this faith in Christ is a living faith, it is a faith of the operation of God, and worketh it in us by his own Spirit and power. There are many that pretend to have faith in Christ, that are strangers to the operation of the power and Spirit of our Lord and Saviour Jesus Christ, and so do not know they are made partakers of that faith which worketh by love, that giveth them victory over the world, and preserveth them and keepeth them out of the evil of the world.

Now friends, it is my desire that you may run from darkness unto light; that you may believe in Christ, and walk in Him, that you may be sensible that the blood of Jesus Christ, the dear and blessed son of God, cleanseth from all sin, from all unrighteousness, and from all filthiness of flesh and spirit, that so the end of the labor, travail and testimonies of all the faithful messengers and servants whom the Lord hath raised up in this our day, and sent to turn men from darkness unto light, and from the power of Satan to the power of God; that their labor and travail, I say, may not be in vain, that they may all come to believe in the light, that they may be children of the light and of the day, that so we may come to walk in the light. And then my friends, we shall all come to be brought into an heavenly fellow-

ship; if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, the dear Son of God, cleanseth us from all sin. And this is a work that will be profitable for all to know, seeing no unclean thing shall ever enter into the kingdom of God.

Friends, our justification is indeed in and through and by the Lord Jesus Christ, for his sake, not our own. Anything that we have done or can do, will not have a tendency to make our peace with God, seeing that we can do nothing ourselves that is acceptable and well pleasing to God. Therefore we cannot in the least (as hath been unjustly charged upon us) disesteem or put a light esteem on what the Lord Jesus Christ hath done for us, in his own person, without us, nor upon what, by his own power and Spirit, he hath wrought in our hearts. But we believe in the Lord Jesus Christ, both as to his outward appearance, as He was God manifest in the flesh; and also, in his inward and spiritual appearance in our souls. We believe in Him that hath appeared by his light, and grace, and truth in our hearts, and we know the effectual working and operation of his divine power to sanctify, and cleanse, and purify our souls; and thereby we come to have a real sense of the benefit and advantage, that the souls of the children of men have in and by the death, sufferings, resurrection, and ascension of our Lord and Saviour Jesus Christ.

Till people come to believe in his spiritual appearance, by his light, and grace, and truth in their hearts, and to receive Him, and entertain Him, and let Him have a place in their souls, that He by his power may purge away sin and transgression; while men remain rebellious and stubborn, and will not let Him in, when He stands and knocks at the door of their hearts, that He may come in and sup with them, and they with Him; when men rebel against his heavenly light within them, and turn away from his divine grace and holy Spirit, and turn the grace of God into wantonness, lasciviousness, and run into uncleanness, drunkenness, pride, envy, malice, and bitterness, and into those things that are abominable and evil in the sight of the Lord; these men have no real advantage or benefit by the death and sufferings of our Lord Jesus Christ, and the satisfaction and atonement he hath made for our sins, by that one offering and sacrifice of Himself; and they do not truly know the blessed end and design of his appearance and coming into the world. For this purpose was the son of God manifested, that He might destroy the works of the devil, that He might finish transgression and make an end of sin, and bring in everlasting righteousness.

My friends, the end of the working of the invisible power and Spirit of Christ is, that He may have a place in all your hearts, and that you may entertain Him; for the Lord will draw a line of judgments upon all that go under the profession of Christianity, and own what the Lord Jesus Christ did without them, but will not receive Him, entertain Him, and believe in Him, as He doth spiritually appear, and shine into their hearts by his divine light, grace and Spirit.

My friends, remember the sore judgments, miseries, calamities and distress that came upon the Jews, because of their rejecting Christ in his outward appearance in that pre-

pared body, in which He came to do his Father's will; they would not own Him in his bodily appearance, but rejected Him, and set Him at nought, they crowned Him with thorns, and crucified the Lord of life and glory. He said unto them: "Except you believe that I am He, ye shall die in your sins; and if ye die in your sins, whither I go you cannot come." And thus He spake to Jerusalem: "O Jerusalem! Jerusalem! thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not; behold your house is left unto you desolate, for I say unto you, ye shall not see me henceforth, till ye shall say, blessed is He that cometh in the name of the Lord." He tells them of the calamity and distress that should come upon them and overtake them, and so it came to pass, because they rejected the love of God, which in Christ Jesus was extended to them, when He would have gathered them, and brought them into a state of reconciliation and peace with the living God; but they would not.

Now, my friends, in this day of Christ's inward and spiritual appearance, you have had the testimonies of those that have been sent to you in the name, and power, and Spirit of the living God; and yet many will not believe in the Lord Jesus Christ, nor receive Him inwardly and spiritually appearing in their hearts, nor give way to Him, nor wait and attend upon Him, to do that work in them and for them, which they cannot do for themselves: What work is that? The work of sanctification. For none come to be justified freely by the grace of God, through the redemption that is in Jesus Christ, as the Apostle speaks, Rom. iii. 24; but they are also sanctified by the Spirit of Christ, and made partakers of the divine nature. So that it is absolutely necessary for us to know Christ's power and Spirit, to renew and sanctify our souls, and purify and cleanse us.

(To be continued.)

Fred. N. Charrington.

Fred. N. Charrington was the eldest son of a partner in the firm of Charrington, Head & Co., the wealthy brewers, whose large brewery is one of the most prominent objects in the East End of London. An interest in a well-established brewery in London is a fortune. Dr. Samuel Johnson, Lexicographer, was an executor of the will of his friend Thrale, the brewer, and observed on the day of the sale: "Sir, we are not selling a lot of vats and boilers; but we are offering the potentiality of growing rich beyond the dreams of avarice."

The father of F. N. C. had offered him a course at one of the Universities; but as he intended to engage in his father's business, he thought it best not to embrace the offer.

He was brought up in the Church of England, and drew from the Prayer Book the lesson that "baptism" had made him an inheritor of the kingdom of heaven. But having been led to seek for close communion with God, his heart was opened to labor for others. He began a night-school, while occupying his days at the great brewery. The pupils were rough, ragged, degraded; the work was hard and repulsive. But he kept on, the enterprise all the time growing on his hands.

As he went to his school of an evening, he

had to pass a number of public houses; gathered about the doors and within, he saw crowds of drunken fathers and mothers and ragged starving children. And over the door he read in flaming letters:

CHARRINGTON, HEAD & CO.'S ENTIRE.

In the ragged school he saw and heard enough to convince him that drink was the cause of a large share of the woes which he was trying to remedy. His conscience became enlightened; he told his father that he could no longer be connected with the brewery.

It is not easy for Americans to estimate the spiritual courage of this step. In England, brewing is as legitimate and honorable an employment as any on the Island. At Oxford, I saw the steam and smoke coming out of a window on the premises of one of the Colleges; I asked my guide what that meant. He said: "It is the College brew," and then he added that "Brazenose," the name of one of the Colleges was derived from "brazen-house," the ancient name for *brewing-house*, because the College was located on the site of a brewery. All the Colleges pride themselves very much on the character of their beer and ale. The brewers form a very influential class. They own and control the public houses, which (as in America) are a source of great political power. I doubt if there is as much money invested and as much money made in any other line of business as in brewing and distilling with their branches. Every political measure must be considered in its bearing on the brewers. In his "Budget Speech," Gladstone spoke with much respect of "this great industry," and of "the Burton brewers, to whom we are indebted for providing us with one of the most delightful beverages that ever was produced since nectar went out of fashion." A great many brewers sit in Parliament.

For this young man of twenty-three to forego wealth and to declare that he could not have anything to do with the business, was an act of wonderful moral heroism. His decision was a painful surprise to his father; but he accepted the decision, and ultimately left his son a maintenance, which has enabled him to devote all his time to the service of humanity, though of course he needs help to carry on his large operations.—*Condensed from the Nat. Bapt.*

For "The Friend."

The "Uncertain Riches."

The influence which the love of money or the thirst for riches exerts over the susceptible minds and hearts of men cannot easily be estimated. It is a desire so congenial to our fallen natures, that it presents, perhaps, one of the strongest temptations to our being drawn aside from the pursuit of life's great object—the attainment of "an inheritance incorruptible, and undefiled, and that fadeth not away." There is much contained in those precepts of Holy Scripture: "Trust not in uncertain riches, but in the living God, who giveth us all things richly to enjoy." "If riches increase, set not your heart upon them." "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase." Christian watchfulness and humility—those safeguards of a religious life—are not likely to be promoted, either by the pursuit or the acquisition of wealth. Whereas, "Godliness is pro-

fitable unto *all things*"—whether prosperity or adversity be our lot—"having the promise of the life that *now is*, and of that *which is to come*."

The corrupting worldly influence which is brought to bear upon the very impressible minds of young persons by the living practice, the early and continually operating lesson, that to obtain riches and with their too coveted concomitants, notoriety and honor, are the great end for which this life was given, is likely to be very misleading and prejudicial alike to their present and eternal welfare. If this class see those around them eager and fervent in the chase for, and toiling early and late in sacrifice to their idol, the love of money, will it not have the effect to induce in their hearts the same dangerous disregard of heavenly reproofs and precepts, the same insatiable longing, the same idolatrous pursuit of that which the Apostle Paul has represented as "a root of all evil?"

Is there not ground to fear that amid the flood-tide of prosperity that is setting in upon some, there is danger of their forgetting their own littleness and nothingness; danger of overlooking the great uncertainty of riches; and danger, too, of their settling down in self-indulgence, and in the love of worldly ease, decoration and display? Alas for the prevailing excuses, the pride and luxury of this age! An age in which the speech, represented as coming from our Arch-enemy during the time of the early Friends' cruel persecution, has too close application, viz: "You persecute the Quakers and put them in prison, and that keeps them low and humble, and out of my reach; let them alone, as they are a moral and industrious people, there will be a blessing on their labors, and they will grow rich and proud, build them fine houses and get them fine furniture, and lose their humility and become like other people; and then I shall have them." Is not the truth of this prediction—come from what alleged source it may—too fully verified? Is demonstration wanting to prove that, sadly forgetful of what we *should* be here, even "strangers and pilgrims" in a world that lieth in wickedness, our hearts are much set upon the good things of this life, instead of, primarily, upon that kingdom, obtained only through submission to the cross of our Lord Jesus Christ that crucifies to the world, and ever leads into the narrow way of "low self-denial and watchful restraint."

The assuring language of the dear Saviour was, "Seek first the kingdom of God, and his righteousness, and all things needed shall be added unto you." This precious declaration is no less true now, than when it first fell from the lips of our great Lawgiver and King. There can never be a pursuit so productive of the true riches—of a peace, and joy and recompense, which passeth the understanding of the natural man, and which the world can neither give nor take away—as the whole-hearted pursuit of true religion. This, in its immediate effects, no less than in its ultimate consequences, is calculated to, and does satisfy all the desires of the heart and mind in the willing and obedient; and so preserves in the steady cultivation of a watchful, lively frame, and in the filial dependence upon an ever-present, eternal arm, as the danger is much lessened of being insensibly beguiled by the spirit of the world or of losing that tenderness of conscience, which is

the ground of a close walking with God unto our eternal redemption.

Business, to a proper extent, is beneficial and necessary; but not the excess of it, or the intense application and attention which some give to it, and this to secure, not needful food and raiment—remembering that "godliness with contentment is great gain"—but riches affluence, the ability to make a show, notoriety, and greatness among men;* forgetting that

"Wealth heap'd on wealth, nor truth nor safety buy; The dangers gather as the treasures rise."

Oh! for grace to take warning and sit loose to the world and its uncertain, perishable riches; and so to number our days as to apply our hearts unto that wisdom and freedom, which consists in obedience to the law of the Spirit of life in Christ Jesus as the *one thing needful*.

"Put thou my tears into a bottle," is the touching prayer of the Psalmist. He who notes the sparrow's fall will not overlook the eyes that weep. The Psalmist probably alludes to a custom which still prevails in Persia as of old. They bottle up their tears in the following manner: As the mourners are sitting around and weeping, the master of ceremonies presents each one with a piece of cotton wool, with which he wipes off his tears. This cotton is afterward squeezed into a bottle, and the tears are preserved as a powerful and efficacious remedy for reviving a dying man after every other means has failed. It is also employed as a charm against evil influences. The practice alluded to was once universal, as is found by the tear bottle, which are found in almost every ancient tomb for the ancients buried them with their dead as a proof of their affection.

For "The Friend."

Religious Items, &c.

Camp-Meeting Backsliding.—A Methodist paper (*The Christian Advocate*) commenting on this subject says, that much backsliding occurs at most camp-meetings, and so much at some as to neutralize their effects for good.

"Where the spirit of the occasion is that of an excursion, and two tides are contending, the tide of frivolity and the tide of devotion, and the former prevails, then much backsliding is sure to follow."

"In any case the listening to and comparing many preachers, the great sermons delivered by men of high repute, great efforts made by ambitious young men, the hearing of solemn appeals without corresponding efforts, whether of sinners to repent, or of Christians to grow in grace, or lead their friends to Christ, may have an unfavorable effect on the divine life. Many return with deadened sensibilities to their homes."

"But of all the dangers to which Christians are exposed, the most insidious is that of mingling speculation in lots with high religious fervor—a hymn-book in one pocket,

* A pious English writer of the last century, in setting forth, somewhat ironically, the amount that, some appeared to be their ideal of a sufficiency of "filthy lucre" with their measure of faith, thus sheweth: They wish to secure about fifty thousand pounds as a standing fund. Then about ten thousand more for contingencies, as a rainy day or the like. Then ten thousand more to educate their children upon. And when they thus have accumulated some seventy or seventy-five thousand pounds, they can set up and contentedly live upon faith.

and a diagram in another, ready to be produced alternately, or as occasion may require; to spirit of exhortation, and of bargain and sale at the same time struggling for utterance!"

To this we add the remark, that open air meetings, such as were often held by both Friends and Methodists in their early days, are frequently blessed of the Lord. Yet when they were able to procure houses to meet in, so situated as to accommodate the people, the necessity for such outside gatherings in great measure ceased. The novelty and excitement attendant on a camp-meeting, and the unsettling effects of claims on the attention by surrounding objects, are calculated to hinder rather than promote that mental calmness which is a favorable condition for hearing the voice of the Redeemer as He speaks to the soul.

Persian Jews.—There is a great awakening among the Jews at Hamadan, Persia. Forty years ago, believers, besides women and children, though some of them are now deterred in confessing their faith by fear of persecution. Five men have been received into the church. It is of no ordinary interest to know that close by the reputed tomb of Mordecai the Great, a company of the children of Israel should be meeting regularly twice a week to examine the Law and the Prophets, and to consider the Christian faith.—*Baptist Weekly.*

For "The Friend."

Natural History, Science, &c.

Trees Attractive to Butterflies.—A. E. Bush, San Jose, California, writes: "I have been in Monterey, and was fortunate enough to find the 'Butterfly-tree' or trees, as there are many of them. These trees are the Monterey pine (*Pinus insignis*, Dougl.), and are probably over one and a half feet in diameter, and completely covered with live butterflies. To that there are as many butterflies as leaves on the trees, would not be a very great exaggeration. I saw them in the morning when it was cool and they could not fly very well, and picked up a dozen from the grass in five seconds. A lady resident informed me that for the twelve years she had lived there, the appearance had been the same."—*Am. Nat.*

Habits of the Blue-Jay.—I have often thought there is one marked difference between the blue-jays of Western New York and Pennsylvania, as I knew them when a boy, forty years ago, and ours here in Iowa. Those days there were still deep woods in that region, where great groves of pine and black oak had never been disturbed by the woodman's axe. These dark recesses were favorite resorts of the blue-jay. Our jays are, for the most part, almost half domesticated, coming to our barn-yards and corn-cribs, and pecking themselves in a bold, confident way, robbing the nest of a hen or a duck, as easily as they perpetrate the same depredations upon the robins and thrushes. Some years ago, so tame are they here, a little daughter of a friend of mine saw a blue-jay busily picking at some object, doubtless a ear of corn. Approaching stealthily she stepped her hands upon his sides and captured him!

It is amusing to see them eat a kernel of large western corn. They cannot swal-

low the grains whole, and are compelled to break them. This they do with powerful strokes of their bills, while holding the grain on the ground or other hard substance with one foot. These strokes came down as systematically as a blacksmith hits a hot iron with his hammer.

It seems to me this difference in the habits may be largely due to the scarcity of timber in this region, which makes it a necessity for them to live near the abodes of men.—*C. At-drich, Webster City, Iowa.*

In the upper part of Sonoma county, Cal., a railroad track crosses a deep ravine upon the upright trunks of tall trees, which have been sawed off upon a horizontal line. In the centre of the ravine a firm support is furnished by two huge redwood trees which have been lopped off seventy-five feet above the ground.

Dried Fruit.—An enormous increase in the evaporated fruit business is taking place in western New York, the recent legal decision that there is no monopoly of the sulphur process of bleaching having had a stimulating effect upon the industry. The opinion of American experts is, that the fruit can be dried by the evaporator cheaper than by sunlight, and the product is immeasurably better. A single New York firm last year evaporated twenty thousand bushels, and bought fruit evaporated by others equivalent to three hundred thousand bushels. Of this a London house took one hundred and sixty tons, and has doubled its order. The growers throughout New York State are preparing to develop the foreign market for this product. Each evaporator will dry one hundred bushels of apples a day. Girls are employed at the work, and earn from sixty cents to a dollar a day. After the apples are pared and sliced, which is performed at one operation, they are bleached by exposure to sulphur fumes for about an hour; afterwards they are evaporated, and the double process keeps them edible for an almost indefinite period.—*Farmers' Union.*

THE FRIEND.

NINTH MONTH 24, 1881.

Before this paper reaches the eyes of our readers, they will have heard of the decease of our late President, James A. Garfield, which occurred about 10.30 p. m., on the 19th inst., near Long Branch on the coast of New Jersey.

This issue of the murderous assault on this estimable man has been for some time fore-shadowed by the gradually increasing symptoms of constitutional derangement, and the failure of strength. But though not unlooked for by many, perhaps most, intelligent observers, it nevertheless brings with it solemn feelings; and the hearts of thousands, we believe, have been lifted up to Him who ruleth over the children of men, with desires that He would care for our nation, and cause even the wrath of man to praise Him. It is the blessing of the Lord that is the only foundation for the happiness and prosperity of any people. Where a people do not abide under the fear of Him who pulleth down and setteth up at His pleasure, there is nothing that will keep them in the paths of self-

restraint, and prevent the growth of corruption and selfishness; and these eventually lead to the overthrow of liberty, and to national suffering.

The Prophet Isaiah declares that when the judgments of the Lord are on the earth, the inhabitants of the world will learn righteousness. If the people of the United States, and those of other nations who have sympathized with them and with the family of our murdered President, should learn a lesson of righteousness from this event, this afflictive dispensation will indeed prove a blessing to them. It ought to teach us to be more cool and moderate in our political efforts; and especially should it unite all parties in an earnest effort to remove from the contingencies of constantly recurring elections, the tenure of the numerous subordinate offices controlled by the Executives of the United States, and of the States individually.

The profound sympathy which the shooting of President Garfield has excited in all parts of the country, has strongly tended to bind together the inhabitants of the different sections; and thus to promote that unity of feeling which ought to exist between the various portions of a nation, and which is peculiarly important to a people scattered over such an immense range of territory as the United States possess.

Many also have learned to realize more fully than heretofore, that nations as well as individuals are dependent on Divine protection.

The composure and resignation which the President has manifested during his illness, have endeared him to the hearts of many. We hope that he was prepared for the solemn change which awaited him at the living. If it is his blessed experience to have exchanged an earthly mansion for one of those prepared in Heaven for the followers of the Lord Jesus, there is no cause to mourn for him.

SUMMARY OF EVENTS.

UNITED STATES.—On Saturday the 16th instant, President Garfield had a chill, followed by fever, and a profuse perspiration. This was regarded as a symptom of further disintegration of the affected lung. A daily recurrence of the chill and fever followed, with progressive loss of strength, until the evening of Sunday, the 19th instant, when the President passed away at thirty-five minutes after 10 o'clock. About twenty minutes before his close, he called attention to a severe pain in the left chest, which was thought to be of cardiac origin, and to have been a symptom of the immediate cause of death. Chester A. Arthur took the oath of office as President of the United States, at his residence in New York, the same night.

General Hancock will detail a special court martial to try Sergeant Mason, who attempted to shoot Guitau. Additional reports from the burned region in Michigan show that whole families have been left entirely destitute of clothing; that between Fort Austin and Cass City people have nothing to subsist on except potatoes dug from the ground, and corn roasted by the fires. Within thirty miles of Cass City 125 families were sleeping in the fields, with no cover whatever, some being so stripped that they were ashamed to show themselves, and have sent one of two persons to obtain supplies for three or four naked families who were huddled together.

The smoke from the forest fires in Michigan, has covered Lake Huron from one end to the other, and sailors report that navigation is rendered very difficult in consequence, and in many cases vessels have taken shelter in convenient harbors, their masters fearing to proceed. Despatches from East Tawas and other points on the Lake Huron coast state that the whole country is enveloped in blinding smoke, and that the heat is almost unbearable.

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For "The Friend."

Negotiations with the Ute Indians.

In *The Council Fire* for the Ninth month, B. Meacham describes his conference with the Utes on the Uintah Agency in Utah, retelling the settlement among them of their Indian brethren from White River. It was understood that some dissatisfaction existed, the Agent of the Uintahs was evidently apprehensive of trouble in the future. The Indians who wandered into the Commissioners' camp, frequently spoke of their chief 'Tabby,' on whose arrival some understanding would be had with regard to the business matters. The account says:—

'We had been in camp ten days when Tabby returned from Salt Lake City, where he had been, probably, for counsel with his Indian friends, when he made his appearance in our camp at the head of a delegation of Uintahs, who had left their harvest fields to be in attendance upon the head of the Utah Utes when he should speak for his people.

This delegation came in a body, all united, and without the accompaniments of usual Indian forms of parade. Except for their color and an occasional lock of long hair, they were not unlike ordinary farmers.

Tabby was introduced by some of his followers, and, after shaking hands and all were seated, an Indian announced that 'Tabby was to talk.' Nearly all the Uintahs talked and understood more or less of the English language, yet none of them are really competent interpreters. Realizing the necessity for a correct understanding of what should inspire, we insisted on having the best interpreter possible. The Indians were unanimous in naming one of their number, known as 'Yank.' Yank being some distance away, we sent for him. Meanwhile Mr. French brought a hot coffee, canned fruits, ginger snaps, crackers, corned beef, &c., which were taken of with great pleasure by our dark-skinned visitors.

Chief Tabby is a man of perhaps seventy years of age, wears a small white mustache, large in size, and with a great deal of dignity and personal presence. Upon the coming of Yank, the chief said:

'I came to pay my respects to you and you know that my heart is all right toward Washington,' meaning the Department, 'and

all people. I have kept the words given me many years ago by Washington, and I have done all that I was told to do. Washington told me to make a farm and learn to live like white men, and I have done it. I have not learned very fast, but I have done the very best I could, and now I have wheat growing; I have corn growing; I have watermelons growing, and I have something to live upon. You may tell Washington that I have kept his law.

"Now, I do not say that the White River Utes shall not come here, but I want to understand about this money they are getting. My people have killed no white men, and they get no money and but few goods. I came here to get an understanding of this matter. I do not say it is not right, but I don't know how it is, and that is what I want to know. I am not afraid to talk.'

"This speech was delivered with an earnestness that made it interestingly eloquent, and it demanded a plain, intelligent answer. For twenty years we had heard the same puzzling proposition made by peaceable Indians: 'Why do you give money to Indians who kill your people?' This is the way nearly all peaceably-disposed uncivilized Indians think and talk upon this subject. I had met this ugly proposition before, and I felt the responsibility of the hour."

"Relying upon a Higher Power for wisdom, and upon the good sense of these half-civilized people, after a few preliminary remarks and compliments upon Tabby's speech and the general appearance of the Uintahs, I told them that there was no subject that I was afraid to talk about. We had been sent here from Washington to pay money to the White River Utes and to hunt up homes for them. The money is not given to the White River Utes to pay them for killing Agent Meeker and other white men. That is a mistake. The Government never pays anybody for going wrong. The White River Utes did wrong in killing white men, and the Government punishes them for it by taking their country from them. The money they get is very small pay for such a country. It is the Ute who pays for killing men. He loses the country his father gave him and he can never get it again. He is now a man without a country. He can call no place his home. He is a wanderer; an orphan. He is like a child without a father. The Government pitied him, notwithstanding his crimes, and in charity gives a few dollars to every one each year to help him along. Washington said: 'These people must have some place to live.' He looked around and saw this beautiful valley. He saw that there was more land than the Uintahs could use. The Uintahs had kept peace with white men and they are, nearly all of them, farmers. They were a long way ahead of the White Rivers. They are friends. The Uintahs are good people and know how to make a living by farming. They can show

the White Rivers how to work their horses in wagons and plows. Then Washington said: 'The Uintahs are far ahead of the White Rivers; we must give them some wagons and harness, plows and mills and schools and all these things, until they are up even with the Uintahs.'

"The White River Utes did not come here to take your farms. They will take land that you cannot use. We want you to work right along and not turn back. You must not feel badly about the White River Utes getting money and beef and flour, and new wagons and plows, and all these things. These are all they will have to show for all that great country which they lost by fighting. I have told you now all you asked to know. If there is anything more you want to ask about, I am ready to tell you. All Indians must come into the white men's road. Some of them are slow coming, but they will come in a few years. There is no other way to live in peace. All must have one law, one religion, one school. All were made by one God, and all are children of one Father.'

"Not a word was missed. Every Indian seemed to understand all that had been said. Once more Tabby arose as his people turned their eyes upon him. He began with great deliberation, but with unusual animation. His eye kindled and his face lighted up with a smile as he talked, giving his speech an agreeable emphasis. There was no mistake in his meaning. He said: 'I have heard all your words, and I understand them. I shall not lose them. They fill my heart full, I want you to tell Washington that I am glad I came here to find out about paying money to the White River Utes. I see it different from what I did before I came. I understand what I did not understand. Tell Washington that it is all right to give money to the White River Utes. It is all right for them to come here. Tell Washington that I have been holding back because I did not know how it was, and I have not made the White River Utes welcome. Now I will send word for them to come and share our land with us. Tell them, me nor my people will turn back. Now that we understand everything we will go ahead farming, and we will show the White River Utes how to plow and cut grain. Tell him our hearts are all right now, and that everything is all right. Tell him all this for me.'

"This speech met with a hearty approval by all present, but the old man was not through. He turned now toward his own, and not in need of an interpreter, he broke out in impassioned speech of great power and of some minutes' length.

"Our interpreter, Yank, was too intensely interested to translate for us as Tabby spoke, but with a motion of his hand said, 'By and by, I tell you.' When Tabby sat down, silence followed for some minutes. At length Yank remarked, 'Now, I tell you. He said, "I am an old man, not long you will see me here. I

feel that I am nothing. I cannot make a blade of grass grow; I cannot make a leaf grow; I cannot make the land, I cannot make the flowers. The white man cannot make these things. Only one person can make them—the One who lives above. He made everything—the grass, the leaves, the water to run and the mountains. He made all kinds of men. He put us here and sent the white men here. He wants us all to live like brothers. We have worked a long time, try hard to get up to the white man. He is still ahead of us, but we are coming up to him. We will not turn back, we will not make war on any people, we will help the White River Utes, we will keep all that we have heard, we will go back to our farms and save the wheat, and then we will have time to all come back and talk a great deal and find out many things we want to know. We will get everything well understood, so that there shall be no blood on this ground. We have had things made plumb and straight, and we are satisfied no blood will fall upon this land on account of these people coming here. The eyes of the One who lives above are upon us, and we will not make them ashamed of us. He will watch out for us. We will not fear that He will deceive us. My people, I am an old man, I shall never talk much more.

"This is substantially Tabby's speech to his people. Nowhere have we seen more thoughtful dignity than in this meeting. We felt a cloud roll off and could laugh at a warning we received from Ashley valley, twenty-five miles east, a few hours later, to the effect 'that the Indians have given all white men two weeks' notice to leave the country.'

"Another mile-stone has been passed and we are thankful that peace reigns and promises to reign over the designs of all evil-minded persons until we can all, without regard to race or color, say, 'This is our country, our home,' with one God and one law over all.

A. B. M.

"Cintah Agency, Utah, Aug. 14th, 1881."

Testimonies to the Truth.

(Concluded from page 53.)

When we come to believe in the inward and spiritual appearance of Christ, and to know the work of sanctification, we cannot have a slight esteem of, nor disbelieve or undervalue, what the Lord Jesus Christ hath done for us in his person; but we shall come to find the benefit, gain, advantage and profit of it redounding to our souls, through that one offering, when He offered himself, through the eternal Spirit, as a lamb without spot. He offered himself once for all, and we have the benefit of it when we come to receive Him, live in obedience to Him, and answer his requirements, and walk in the Spirit; and then as the Apostle saith: "If we walk in the Spirit, we shall not fulfil the lusts of the flesh, for all that is in the world, the lusts of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world, and the world passeth away, and the lust thereof, but he that doth the will of God abideth forever."

Therefore see to it, you that make a profession of it, see that as you have received the Lord Jesus Christ you walk as He walked, that you live in the Spirit and walk in the Spirit, and not fulfil the lusts of the flesh; that you live not in malice, envy or bitterness, and so grieve the good Spirit of God, and

bring a burthen upon the souls of the righteous.

We that are come to the sight and vision of heavenly things, and have the mysteries of the kingdom of God opened to us, are come to be partakers of the gift of charity, which is a more excellent way; if this be wanting, all is wanting. What doth the Apostle say? "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal; and though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have no charity, I am nothing; and though I bestow all my goods to the poor, and though I give my body to be burned, and have not charity, it profits me nothing."

These things have been often said and declared to you, friends, and I have now this general testimony to give, in the dread and fear of the Lord God; they that love God above all, will love their neighbor as themselves, they will love those that are the friends of God and of his people; nay, it is a duty incumbent on them, a new commandment, saith our Saviour, "I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." And we are not only to love one another, but to love our enemies; thus our Lord Jesus Christ commanded us, Mat. v. 44, 45. "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in heaven, for He causeth his sun to shine on the evil and on the good, and sendeth rain on the just and on the unjust."

Now, my friends, that you may keep in this love of God and love to one another, is the desire and breathing of my soul, that so your faith may stand not in the wisdom of men's words, but in the power of God. This power will bring down every high thought and imagination into subjection and obedience to Christ, that we may walk before Him to all well-pleasing, that when we come to die, we may lay down our heads in peace, and be found of Him in peace, without spot and blameless; and, at the end of our days, we may receive the end of our faith, the salvation of our immortal souls.

Friends, to the grace of God I commend you, the Lord God of life preserve and keep you; that you may be safe in the hands of God, and abide under the shadow of his wing, and be surrounded with his almighty arm, who hath hitherto preserved us in all our solemn meetings and assemblies, when the enemies of God's truth have risen up against us; the remembrance of it should be sweet and pleasant to us, when the floods of the ungodly were mustered up against us, and sometimes hauled us out of our meetings to gaols and prisons, for bearing testimony to the truth of God in our day. O the sweet and comfortable presence of the Lord that then attended us! and, blessed be his name, He waited to be gracious to us, and did work manifold deliverances for us. Praise and glory be given to the eternal and Almighty God, whose Divine power and providence hath brought a calm over the nation, so that now we enjoy our meetings without trouble and

molestation. Oh that that we may be sensible of the wonderful love and mercy of God to us!

And, Friends, it greatly concerns us to be careful in the whole course of our lives, that we may not give any occasion for the obstructing or hazarding of the present peace and liberty we enjoy. O! there should be a serious care and tender regard to God's glory and the honor of his great and excellent name; and also, a care and concern for the reputation of our religion, and religious societies, that none may have any occasion of just ground to bespatter and reproach us, and render us odious to the government under which we live.

Blessed be the name of the Lord, for the freedom and quiet seasons we enjoy, and that are continued by the mighty arm and power of the Lord; let all our souls bow before Him and let us walk and live in a continual subjection to his Divine wisdom and will, that our souls may be all bound up in the bundle of life, that we may serve the Lord with sincerity and perseverance to the end of our days, that then an abundant entrance may be ministered to us, into the everlasting kingdom of our Lord and Saviour Jesus Christ.—*John Vaughton, 4th mo. 1st, 1694.*

For "The Friend."

Inconsistencies of War.

Quest. What is it that makes a man a murderer in the eye of the world, the crime to be expiated by hanging on the gallows?

Ans. To kill one of his fellow-men.

Q. What constitutes a man a hero, and to have his name heralded from land to land and from shore to shore?

A. To slay thousands of his fellows on the sanguinary field of savage warfare.

Q. Is it either right or expedient, that the laws of men should supersede those of God who saith, "Do not kill?"

A. No: Peter and John when examined before the people and elders of Israel, "answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

The taking of oaths is not a Christian institution. We inherit it from Pagan times. Greeks and Romans swore by all the gods in the calendar. The Hebrews may perhaps be claimed as examples, but He whose authority, most weighs with us did not think so. Attempts have been made to reconcile the practice of judicial swearing with the injunction "Swear not at all," but they cannot be regarded as successful. The judicial oath is an instance of the way in which the State has always made free with religion for its own purposes, the general result being that while much harm has been done to religion, very little good has accrued to the State. A religious man must surely feel distress when he thinks of the extent to which the highest sanctions of religion are profaned! thousands of instances every day, the "S help you God" issuing glibly from the lips of attorneys, magistrates, clerks, and court criers under circumstances almost precluding an idea of reverence. The Supreme Being thus pressed into our legal machinery as matter of convenience, and is practically treated as a legal fiction, except in cases of perjury. As for perjury, it is committed every day in the Divorce Court, and no a

tant is or can be made to prevent it, public opinion maintaining that there are circumstances in which a man would commit a breach of honor if he hesitated to swear falsely. Can anything be done to arrest this deterioration of public morals? One thing at least we can do. We can put an end to profanity.—*Manchester Times (Eng.)*

For "The Friend."

"Truthful Singing."

Taking up a paper sometime ago, the writer's attention was arrested by an article with the above title; although a part of it was on off, he felt interested in what was left, and thought it might profitably be introduced in the notice of some of the younger readers of "The Friend," who may sometimes indulge the pleasing, but it is feared seductive practice of singing hymns, and who may never have thought of the subject in the light in which it is here presented.

"Ella," said Julia to her friend, as they walked home together from the lecture, "Why don't you sing that last hymn? It would have suited your voice exactly."

Ella was silent a moment, and then replied, "To tell the truth, Julia, I could not sing that hymn; I wish I could; I wish I felt such ardent longings for heaven, such an assurance reaching there; I know such feelings are right, but I am afraid I do not possess them."

"But do you never sing words that you do not actually feel?" asked Julia, adding, "the hymns are all good; we ought to feel what they express, and it does not seem as if it would be wrong for any body to sing them."

"But, Julia, would you be so insincere as to do so to one for whom you did not care at all, and tell her how much you loved her; or to profess to another how much you wished to see her, when you would be very sorry to receive an invitation from her?"

"Certainly, I should call that very deceitful," answered Julia, who was really a sincere friend.

"Well, then, dear Julia, it is just for this reason that I cannot sing all hymns, it is not sufficient that I ought to feel so. I cannot sing."

"I'm fettered and chained up in clay,

I struggle and pant to be free;

I long to be soaring away

My God and my Saviour to see;"

because it would not be true in my case, and should add to the sin of lacking a right thing, the worse sin, of professing a feeling which I have not. I hope I am a Christian; I feel that I do love the Saviour; I am trying to follow Him; if it were God's will, I trust I could be willing to go; but I cannot say I *would* be taken away now; and dare not say in the presence of the heart-searching God, who desireth truth in the inward parts, words which I cannot say from the heart."

Ella stopped, having already said more than was her wont, and Julia, to whom all this seemed to be a new idea, was silent until they reached her home. She was not, like her friend Ella, a Christian, though she was a girl of good principles and religious education. She had sung without much thought the hymns given out that evening, although they expressed the ecstasy of Christian rapture, the utmost devotion of love to Christ, the most intense longings to depart and be with Him. The tunes were sweet, Julia loved to sing and that was all; but now, what Ella had

said struck her with force. That very evening she had sung—

"Jerusalem my happy home,
Sweet land of rest for thee I sing," &c.

Here the paper was torn off, but there is sufficient to show that it brought thoughtfulness to the mind of the young girl to whom it was addressed.

In reading the lives of members of our own Society, who have been brought out of other religious professions, we frequently find that their minds were arrested early in their religious experience with the importance of giving up the practice of singing words that they were not in condition truthfully to adopt. George Fox said, when the priest advised him to sing psalms, "I was not in a state to sing, I could not sing." It is said of John Thorp, that the evening before his decease he related to his family the following circumstance of his early life: "When a boy about fourteen years of age, my attachment to music and singing was such that when walking alone in the lanes and fields of an evening I frequently gratified myself by singing aloud, and indulged therein even after my mind became uneasy with the practice, until in one of my solitary evening walks, when in the act of singing, I heard as it were a voice distinctly say, 'If thou wilt discontinue that gratification, thou shalt be made partaker of a much more perfect harmony.'" So powerful was the impression then produced, that he added, he never afterwards indulged in the practice.

Jno. Gratton* says of his early religious experience, "My sorrows increased upon me, and when the people sung psalms in the steeple-house, and I have been there, I durst not sing the same saying of David as they did, it would have been a lie in my mouth, for I saw I was not in the condition David was in, nor could I sing it truly as my song, and if I had I should have said or sung a false thing as to myself." In the account of Love-day Henwood, published in "The Friend," vol. 51, we find her experience on this subject. "She had formerly been very fond of singing hymns, joining in it, as she believed, with the spirit and the understanding also, and up to the time of her application for membership, had not clearly seen the nature of Friends' testimony respecting it. But about this time the unfoldings of Divine Light on her understanding gave her entirely new views on this subject. A few weeks before this, she says, I delighted much in it. I sometimes took the hymn book and thought I would find a hymn for the girls to sing, but have been obliged to shut the book again, and at last I felt a liberty to tell them what my views of singing then were. Being one day down stairs I heard the girls laughing, and sensibly felt that I would rather at that time hear them laughing than singing a hymn, for in this they acted in their own character, but in singing hymns they would be, though unconsciously, mocking the Most High God." It is related of our late beloved friend H. Regina Shober, that one of the first practices which she felt herself conscientiously restrained from uniting in, was the singing of the congregation as a part of public worship.

Quotations on this subject from the writings of those who have in their day been shining lights in our Society, and have finished their course with joy, might be multiplied.

* Friends' Library, vol. 9.

Enough, however, has been said to show how they were led by the Holy Spirit to entirely relinquish the practice of music in all its forms, and may perhaps arrest the attention of some of our dear young friends who have thought there was no danger in it. May we all, older and younger, be incited to watch over our conduct even in what are esteemed by some as little things; and that we may do nothing to place a stumbling block in the way of honest inquirers after truth, or before the children of our own people, whose tender minds might be hurt by seeing those whom they esteem better than themselves, encouraging or permitting such indulgences in their families. "Stand ye in the ways and see, and ask for the *old* paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. vi. 16.

For "The Friend."

"In our Quaker City it is so obviously proper to enforce the law against carrying concealed deadly weapons that even a partial enforcement would be much better than the general neglect into which the subject has fallen in this locality during the last twenty years, when probably the influence of the civil war, and the demoralization *always inseparable from war of any kind*, gave impunity to the practice of carrying such weapons and of handling and using them recklessly."

"It seems to us that the *whole tone* of the American press needs to be raised and dignified, that the men by whom our newspapers are controlled need to take a *higher view of the responsibilities of their position* than appears in many instances to be the case at present. They need to cultivate a *keener sense of personal accountability*, and to realize more effectively the range of the power which they are so often tempted thoughtlessly to exercise."

It was gratifying to meet with the above short editorials, clipped from a city newspaper of recent date. How desirable to see the suggestions contained in both, and particularly those in the latter, carried out into ruling, consistent practice!

We oftentimes recall the manner of measuring ministers adopted by a good man in his day, viz: by *square measure*. Which, by the way, is no less applicable to editors in their hardly less responsible but very influential position. Thus, said the sage measurement, to: "I have no idea of the size of a table, if you only tell me how long it is; but if you also say how broad, I can tell its dimensions. So when you tell me what a man is in the pulpit, you must also tell me what he is out of it, or I shall not know his size."

Selected for "The Friend."

Backbiters, and Conceited People.

Above all thing, my dear children, as to your communion and fellowship with Friends, be careful to keep the unity of the faith in the bond of peace. Have a care of reflectors, detractors and backbiters, who *undermine and undermine brethren behind their backs*, or slight the good and wholesome order of Truth, for preserving things quiet, sweet and honorable in the church. Have a care of novelties and airy changeable people, the conceited, censorious and puffed up; who at last have always shown themselves to be clouds without rain, and wells without water; who will rather disturb and break the peace and fellowship of the church, where they dwell, than *not have*

their wills and ways take place. I charge you in the fear of the living God, that you carefully beware of all such: mark them as the apostle says, Rom. xvi. 17, and have no fellowship with them; but to advise, exhort, entreat and finally reprove them.—*The Advice of William Penn to his Children.*

For "The Friend."

"Who is the King of glory? The Lord strong and mighty, the Lord mighty in battle, He is the King of glory."

He, the good Master, is indeed strong and mighty in battle; He does indeed fight for us. When our little bark is almost ready to sink, then are the everlasting arms underneath to support, and to keep us from sinking. Oh what a good Master! After such a conflict as this is over, how precious it is to feel his love and to receive the "oil of joy for mourning, and the garment of praise for the spirit of heaviness."

This state is for those that fear the Lord, and endeavor, with all the ability they possess, to maintain their faith in the spiritual battle they have to pass through for their purification. These will come to experience that "They that wait upon the Lord shall renew their strength." He is pleased at times to give us this spiritual strength, is willing, as it were, to come and sup with us. We cannot command these things ourselves, but we must keep up a daily watch; not only daily, but oftener than the returning morning must our minds be turned to these better things, which ought to be the chief object of our lives. "We must love the Lord with all our heart, and all our mind, and all our strength," then I believe He will not be wanting on his side, but will be with us in a manner we cannot know, if we let our minds drift into an easy, lukewarm state. And we will find, too, that He will oftentimes bring precious passages of Scripture to our remembrance, much to our comfort.

But we will come to experience that there must be a giving up of the whole heart; a half-way work will not do. We must give up everything, and be willing to follow Him whithersoever he leadeth, although it may be in the way of the cross, and we may think we cannot do the things that are required. Yet we will come to see, if we are faithful, that there will not be more put upon us than we are able to bear; neither all at one time, but gradually; for He deals gently with his children—his little ones. And we will find that hard things will be made easy and bitter things sweet, and it will come to be a pleasure, rather than otherwise, to follow Him in the way of his leading.

Are there not some who have arrived at the years of maturity, and still find their time to be swiftly passing away, who have once known the candle of the Lord to shine upon them, and have tasted of his goodness, but have let the things of the world come in between and mar the work on the wheel? Is it not time for such to take heed to the still small voice, which is still pleading with them at times, ere it is too late? for we read in the Scriptures of truth, "My Spirit shall not always strive with man." Awful indeed the language!

If any of my readers are sliding into this state, may you be induced to take warning by these Scripture words. Attend at once to what is made known to you; let not another opportunity pass by unheeded. So that you

may know the Lord's marvellous light to be shining upon you and working in you, to your great comfort and satisfaction. And then, with his help you may be enabled to "Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Selected.

TRUST AND DISTRUST.

Distrust thyself, but trust His grace;
It is enough for thee!
In every trial thou shalt trace
His all-sufficient.

Distrust thyself, but trust His strength;
In Him thou shalt be strong;
His weakest ones may learn at length
A daily triumph-song.

Distrust thyself, but trust His love;
Rest in his changeless glow:
And life or death shall only prove
His everlasting flow.

Distrust thyself, but trust alone
In Him, for all—for ever!
And joyously thy heart shall own
That Jesus faileth never.

—Frances Ridley Havergal.

Selected.

THE BETTER LAND.

I know not where that city lifts
Its Jasper walls in air,
I know not where the glory beams,
So marvellously fair.

I cannot see the waving hands
Upon that farther shore,
I cannot hear the rapturous song
Of dear ones gone before;

But dimmed and blinded earthly eyes,
Washed clear by contrite tears,
Sometimes catch glimpses of the light
From the eternal years.

There is a rapture of the soul,
The joy of sins forgiven,
For Christ the Blessed reigns within,
And where He is—is Heaven.

Selected.

CHERISH KINDLY FEELINGS.

Cherish kindly feelings, children,
Nurse them in your heart;

Don't forget to take them with you,
When from home you start;
In the school-room, in the parlor,
At your work or play,
Kindly thoughts, and kindly feelings,
Cherish every day.

Cherish kindly feelings, children,
Toward the old and poor,
For you know they're many blighting
Hardships to endure.

Try to make their burden lighter,
Help them in their need,
By some sweet and kindly feeling,
Or some generous deed.

Cherish kindly feelings, children,
While on earth you stay;
They will scatter light and sunshine
All along your way.

Make the path of duty brighter,
Make your trials less bitter,
And whate'er your lot or station,
Bring you happiness.

—M. A. Kidder.

Shop Heroes.—Brave deeds are done in shops and forges. Some years ago a German laborer in the Fort Pitt foundry had some melted iron poured accidentally into one of his shoes.

He was carrying at the time one side of a vessel filled with liquid iron. If he had dropped it he would have endangered the lives of his comrades and set fire to the building. If

he had set it down he would have spoiled a casting weighing 130 tons.

The man walked steadily to the pit into which the molten iron was to be poured, and did not let go the handle of the vessel until his duty was done. He had that melted iron in his shoe about one minute and a half. It did not take him as long to get his shoe off, but who can imagine the torture and the length to him of that minute and a half?

For every splendid act of heroism done on the battle-field a hundred are done in shops and quarries, and on the storm-tossed ocean.

An Important Discovery.

When Dr. Jenner a hundred years ago observed the effectiveness of vaccination for small-pox in human subjects, it was not suspected that he was on the track of a discovery reaching to a great number of diseases among men and brute animals. At the late meeting of the International Medical Congress, in London, that most eminent chemist—perhaps in the world—Pasteur, of France, showed an audience some important experiments. Professor Pasteur, it must be remarked, is the great student of fermentation. He has rendered important services to the French brewers by his observations and study of the causes and course of fermentation in yeast; also to French wine growers by investigating the phylloxera which blights their grapes; to dairymen likewise by his teachings on milk fermentation; and now he comes to the service of the farmer and stock-raiser for the protection of their cattle against disease. He described his experiments to an audience in St. James' Hall of doctors from all parts of the world, but they concern equally the farmer's wife who raises poultry for the market. He first showed how to vaccinate for cholera in chickens. The word vaccinate, which properly belongs to the cow and cow-pox, may do well to be used to express the process, as otherwise each species of animal disease would require a name to itself to convey the meaning. Pasteur himself says vaccinate, whether he is talking about chicken cholera or a plague among horned cattle, swine, sheep or horses. A fine glass rod is dipped in the blood of a fowl which is dying of chicken cholera. The drop of blood obtained is then placed in a vessel containing a prepared fluid, which has been boiled and rendered perfectly clear. In a short time, this "culture vase," as Pasteur calls it, begins to swarm with tiny organisms, having the form of the figure 8; it grows turbid with them. Taking one of these tiny forms again on a glass rod, and dropping it into a second vessel of clear fluid, the same ferment and generation goes on, and this experiment may be repeated from vase to vase, until the hundredth or the thousandth colony is reached, always with the same effect.

The curious part of the experiment is that if you take a healthy fowl and put under its skin a drop from any one of these vases, even the furthest from the first, it will die of chicken cholera, precisely as it will if you put under its skin a drop of blood from an infected fowl. At any point in this propagation the results are the same. How then is he to vaccinate?—that is, vaccinate safely, as a preventative? Professor Pasteur found that by leaving an interval of time between the passing of these tiny germs from one vase to another the small organism changed

quality. Instead of being passed directly has been done as soon as they showed themselves, a week, a fortnight, or month was allowed to go by, before the germ from the swarming vase was dropped into another. Each one of these successive steps produced the same appearance of living things. But each prolonged interval of time the disease communicated grew weaker when put into a fowl. If it killed eight out of ten from a vase, it would kill but five out of ten from the next, and so on in reduced proportion, till finally a vase was reached that did not kill any. The fowls would show symptoms of illness, but recover. In other words they tested the poison, got through with it and threw it off. Now for the strange but most instructive part of the story. A drop of infected blood from the chickens that had died of the cholera had no longer any fatal effect on these vaccinated fowls. They were infected against the disease, though they were taken up in chicken houses with it and exposed to it for a year.

What process had the difference been effected in the virus matter? All the minute germs—"microbes," Pasteur calls them—are alike in form and alike in propagating themselves; but those which were carried off—rushed through, as one might say—as ordinary contagion is carried,—were venous and deadly. Those "microbes" that were longer kept in each little vase, because one of them was transferred to another, had been exposed for that length of time to the small quantity of air which was each stopped vessel. The oxygen of the air had thinned out, in some way, the disease. With each transfer and each interval of "airing," the force of the poison grew weaker, until finally it became a protective for the chicken from the very plague of which it had been once a part. The first series of the germs, born all about the same time in the dozen vases, might be regarded as so many or twins and triplets, all very much alike. Others, coming at longer intervals, were the grandchildren and great-grandchildren with less of the family trait about them. Force was dying out.

We have spoken of these little figure 8's as though they were individuals, and so they even though the region they fasten upon is small range of a chicken's life. But this need man has studied the epidemics among animals to learn from them the secrets of antipestilences. This is readily seen to more importance when carried a step further, as Pasteur has carried it, to the milder fever in cattle, in sheep and horses. France, of late years, animals to the value of millions of dollars die annually of this. The similar range of experiments with the poison blood of splenic fever went through similar results. Here the germs are thread-like form, and, unlike the little figure 8's of the chicken cholera, these did not die of old age. Buried animals, that were underground for twelve years, were found to communicate it, and it was shown that such poisons could be brought to the surface again by earthworms. "In this," said Pasteur, "we may find the whole origin [cause] of the disease, inasmuch as animals swallow these germs with their food." It would certainly follow from this that all animals dying of pestilential diseases should be burned and not buried. The pro-

cess of vaccinating cattle for splenic fever is a little more intricate to follow than those of preparing the "microbes" of chicken cholera, because of some difference in the germs themselves, and too abstruse to follow here. But the methods were somewhat similar. Out of fifty sheep which were at one time placed at Pasteur's disposal for testing this, twenty-five were vaccinated with the "thinned out" or attenuated virus. A fortnight afterward the whole fifty were inoculated with the poison of splenic fever, directly from the blood of a dying animal. The twenty-five vaccinated sheep resisted the disease; the others died in fifty hours. It is hardly necessary to say that a new business on the farms is growing out of this field of investigation, and in the departments around Paris, Professor Pasteur's assistant in a fortnight vaccinated more than 20,000 sheep and a large number of horses, in districts, of course, where the epidemic prevailed.

Sir James Paget, one of the most distinguished British physicians, in thanking M. Pasteur on behalf of the Medical Congress, said that, while Dr. Jenner was mobbed, and had to fight vehement opposition for seeking to benefit human beings, Professor Pasteur's investigations for the benefit of property, flocks and herds met with no opposition. The remark may be carried further, to say that experiments upon animals, conscientiously conducted, are putting our doctors on the origin of some at least of the diseases that flesh is heir to. We may not be called upon to be vaccinated for diphtheria, scarlet fever, typhoid or other disease in advance. No man need make a Mithridates of himself or his household, by arming his family with counter poisons, from big to little. It would be quite sufficient to have the fact established that, in the presence or neighborhood of such dangers, protection might be secured, as it now is from small-pox by Jenner's plan.—*Public Ledger.*

From the San Jose Weekly Mercury, California.

An Error Corrected.

ED. MERCURY:—Noticing in yesterday's issue of the *Mercury* a reference to the Shaker community, in which they are termed "Shaking Quakers," thus confusing them with the Society of Friends, commonly called Quakers, I wish to correct an ignorant and popular error in regard to these two sects, so totally different and distinct in their social life, mode of worship, religious views and customs, and other characteristics, rendering the Shakers in many respects a very peculiar people. They are not an outgrowth of "Quakerism," and they have never laid claim to the name "Quaker," or been known by intelligent people as being in any wise identified socially, civilly or religiously with the Society of Friends. The latter denomination derived the name of "Quakers" from their cruel persecutors and defamers in England about 250 years ago; the term was given in derision, but we are not ashamed of it—indeed, rather like it—for it has become synonymous on two continents with civil and religious liberty, and while the Society of Friends hold tenaciously to the faith of their fathers, among whom may be mentioned the zealous and fearless George Fox, Pennsylvania's first Governor, William Penn, Robert Barclay, the learned author of the "Apology," an unanswerable argument in defence of our doctrines

and principles, Pennington, Whitehead, Dewsbury, and many other luminaries in our Society in that early day, bold, faithful men, who battled long, and it may be added, successfully, for freedom of conscience, the fruits of whose labors we, as a Society, are now enjoying, and it is not too much to say the civilized world owes them a debt of gratitude for their prolonged and arduous self-sacrificing struggle in defence of right and justice; and while we would not reflect on the Shakers or any other sect or association who worship a Supreme Being in accordance with the dictates of their own peculiar views, yet we strongly object to being coupled with any other body of people with whom we have no affinity. We recognize in all races and creeds a universal brotherhood; we also hold that men and women everywhere are equal in the sight of our Heavenly Father, and are alike objects of his compassionate regard; and as Christian believers, we advocate the gospel teachings that they are all one in Christ Jesus our Lord, we make no distinctions on account of race or sex.

JOHN BELL.

San Jose, Cal., 9th month 1st, 1881.

The Worm at the Root.

"There he is! Do you see?"

"Yes, sir. Why, he's a little fellow to do so much mischief."

"Well, he has done it all."

The trouble was that one of Farmer Judkin's favorite trees seemed likely to die. He could find no reason for it. The tree was yet young, and ought to be in its prime for years to come. The soil about it was rich, so that it could not be starving. There were plenty of warm rains that season, too, and it could not be want of moisture that caused it to droop. Yet somehow it had not been doing well all summer. It started off lively enough in the spring-time, but soon it seemed to grow discouraged. Some of its branches were now almost bare, and many of its leaves were yellow and ready to drop.

The farmer was very fond of his trees. It worried him to see one of them sickly. He thought at first that its bark had been injured by rabbits gnawing at it, but when he looked, he could see no mark of such damage. He then thought that the soil might be losing its richness, and he scattered manure about its roots; but still the tree continued to droop. "There must be a worm at work here," said the good farmer. "I must see about it."

So he took a knife and carefully scraped away the soil at different points around the base of its trunk, and after a little while he found the fellow. It was but a little worm, and yet he was the cause of all the trouble with the beautiful tree. When anything hurts a tree's roots, all the branches are affected by it.

It happened that the farmer's son, who stood by when the worm was found, had not been doing quite right for some time. He was a bright, manly young fellow of about fifteen. He had formerly been very attentive to his duties, fond of his home and of his studies, industrious, kind-hearted and ambitious to excel. But for several months there had been a gradual change coming over him. He had less interest in his studies than before; he was inclined to spend his evenings away from home; he was not so kind and gentle as he used to be to his sisters, nor so respectful toward his parents.

It had given the farmer a great deal more pain to see this change in his son than to see his favorite tree drooping. He had found the cause of the trouble in the tree, and he thought he knew what the trouble was with the boy. There was a worm at his heart too. He was yielding to a secret sinful habit, and it was injuring all his life. The loving father spoke very softly and tenderly, and there were tears in his eyes as he said:

"Do you know, my son, that every time I have seen this tree since it began to droop, it has made me think of you? Until recently your life has been very beautiful, just as this tree was in the early spring, but for some time there has been a change. I have seen things in you that have made me very sad. Your loveliness seems to be fading just as the leaves of this tree have faded. I am not going to say anything more about it, but I want you to think of it yourself, and to try and find out what is the cause of the change. Perhaps there is a worm at your heart. If I had not found this worm and removed it, this tree would soon have been altogether destroyed. One sin eating away in the heart and allowed to remain, will in time destroy the most beautiful life.—*Nat. Banner.*

Egyptian Royal Mummies.

Thirty royal mummies have been discovered in the "Gate of the Kings," near Thebes, in Egypt. Travelers who ascended the River Nile as far as Luxor remember the long narrow defile at the end of which the tombs of the kings are situated. It has long been suspected that there was probably some great excavation. There were rumors of an untold treasure to be revealed to any one who could procure a firman from the Viceroy permitting him to search, and with a very heavy sum for backsheesh in addition. It may be asked why, if this cavern was known to exist, the natives did not penetrate to it; but it must be remembered that the Arabs are extremely superstitious, and also that they had no mechanical appliances for removing great weights from a gallery two hundred feet long, and a secret passage leading to a pit thirty-five feet deep. But some one, bolder than the rest, made the venture in June last. The discovery was made too late for much profit to be got out of it, for the tourists had ceased passing up the Nile valley.

Daoud Pasha, the Governor of the district, had his attention called to the abundance and cheapness of the objects with which the antique market was suddenly flooded. On inquiry the deep pit was pointed out to him. With commendable promptitude, he telegraphed for Herr Emil Brugsch, the assistant curator of the Bonlark Museum. Every Egyptologist must envy Herr Brugsch for the good fortune which awaited him when he arrived in the Bab el Malook. He must have felt it difficult to believe his eyes. The thirty royal mummies which he found, as he could read at a glance, were those of all the most illustrious monarchs of the most glorious epoch of Egyptian history. There lay, side by side, Queen Hatsasot, King Thotmes III., and King Ramesses II., the great Sesosiris himself. Of kings of minor note were nearly all those of the Eighteenth Dynasty, together with the father and the grandfather of Ramases, and his daughter Maunnege, whose name is new to us. But

here the reports may be in error, and the name may be an unusual form of Maunnotem, the grandmother of Pinotem.

The earliest mummy found is that of Raskenen, a king of that obscure dynasty which preceded the Eighteenth and which is sometimes reckoned as the Thirteenth and sometimes as the Seventeenth Dynasty. The latest royal mummy is that of Penotem, the third king of the Twenty-third Dynasty, who reigned about one thousand years before the birth of Christ. In addition to the royal mummies, a multitude of objects bearing *cartouches* will throw great light upon the succession of these kings. A "cartouch" is the name applied by Champollion to the elliptical ovals on ancient Egyptian monuments, and on papyri, (the manuscripts written on membranes of the papyrus plant) containing groups of characters expressing the names or titles of kings or Pharaohs.

The tent of King Penotem, made of embroidered and colored leather, was found. It was covered with hieroglyphs, which will probably clear up some historical difficulties as to the priest-kings of Thebes.

The significance of this remarkable discovery will be of a double character. Our knowledge of a brilliant period of Egyptian history will be greatly increased by the direct evidence of inscriptions and papyrus-rolls; moreover, some record may be found of the circumstances which led to the concealment in one place of so many of the illustrious dead, whose tombs had already been prepared for them in the Valley of the Kings. How came they to be placed in this cavern? It is more than probable that some great and terrible disaster was impending when the priests of each deceased king—for every king was reckoned as a god—hurriedly took the precious bodies from their original tombs, where they lay too much exposed, and placed them in the secret cavern where they have now been found. Dr. Brugsch thinks that there was a great Assyrian attack upon Egypt, which caused the concealment of these, the most precious of the royal remains of Egypt.

This remarkable discovery is also expected to throw light on that most interesting, but most obscure period, when the petty kings of the South commenced their struggles with the Shepherd Kings of the North, and when the first of a line of Pharaohs who "knew not Joseph" arose to drive out the foreigners.

Many valuable rolls of papyrus have been found with these royal mummies. There is hardly any question respecting the great middle period of Egyptian history, including the Captivity and Exodus of the Israelites, which may not receive its answer through this amazing discovery.—*Nat. Bapt.*

There are times when a man ought to sit down and face an open question of duty and its dangers. There are times when a new enterprise ought to be looked at in the light of prudence and caution. But when a certain course is decided on as the right one, when duty has been made plain, and a legitimate enterprise is already fairly undertaken, then the less there is of cold calculation as to relative gains or losses, or as to the advantages or disadvantages of pressing forward or of holding back, the better. In doing right, or in being right, an uncalculating spirit is a vast deal better than a calculating spirit.

The following story was told me by the gentleman to whom it happened. He had a butler who fell into habits of intoxication. After threatening him several times with dismissal, the gentleman was compelled, after a very gross case of drunkenness, to send him away. The man implored him to give him a character which would enable him to obtain another place; but this Mr. S. conscientiously refused to do. Time after time, the butler was on the point of obtaining employment but was rejected, when the silence of his master, on the matter of sobriety, betrayed the reason for his dismissal.

At last, the man much impoverished and driven to the wall, wrote a piteous letter to Mr. S., vowing that, if he would but once recommend him, he would take the pledge, and adding that, if he be refused, he had resolved to make an end of himself, as he had no further hope of earning his bread. The master was greatly disturbed by this appeal and only by most painful effort held to his duty of veracity; for weeks afterwards, feigning in every newspaper to read of some tragedy connected with his unfortunate servant.

Years passed, however, before he heard of him again, and then he received a letter from Australia. The ex-butler had become a prosperous and sober man, and wrote to thank his old master for the firmness wherewith he had refused his entreaty. "Had you sent me sir," he said, "to another place, I should have fallen again under the same temptation. You compelled me to break away from my old life, and I was saved." It is an offence to bear false witness in favor of our neighbor, as well as against him.—*Cobb's Duties of Women.*

For "The Friend."

Religious Items, &c.

Methodism in Germany.—There has been some antagonism manifested of late in Germany, by the State Churches, to the spread of Methodism. In Bavaria a law has been passed putting some restrictions on their religious services. Near Wurtemberg, an attempt was made to break up an open-air meeting that had been advertised to be held on 22nd of 5th month last, in a grove near Freudenstadt. A meeting of the civil and ecclesiastical authorities issued the following interdiction:

"As the holders of the Methodist meeting have received no permission from either the secular or spiritual authorities of the parish, the United Council regard their conduct as unauthorized intrusion upon the territory of others, which has been strictly prohibited by recent legislation on Forestry. The rise of the Methodist sect endangers our ecclesiastical peace. We will not permit the Grunthaus Frutenhofer District to be abused by the spectacle of an American religious fanaticism. The Parish Council energetically prohibit the brutal intrusion of Methodist sectarians in our forest, and we are also opposed to the disturbing performances of the Methodists generally. Therefore concluded: 1. Our paper must not announce an open-air meeting of the Methodists again; 2. The police prohibit said meeting of Methodists, either in the forest or open air."

In consequence of this decision, the meeting was held on private grounds, near the place originally designed.

Large Bequest.—A woman named Lapsle

New Albany, Ind., has left about \$300,000 the Presbyterian Board of Foreign Missions.

Disestablishment.—Another ecclesiastical establishment is doomed, that in the island of ylon. Lord Kimberley has made the announcement that the existing ecclesiastical subsidies in that part of our Empire were to be withdrawn, the withdrawal, however, to be done gradually, but to be completed at the end of five years. All who know anything of Ceylon know what a curse these subsidies have been. There are only 10,000 Anglicans in the island—the population of which is two and a half millions—and yet they have had a bishop, an archdeacon, four principal chaplains, and several junior chaplains, subsidized by the government to the extent of £14,000 a year. The clergy of the Presbyterian Church have also been subsidized. Now that these gentlemen are to be reduced, politically, to the rank of Nonconformists, we believe it will be better for the cause of peace and quietness, and better, too, for the progress of that religion which establishments always retard rather than help.—*Baptist* (London). There is a peculiar religious sect in Russia which is characterized by rare purity of doctrine and practice, endeavoring to live in the best possible conformity with the letter of Scripture. No member is permitted to possess any property beyond the frugal needs of existence. Purity and chastity are among their first requirements. It sufficiently describes the brutal character of the surrounding population to say that the followers of this sect have been subject to much suffering and persecution.

For "The Friend."

Natural History, Science, &c.

Novel Mode of Catching Fish.—As E. F. F. was travelling in South Africa, the party encamped one night by a stream with several fine deep pools, which looked as if they must be full of fish. He says: "In vain I tried them with various tempting baits; at last, our patience being exhausted, we determined to resort to a poacher's trick much in vogue in rivers where no one ever fishes. The apparatus is very simple. Just a flask of powder, with a long hollow reed containing a fuse, fixed into the mouth of the flask, and a cork, and firmly lashed over with tow and grease, to prevent any moisture penetrating to the powder. This was placed in the pool; and to keep it in its position, as the pool was too deep for it to reach the bottom, we fixed two pieces of board across to the top of the reed. The flask was now some three feet below the surface, the top of the reed and fuse high and dry, and supported by the boards.

As match was then applied to the fuse, and the poachers retired to watch the effects, the fuse took so long to burn that we began to think it had gone out, when the whole pool seemed to fly up in a shower of foam; and finally, as it again subsided, the bodies of the slain appeared on the surface, and were left a little lower down, where the stream was shallow. The yellow fish are the usual ones, as the barbel and eels generally lie buried up in the deep slime, and escape the force of the concussion. The bodies of the fish show no marks of violence, and they will recover and swim off unharmed."

Do Bees Injure Fruit?—The editor of the

Lancaster (Pa.) *Farmer* has been watching his grape-vines, and gives the following as the result of his observations:

"No opinion seems to be more generally prevalent than that bees tear open the outer skins of grapes, plums, peaches, and other fruits, for the purpose of feasting on the sweet juices within. Because they are found on these fruits in the act of committing a trespass, they are condemned without a hearing, or any consideration whatever. It is most commonly said they sting the fruit. This is the result of sheer ignorance.

"On the grapes of a vine growing in my yard hundreds of bees were literally swarming, their home being in a neighbor's yard not twenty paces distant. We sat hour after hour watching closely the proceedings of the industrious insects. There was not a single raceme on the whole vine but was visited by dozens of bees, who examined every grape on it in search of a bursted one whose juices were accessible. After a most careful search, and finding none such, they would immediately leave and continue their search elsewhere until the berry they desired was found. On all the defective fruit clusters of bees were gathered, but we failed utterly in detecting in a single instance anything like an attempt at trying to tear open a perfect berry."

THE FRIEND.

TENTH MONTH 1, 1881.

The *Christian Worker* of 8th mo. 25th, comments upon some editorial remarks on the subject of prayer, which appeared in our columns under date of 8th mo. 20th. After quoting the teaching of our Saviour that "men ought always to pray and not to faint," and the corresponding exhortation of the apostle, "Pray without ceasing," it says:

"If, then, we are to pray without ceasing, can we not, at stated times, give vocal utterance to our petitions. If we have enough of the Spirit to pray acceptably to God in secret, have we not enough of it to pray vocally in our families? In the prayer which Jesus taught his disciples it is said: 'Give us this day our daily bread,' 'this' implies, we think, unmistakably that this is to be a daily prayer. Daniel prayed three times a day, we presume at stated periods, and the Lord heard and honored his prayers. Peter and John went up to the temple to pray at a stated time."

We believe all Friends can unite in the belief that prayer is an indispensable duty; and that every true Christian must live in that state of mind in which his heart continually turns to his Heavenly Father, seeking in filial submission for a knowledge of his will, and strength to perform it; and for ability to offer up to Him the sacrifices of thanksgiving.

So far as the Apostle's command to "pray without ceasing" is of daily and hourly application, we believe it refers to this devotional frame of mind, and not to the utterance of words of prayer. Such utterance is of no value unless it be immediately prompted by the Spirit.

The *Christian Worker* enunciates a true doctrine when it says: "We do not believe that any man can really pray to God without the Spirit, whether it be secretly or vocally." But we think it errs in supposing that a Christian can command that measure of Di-

vine assistance which is presupposed, when vocal prayers are determined upon beforehand at stated times. The Spirit bloweth where it listeth; and many have experienced that its sensible presence is often withheld, so as to humble us under a sense of our own dependence and helplessness.

The Society of Friends has ever maintained the doctrine, that the ability to approach the Lord in availing prayer comes from his Spirit, that of ourselves we are unable to do it, that therefore we must wait upon Him in reverence and retirement of mind for knowledge and strength to pray aright. It has from time to time proclaimed its belief, that those prayers, "which," as Robert Barclay says, "man sets about in his own will, and at his own appointment, which he can both begin and end at his pleasure, do leave undone as himself seeth meet," "are now to be denied and rejected and separated from."

Hence, the advices issued by our Society press upon us the importance of retirement of mind, of waiting upon the Lord in Spirit, that we may be qualified to pray unto Him. The London Printed Epistle of 1821, says: "There ought to be no relaxation in the great duty of watchfulness unto prayer."

Robert Barclay, in speaking of those who have *set times* for praying and showing the mistake which such make, says, that prayer is two-fold, inward and outward. "*Inward* prayer is that secret turning of the mind towards God, whereby, being secretly touched and awakened by the Light of Christ in the conscience, and so bowed down under the sense of its iniquities, unworthiness and misery, it looks up to God, and joining with the secret shinnings of the seed of God, it breathes towards Him, and is constantly breathing forth some secret desires and aspirations towards Him. It is in this sense we are so frequently in Scripture commanded to *pray continually*, which cannot be understood of outward prayer, because it were impossible that men should be always upon their knees, expressing words of prayer; and this would hinder them from the exercise of those duties no less positively commanded.

"*Outward* prayer is, when as the spirit, being thus in the exercise of inward retirement, and feeling the breathing of the Spirit of God to arise powerfully in the soul, receives strength and liberty, by a superadded motion and influence of the Spirit, to bring forth either audible sighs, groans or words, and that either in public assemblies, or in private, or at meat, &c."

"Because this *outward* prayer depends upon the inward, as that which must follow it, and cannot be acceptably performed but as attended with a superadded influence and motion of the Spirit, therefore cannot we prefix *set times* to pray outwardly, so as to lay a necessity to speak words at such and such times, whether we feel this heavenly influence and assistance or no; for that we judge were a tempting of God, and a coming before Him without due preparation."

As we are writing principally for members of the Society of Friends who are supposed to believe in its doctrines, we may be excused from going further into this subject. But we would recommend to those who feel the need of further information, to read carefully the 11th Proposition of Barclay's Apology "concerning worship."

We have received a communication from Iowa, written before the decease of our late President, which refers to the prayers offered by many thousands (we doubt not with great sincerity) for his recovery, if consistent with the Divine will.

The tender feelings of our correspondent have been awakened for the wretched criminal who was the instrument of the Evil one in bringing so much distress upon the nation. In view of the awful situation of one who is left to his own wicked devices, and who does not experience his sins to go beforehand to judgment and to be blotted out, on sincere repentance, through the mercy of God in Christ Jesus; she feels that he also needs the prayers of the righteous. And she brings to view the forgiving spirit of our Saviour, who enjoined his followers to love their enemies, and who prayed for the forgiveness of his executioners.

That "The way of the transgressor is hard" is abundantly shown by the experience of this miserable man, confined in the cell of a prison, and tormented in mind by fears of personal violence, as well as by a guilty conscience.

CORRECTION.—In our last number (7) the printer neglected to change the date of issue in the heading. It should have been 9th mo. 24th, instead of 9th mo. 17th. We hope none of our readers will be inconvenienced by the mistake.

SUMMARY OF EVENTS.

UNITED STATES.—The remains of President Garfield were removed from Long Branch on Fourth-day the 21st inst., to Washington, where it lay in state in the rotunda of the Capitol until 5 o'clock on Sixth-day the 23d. They were then taken to Cleveland, Ohio, and on Second-day were taken to Lake View Cemetery and placed in the vault, where they will remain under guard until the grave is ready to receive them. The relations between the nation's friends, and of sympathy for the bereaved family, were general from nearly all parts of the country, and also from foreign parts, Great Britain more especially. Much real religious feeling was also apparent, and the desire widely pervaded the people that the dispensation might be a means of reforming much that is evil among us.

Dr. D. S. Lamb, of Washington, who, as an expert, was called upon to perform the surgical part of the autopsy on the body of President Garfield, said to a newspaper reporter in Washington, that the preliminary report of the examination "showed three things—the location of the lesion, the error of the first diagnosis, and the fact that the President did not suffer from pyæmia." Dr. Bliss said that "in the light of the facts revealed by the autopsy, there never was a chance of recovery."

President Arthur has issued a proclamation calling for a national fast, to be observed, on the 10th day of Tenth month, at 12 o'clock noon.

The hostile Indians in Arizona are surrendering to the military.

Owing to the continued drought, the wood fires in Northwestern New York are still spreading, and causing great destruction. Much of the soil being peat, the fires burrow to a depth of two or three feet, and the crops and railroad ties, as well as trees, fences, telegraph poles, and farm buildings, have been destroyed. The burning district lies along the railroads between Buffalo and Rochester, and Buffalo and Batavia.

A tornado struck Elmira, New York, at half-past four o'clock First-day afternoon. It lasted only two minutes, but in that time nearly every street was rendered impassable by fallen trees. The Rathbone House, the Palace car shops, and a number of other buildings were unroofed, two church-steeple, and dozens of chimneys were blown down, and several brick buildings "had holes blown clear through them, scattering the bricks in all directions." No lives were lost, and only one person, a man who was blown from his buggy, is reported seriously injured. A torrent of rain fell and much damage throughout the city by entering the houses, the pipes being incompetent to carry it off. It is said the storm was preceded by an earthquake shock.

The streets were full of people when the tempest burst, and great consternation prevailed.

A tornado, accompanied by terrific rain, thunder and lightning, passed over Quincy, Illinois, on Seventh-day afternoon, destroying property to the amount of \$100,000, killing four persons, and injuring thirteen others. The track of the tempest was two miles wide, and the streets of Quincy are strewn with the debris from buildings damaged or destroyed. The city of Quincy, Ill., is a city of 10,000 people. Pa., was destroyed by fire about midnight First-day night. All the students escaped. It originated in the dark-room used for photographic processes in the Sixth month last, since which time it has not been opened. An explosion preceded the issuing of flames from the building. All the out-buildings were also destroyed. The damage is roughly estimated at \$350,000, the burned building and its contents being insured for \$150,000. The Board of Managers decided to retain the present organization, and to continue the business of the college as soon as proper quarters can be obtained.

At two o'clock in the morning of the 20th inst., Washington time, Professor Barnard, at Nashville, discovered a bright telescopic comet. It is in seven hours forty-six minutes right ascension, and thirteen degrees twenty-eight minutes north declination, with a daily motion of three degrees northeast. Professor Swift, of Rochester, at one o'clock the same morning, caught a view of the long expected Encke's comet near Beta Aurigæ. Four comets are now visible by the aid of telescopes in the sky.

A mine of semi-bituminous coal, resembling cannel, has been opened on the Rio Grande, about twenty miles above Laredo, Texas. The coal, it is said, "is easily lighted with a match, and will burn until entirely consumed." About 300 tons have been taken out, and a branch railroad is being built from Laredo to the mine.

The report of the Registrar of the Board of Health, states that 340 deaths occurred in this city last week, 67 more than during the corresponding week of last year, and five less than during the week ending 9th month 17th, 1881. Of the whole number 162 were males and 178 females; 47 died of consumption, 24 of marasmus, 20 of convulsions of the kind of Healy's *Markets*, dec.—U. S. 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

Cotton continues quiet. Sales of middlings are reported at 12½ cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white at 7½ & 8 cts. for export, and 8½ & 9 cts. for home use. The market is in fair request and firm. Sales of 2000 barrels, including Minnesota extras, at \$7.37½ & \$7.75 for clear, and at \$7.75 & \$8.25 for straight; Pennsylvania extra family at \$7.25 & \$7.50; western do. at \$7.25 & \$8.25, and patents at \$8.25 & \$9. Rye flour is steady at \$3.25 & \$3.75 per barrel.

Grain.—Wheat in fair demand, and prices were a fraction higher. Sales of 5000 bushels red at \$1.46. Rye is firm at \$1.10 for Pennsylvania. Corn is in steady demand and a shade higher. Sales of 9000 bushels, including yellow, at 73 & 74 cts.; mixed at 73 cts. and rejected at 71 & 72 cts. Oats are in good demand and higher. Sales of 10,000 bushels, including white at 47½ & 49 cts., and rejected at 46 & 48 cts.

Hay and Straw Market.—For week ending 9th day 17th, 1881.—Loads of hay, 340; loads of straw, 43. Average prices for the week: Hay, \$1.15 to \$1.35; straw, \$1.50 to \$1.60; 100 pounds; mixed, \$1.25 to \$1.35 per 100 pounds; Straw, \$1.10 to \$1.15 per 100 pounds.

FOREIGN.—The Scottish Chamber of Agriculture have drafted a scheme for a land bill for Scotland, providing for an adjustment of rent by arbitration, a regulation of farms, and for power in a tenant to sell his holding.

A Dublin correspondent of the *Times* says: "There is a prospect of a splendid harvest, but the general aspect of the country is such as no loyal man can look upon without the deepest concern."

A dispatch to the *Times* from St. Petersburg says the ukase just issued is a confirmation of the autocratic principle, which is specially referred to at the end of the document, and is a practical application of the dictatorial regime.

Marston, a member of a well-known publishing firm, who has been ill, died at his residence on Sixth-day afternoon, at 7½ o'clock. He was 71 years of age. He was a member of the African explorer, died Congo river, Seventh month 4th, in which the writer says he was seriously sick all through Fifth month—so seriously that on the fifteenth day of his illness he gave, as he thought, his last orders to his European companions, but the crisis passed, and he is now strong and healthy.

Bombay, 9th mo. 25th.—A report has been received here that Ayob Khan was defeated by the Amerians, and has fled to Herat, abandoning his guns and baggage. The desertion of two of his regiments decided the action. The Amerians have not yet entered Candahar, but the city is defenceless.

Bush fires are still raging in the Nipissing district of Ontario, doing great damage. The fire, in a portion of the French river and the Muscogee districts, are described as "fearful."

The bush fires in the country around Kingston, Ontario, have been extinguished by heavy rain.

There were 358 deaths from yellow fever at Bridge-town, Barbadoes, during Eighth month, in a population of 37,000. The fever was increasing at last counts.

RECEIPTS.

Received from W. A. Boone, Pa., \$2.10, vol. 55; from Joshua L. Harmer, N. J., \$2.10, vol. 55; from Joseph G. Evans and Samuel A. Willis, N. J., \$2.10 each, vol. 55; from Jason A. Hibbs, La., \$2.10, vol. 55; from John S. Lowry, City, \$2, vol. 55, and for John S. Lowry, \$2.10, vol. 55; from Amy J. Brooks and Mere H. Jones, N. J., \$2.10 each, vol. 55; from Jason Perse and William Masters, Or., per James R. Klu Amer, \$2.10 each, vol. 55; from George Stokes, N. J., \$2.10, vol. 55; for Margaretta J. Mercer, Hannah W. Harry, and Mary Ann Wickersham, Pa., \$2.10 each, vol. 55, and B. Frank Wickham, Neb., \$1.05, to N. 27, vol. 55; from Miriam French, Or., \$2.10, vol. 55; from William B. Haines, N. J., \$2.10, vol. 55; from Joshua Taylor, Mich., \$2.10, vol. 55; from Stacy Haines, N. J., \$2.10, vol. 55; from George F. Wood, N. Y., \$2.10, vol. 55; from Thomas Driver, Cal., \$2.10, vol. 55; from Rebecca P. Brooks, City, 2, vol. 55; from Amasa L. Negus, Or., \$2.10, vol. 55; from Charles Jones and Mary Ann Jones, Gin., \$2.10 each, vol. 55; from Dr. S. Mason McCallin, City, \$2, vol. 55; from Samuel Morris, Pa., \$2.10, to N. 27, vol. 56; from Edward Richie, City, and Edward B. Richie, N. J., \$2.10 each, vol. 55; from Mary and Edith L. Fox, Pa., per J. T. Ballinger, Amer, \$2.10, vol. 55; from Jan H. Pickering, N. J., \$2.10, vol. 55; from Lloyd H. Baderton, Md., \$2.10, vol. 55, and for George Baderton \$2.10, vol. 55.

CHANGE OF TIME.

By direction of Chester Monthly Meeting of Friends the meetings for worship held at Media, Pa., on an after 2d of Tenth month, will meet at 10 o'clock in the morning, both on First and Fourth-days.

WESTOWN BOARDING SCHOOL.

The Committee who have charge of this institution met in Philadelphia on Sixth-day, 9th month 30d at 11 A. M.

The Committee on Admissions and the Committee on Instruction met on the same day, at 9 A. M.

The Visiting Committee met on Second-day, Second-day evening, 9th mo. 26th. For the accommodation of this committee, conveyances will be in waiting at Street Station on the arrival of trains which leave Philadelphia at 2.30 and 5 P. M.

WM. EVANS, Clerk.

WESTTOWN BOARDING SCHOOL.

THE WINTER SESSION begins on Second-day, 10th mo. 31st, 1881. Parents and others intending to send pupils are requested to make early application to JONATHAN G. WILLIAMS, *Sup't.*, (address, Westtown, Or., Chester, Pa.), or to CHARLES J. ALLEN, Treasurer, 304 Arch St., Philadelphia.

DIED on the 9th of 7th mo., 1881, at Ocean Beach, N. J., JANE S. COMFORT, aged 68 years, a member at overseer of Frankfort Monthly Meeting of Friends. She was finally attached to the original doctrines and practices of our religious Society, and the patient quietness of spirit which marked her last illness, at her peaceful close, afford to her relatives and friends the consoling belief that she is forever at rest.

—, at his residence, on the morning of the 13th 9th mo. 1881, JOHN L. LEMER, an esteemed member a elder of Norwiche Monthly Meeting of Friends, Oct. aged 90 years, 3 months and 6 days. This dear Friend came into the Society of Friends by conviction in early life; and was, by the assistance of Divine Grace made helpful to the Society in many ways; and was faithfully attached to its principles and testimonies, and was a true and devoted member of our Society. His close was peaceful, like one quiet falling asleep.

THE FRIEND.

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JOHN S. STOKES,
T. NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend."

Music in Friends' Houses.

There is a possibility of seeing errors into which we may have almost insensibly slid, and, at the same time, there may be wanting sufficient resolution or strength to emanate ourselves from the unholy thralldom. In other words, as the poet represents, "may

"See the right, approve it too;
And yet the wrong pursue."

These thoughts have especial application to the subject of music now being treated of when we look all around, and especially when we consider the talent of influence over others responsibly committed to us, with the inane which will be looked for by all heaven's eyes, it is truly a matter of wonder that members of religious consideration in our Society do not see and realize the waste and expense there is in this amusement, ostensibly taken up to delight the senses and to pass away the tediousness of time.

Whenever the writer has gone into families where the piano or other instruments of music formed a part of the household appliance, there has always been noticed conformity to the world in other branches of our testimonies; such as fashionable furniture, gaudy in apparel, or richness of adornment set off with pearls or jewelry, &c., so that would be difficult to decide which was cause and which was effect—whether the worldly spirit introduced the piano, or the piano was the exhibition of the worldly spirit.

The testimony of this Society has ever been distinct such superfluity and such pastimes; and upon that testimony being recently repeated and confirmed by Philadelphia Yearly Meeting, one, at least, of its members had his instrument removed from his house, as was a due deference, and praise-worthy descension; and which, there is no doubt, added its reward of peace. If so be there are others who are almost prepared for a like vision, yet who lack resolution thus to carry into consistent practice a clearly conceived requisition of our Discipline; or, if any of us who yet so in league with spirit of the world as vainly to try "To pacify things in their nature discordant," to make the gratifications and pleasures of sense harmonize with the holy self-denial

and heavenly example of our blessed Lord and Lawgiver; may these duly ponder the contaminating influence they are exerting over their children, over their families, over those that visit them, with, also, as respects the Church, the fearful rebuking record, "He that breaketh a hedge, a serpent shall bite him."

The great proportion of youthful life which indulgence in this amusement swallows up, causes it to be the fruitful source of more mischief than is usually suspected. Moreover, as has sometimes been the case, defects in domestic knowledge, in social duties, in general literature, are attributed to and excused, because of the alleged priority of claim of this absorbing "accomplishment," as it is called. The grave consideration that our time is not our own, but that it, with our talents, our influence, and our all, have to be accounted for before an omniscient and just Judge, who, without respect of persons, will require a strict account, should surely induce the serious inquiry whether an amusement which fills up no inconsiderable portion of life's little span, is not calculated rather to starve out better feelings and resolutions than to promote them! Whether an unwise devotion to such stimulating but unsubstantial entertainment without a due equivalent of moral good, with all its alleged symphony and attractiveness, does not leave the heart weaker and more a prey to the illusions of fancy and the beguiling temptations of the world!

The expensiveness of pianos is another serious objection to them; when so much more useful applications of the money might be made. In 1861, the annual sale of these in the United States was estimated at from twelve to fifteen millions of dollars.

Those whose hearts are allied to the world, and who have an itching ear for musical entertainment, will not be likely to give much heed to remarks like these, calculated to depreciate and strip of its enchantments one of their favorite idols; but the hope is cherished that the voice of the Church will be listened to and heeded, as admonitively conveyed in the testimony:—

"We would renewedly caution all our members against indulging in music, or having instruments of music in their houses, believing that the practice tends to promote a light and vain mind, and to disqualify for the serious thoughtfulness, which becomes an accountable being, hastening to his final reckoning. When we consider that our days pass swiftly away, and that our time is one of the talents committed to our trust, for the employment of which we shall have to render an account in the day of judgment, it becomes us to be living as strangers and pilgrims upon earth, seeking a better country, and to be diligently using it for the great end for which it is lent to us, even in working out the soul's salvation in fear and trembling, and not in vain amusements or corrupting pleasures, but

striving that 'whether we eat or drink, or whatsoever we do, we may do all to the glory of God;' that 'God in all things may be glorified by us, through Jesus Christ our Lord.'"

"The spirit and language of the discipline forbid the use of music by Friends, without any exception in favor of that called sacred; and in order to produce harmonious action on this subject throughout the subordinate meetings, the Yearly Meeting instructs them, that those members who indulge in the use of music, or who have musical instruments in their houses, bring themselves within the application of this Discipline, viz: 'And if any of our members fall into either of these practices, and are not prevailed with, by private labor to decline them, the Monthly Meetings to which the offenders belong should be informed thereof, and if they be not reclaimed by further labor, so as to condemn their misconduct to the satisfaction of the meeting, it should proceed to testify our disunity with them.'"

For "The Friend."

Opium Trade in China.

A letter from Li Hung Chang, a Chinese statesman, to the Secretary of the Anglo-Oriental Society for the suppression of the opium trade, contains some striking passages, which can scarcely fail to touch the consciences of some of the English people, whose government has long stood in the way of the efforts of Chinese statesmen to repress the serious evils flowing from the use of opium.

The letter says: "Opium is a subject in the discussion of which England and China can never meet on common ground. China views the whole question from a moral standpoint; England from a fiscal. England would sustain a source of revenue in India, while China contends for the lives and prosperity of her people. The ruling motive with China is to repress opium by heavy taxation everywhere; whereas with England the manifest object is to make opium cheaper, and thus increase and stimulate the demand in China.

"With motives and principles so radically opposite, it is not surprising that the discussion commenced at Chefoo in 1876 has up to the present time been fruitless of good results. The whole record of this discussion shows that inducement and persuasion have been used in behalf of England to prevent any additional taxation of opium in China, and objections made to China exercising her undoubted right to regulate her own taxes—at least, with regard to opium.

"I may take the opportunity to assert here, once for all, that the single aim of my Government in taxing opium will be in the future, as it has always been in the past, to repress the traffic—never the desire to gain revenue from such a source. Having failed to kill a serpent, who would be so rash as to nurse it in its bosom? If it be thought that China countenances the import for the revenue it

brings, it should be known that my Government will gladly cut off all such revenue in order to stop the import of opium. My Sovereign has never desired his empire to thrive upon the lives or infirmities of his subjects."

The Widow of Shiloh.

A REMINISCENCE, BY BENSON J. LOSSING.

In the bosom of a stately forest, and not far from Pittsburgh landing on the left bank of the Tennessee river, in Hardin county, Tennessee, stood a modest meeting-house at the beginning of April, 1862. It was the place for the public worship of the little Shiloh church, and seemed to be, as its name implied, a "peaceable" retreat for an ark of the covenant, while war raged elsewhere. Yet Gilgal was as "peaceable."

This meeting-house was very small, built of unhewn logs, and had three small windows and a door. Its seats were rude slabs; its pulpit was a deal table, on which lay a small Bible and hymn-book; its organ was the divine human voice; and the preacher was as plain as his surroundings. He taught a Sunday school of a dozen girls and boys of mixed colors, and gave spiritual comfort to a widely scattered congregation.

On Sunday morning, April 6, 1862, neither preacher nor Sunday-school pupils were there, for thousands of armed men—defenders of their country—were at Shiloh. General Sherman's division lay just back of the meeting-house; and between him and the river were the tents of many regiments. The night had been rainy, but the firmament was bright at dawn. There was no suspicion that an enemy was near; no one imagined that within sixty minutes that beautiful forest just changing to "living green" with delicate leaflets, would be filled with sulphurous smoke, and the songs of the mocking-bird and cuckoo be exchanged for the awful chorus of battle.

At daybreak, while many officers were slumbering, others were dressing, and others were eating breakfast, and the arms and accoutrements of soldiers were strewn around in disorder, the wild cry of flying pickets rushing into camp,—*"The rebels are here!"* followed by the scream and crash of bomb-shells and cannon-balls, and the whistle of bullets as they flew on deadly errands through the tents and the forest, heralded a terrible battle that raged more than thirty hours. The Confederates had crept silently up from the direction of Corinth, during a dark and rainy night, and surprised the National Army. During that fierce conflict the logs of Shiloh meeting-house were thrown into a confused heap. Round shots and shells had shattered many vigorous oaks; and almost twenty thousand men killed or wounded were laid upon the altar as a human sacrifice to the demon of horrid war.

Just four years later I visited that dreadful battle-field. Again the delicate young leaflets heralding the coming summer were softening the rugged winter aspect of the forest. I had traveled all the previous night in a railway coach from Meridian to Corinth, in Mississippi; had spent the forenoon in the latter border village (then surrounded by dismantled military earth-works), visiting points of interest, and had journeyed in a light carriage from Corinth to Shiloh,

eighteen miles, with a young Confederate ex-soldier as driver. He had fought in the battle with Hardee, was acquainted with the localities of the conflict, and was an intelligent guide; yet he was puzzled sometimes at forks of the road to determine the right way, for the heavy heel of war had trodden down farm-houses, fences, groves, and other landmarks, and left a path of utter desolation the whole distance. Even the little hamlet of Monterey was no more.

The roads had been badly washed by rains, causeways across swamps were broken, and it was twilight when we reached the ruins of the poor widow Ray's dwelling, not far from Shiloh meeting-house. It was at the parting of the ways leading to Pittsburg and Hamburg landings. From Monterey to that point we had seen only a few dilapidated log-cabins, and were wondering, as the night was coming on, where we should find supper and lodging, when a woman on a gaunt gray horse, with a six-year-old boy seated behind her on the horse, came down the Hamburg road and turned into the Pittsburg road. We hailed her, and asked:

"Can you direct us to the nearest house where we may find entertainment for ourselves and our horse for the night?"

"My house is much the nearest one—only two miles ahead," she answered; but I have nothing fit for entertaining gentlemen."

"We want only shelter, and a little food to-night and in the morning," we said.

"You are welcome to what little I can give," she replied. "Follow me," and she started her horse off on a brisk trot.

It was dark when we reached the dwelling of the hospitable woman. It consisted of two small log-cabins not a rod apart, in open woodland. We were greeted by several wondering children on our arrival, the eldest, a boy of fourteen, taking care of our horse. We found we were near the centre of the battle-ground of Shiloh, and close by the spot where McClelland had his camp when the conflict began on Sunday morning.

We remained outside in the soft evening air and light of a young moon while the good woman prepared supper. She lighted her only lamp, a small, flat, tin dish with a little oil and a bit of candle-wick in it, raked away the ashes from some embers, and mixed some corn-meal with water into paste, and baked it on a board before the fire. Our supper was spread upon a small pine table, and we were seated, one upon a half-bottomed chair, the other upon a rough box, while six really pretty children, half naked but tidy, stood around their mother. Then, for the first time, we fully saw the face of our hostess. She appeared to be less than forty years of age, with a sweet, sad countenance serene with the spirit of resignation. There were many traces of early beauty in her face and form. She and her boys and girls seemed to be struggling for the right to live.

When we had finished our supper of bacon and corn-bread without butter, with coffee without milk or sugar, and the children had been put to bed somewhere, our kind friend gave us a brief account of her life. She came from Illinois, and was a school teacher in southern Tennessee a few years, when she married an excellent young man. They joined their financial means and bought the tract of land on which she was living. Being mostly covered with woods they struggled

hard but hopefully in clearing and cultivating a part of the soil. They were healthy and happy. Children blessed them; and, in time, they had four of them in the Sunday-school of Shiloh church, of which she and her husband were members. They were the chief teachers in the Sunday-school. There was a day-school a mile away, to which they sent their older children, for the mother had not time to educate them properly herself.

They prospered in a small way and the future appeared promising. Then a cloud appeared in the serene firmament of their lives. It grew rapidly until it darkened their household. The husband, exposed to a cold rain-storm, was seized with pulmonary consumption. He lay sick and sinking all winter, and when, in March, 1862, the National troops began to gather in their neighborhood, he was struggling with the last enemy of mortals. On the first of April an officer from McClelland's camp, from his native town in Illinois, advised her to move from the neighborhood, as a battle might occur there. Her husband was too ill to be removed with safety, and they remained praying earnestly that the dread evil might be averted. When, on Sunday morning, the Confederates suddenly attacked Sherman and Prentiss, the same kind officer proposed to assist the family in removing to a place of safety, and offered an ambulance for the use of the sick man.

"My poor husband was dying," said the widow, "and it was too late. When the cannons began to roar, and the battle was evidently drawing nearer, we all hovered around the bed,—the six children and I,—and prayed earnestly for protection. At length a bomb shell carried away the upper part of a tree near the house, and the fragment fell heavily on the roof. A moment afterward a cannon ball went crashing through the house, passing out over the bed whereon my husband lay. I thought the next ball would slay my children, and my heart failed; but in a moment I felt sudden strength. I remembered how, with God's help, the three Hebrews passed through the fiery furnace of the Babylonian king untouched, for the angel of the Lord was with them, and felt sure the same merciful hand would save us. I rose from my knees to tell my husband of my hope and faith, but his spirit had taken its flight."

"O sir," continued this stricken widow, "was so full of the joy given me by my faith that my children's lives would be spared, that I could not weep! I felt so sure of safety that I no longer felt fear, and I calmly prepared my husband's body for burial, with the help of a good Christian colored woman, who had remained with me, for she loved us both."

All that day and until late in the afternoon of the next day the battle raged furiously, and almost incessantly, and cannon-balls went plunging and fiery shells went screaming in all directions through the woods; yet no another touched that dwelling, conserved, as it was, by a Christian's death as a Christian's prayer of faith. When the battle ceased, and the Confederates, defeated, moved toward Corinth, some Union troops assisted in burying the body of the departed soldier of Christ.

"My husband died, but my children were spared," said this widowed mother; "but God only knows what will become of them in this desolated country, without a school

church. Our meeting-house is a pile of
logs; our school-house was burned for fuel;
a little farm has been swept clean of every-
thing that was valuable, and I have no one
to help me but that good boy,—God bless
him!—who is only fourteen years old." Then
her blue eyes beamed with emotions of joy,
when she said: "But I must not forget the
words of the Psalmist: 'I have been young,
and now am old; yet have I not seen the
righteous forsaken nor his seed begging
bread.' God will be my husband and the
father of my little flock."

I was conducted to a bed in the little cabin
separated from the one in which we had sup-
per and conversed, and I was soon sleeping
soundly. I awoke at dawn. My first, half-
startling impression was that I had heard a
distant polishing boots; the next moment I
discovered that it was the sound of pigs
tramping the floor of my bed-room, rubbing
against the timbers. I found, also, that in an
 adjoining room our horse was stabled. Be-
fore the sun arose I was out on that battle-
field upon which I had slept. In every
direction the trees were scarred, splintered,
bereft of branches by shells and balls, and
everywhere fragments of cast-off accoutre-
ments might be seen. The morning was
brisk in its stimulating air, its glowing radi-
ance, as the rays of the sun shot through the
timbered forest, and the matin songs of num-
bered cuckoos and scores of mocking-birds.
Then, the night before, I sat in that dingy
in, listening to the tale of woe from our
old hostess, and looked upon the sweet, sad
and that lonely, suffering, educated and
noble woman, with her six pretty girls and
her made utterly desolate by the war, I could
only find a space in my heart for prop-
riety towards those who had caused it.
The sleep, the exhilaration of the sweet
morning air, the repose of the spirit promoted
the songs of birds, the ministrations of the
beauties of nature, and especially the recol-
lection of the beautiful spirit of forgiveness
which pervaded the utterances of faith in
the love and justice of the bereaved mother,
heightened the prayer, spontaneously,
rather, forgive them; for they knew not
that they were doing."

"Let the dead Past bury its dead."

Our morning meal was similar to our sup-
per, with the addition of a boiled chicken and
the tender onion-tops as a relish. We then
went over a greater portion of the famous
battle-ground from Pittsburg Landing to
Shiloh meeting-house, and returning to
our lodging-place, and amply remunerating
our good woman for her entertainment, bade
farewell. We hastened back to Corinth,
strong horse taking us to the village in
order to allow me to proceed eastward in the
train to Iuka Springs.

It is more than fifteen years since I slept
the battle-field of Shiloh. The question
often comes to my mind, "How fares it
in the good widow of Shiloh and her boys
girls, all men and women if living?" The
answer is silent.—*S. S. Times.*

I will govern my life and my thoughts as
the whole world were to see the one and
the other; for what does it signify to
keep anything a secret to my neighbor, when
God (who is the searcher of our hearts) all
privacies are open?"

Politics and Morality.

In his capacity as an ordinary citizen, any
man has a right to hold (free from inquiry
by others) any religious or non-religious
opinions that he chooses; and his private life,
so long as it does not lead to a violation of
the country's laws, is a matter between him-
self and God only. But when a man asks his
fellow-citizens to place him in authority over
them as a legislator, the position is altered.
Opinions affect character. Character affects
action. It is idle to suppose that a bad man
can be trusted to be a good law-maker. Had
honor and uprightness entered more into the
composition of our National Legislature, the
subject of the shameful opium traffic with
China would not have been treated almost
exclusively on the degrading and unrighteous
ground of expediency on our part, much as
thieves would debate the expediency of re-
storing property they had stolen.

In regard to every Christian citizen, it is
not only his right—it is his duty—to extend
his inquiry to the moral fitness of any candi-
date who seeks his suffrages, and to refuse to
support a morally bad man, no matter what
political views he may profess. The righteous-
ness which exalteth a nation cannot be pro-
moted by ungodly men. Nor can their posi-
tion if elected be neutral. If they do not
promote righteous government, they will re-
tard it. It cannot be right to help to place a
bad man in power.

But it may be asked—In cases where both
opposing candidates are ungodly men, but
one professes certain political views with
which a Christian elector accords, is he under
such circumstances to withhold his vote?
Certainly, even although the absence of that
vote might decide not merely that particular
election, but the advent to power of a politi-
cal party. *Under no circumstances is it per-
missible for a Christian to do evil that good may
come of it.* Let him do his duty, and leave
the result to God. Let him do his duty, un-
swayed by considerations of expediency, and
leave the issue of events to Him who over-
ruleth in the affairs of men. Where both
candidates are unrighteous men, it is not for
the Christian citizen to "choose between two
evils." He may not make a choice of evil.
It is for him to withhold his hand from both.
—*A. S. Dyer in British Friend.*

"To Bathy Monthly Meeting, First mo., 1821.

"Dear Friends,—I trust that none of my
dearly beloved Friends will attribute the
brevity of this letter to anything short of the
true cause; neither absence nor distance have
in any degree lessened my love or diminished
my regard for you.

"Can the children of the bridegroom fast
while the bridegroom is with them? As long
as they have the bridegroom with them they
cannot fast. But the days will come when
the bridegroom shall be taken away from
them, and then shall they fast in those days."

"To you who have experimentally witness-
ed the truth of this saying of the Saviour of
men, it is unnecessary to say more than that
these days are my days; the days are indeed
come when strippedness and weakness are all
that I seem to possess. Should there be any
of my dear brethren and sisters alike circum-
stanced, it is with me to say, for the encour-
agement of such, (although destitute of myself
of any claim, and totally unworthy of partak-
ing thereof,) that if this humiliating, though

purifying dispensation be patiently abode un-
der, the result will be unspeakably glorious.
Mourning will be turned into joy; the pain-
ful, and, perhaps protracted fast will become
a precious and delightful feast, even "a feast
of fat things, of wine on the lees, well refined;
'know ye what I have done to you?' will be
sensibly understood; and a language will be
excited by gratitude and love similar in kind
to that of Simon Peter, when the dear Master
silenced his objections by explaining the terms
of apostleship, 'Lord, not my feet only, but
also my hands and my head.'

"The tree of the field sustains no injury by
the wintry season's rest, on the contrary, it
is invigorated, if sap remains in the root. So
the foregoing dispensation, if the precious life
remains, however low and hidden it may be,
tends only to strengthen and establish the
humble Christian more firmly in the heavenly
vine; and when the spring of life and love is
permitted to return, buds and blossoms will
again appear, and new fruit will be brought
forth by these chosen ones, which will last-
ingly remain, to the praise and glory of the
great and good Husbandman and their own
eternal peace.

"Let me remind my dear friends, of every
age and class, that another year hath passed
swiftly over our heads; this intimation is ac-
companied by an earnest desire that as days
are multiplied and years increase, an increase
of heavenly treasure may be ours, through an
increasing knowledge of the only true God and
his Son Jesus Christ.

"I remain your affectionate friend,

"DANIEL WHEELER."

A Lion Encounter.—During the early part
of David Livingstone's sojourn in Africa,
when located as a missionary among the
Bakata, the village was much annoyed by a
company of lions, which leaped into the cattle-
pens by night and destroyed their cows.
They even attacked the herds in open day,
which is an unusual occurrence. The effort
to be freed from these dangerous animals is
thus narrated by Livingstone himself:

"It is well known that if one of a troop of
lions is killed, the others take the hint and
leave that part of the country. So, the next
time the herds were attacked, I went with
the people, in order to encourage them to rid
themselves of the annoyance by destroying one
of the marauders. We found the lions on a
small hill about a quarter of a mile in length,
and covered with trees. A circle of men was
formed round it, and they gradually closed
up, ascending pretty near to each other.
Being down below on the plain with a native
schoolmaster, named Mchabwe, a most excel-
lent man, I saw one of the lions sitting on a
piece of rock within the now closed circle of
men. Mchabwe fired at him before I could,
and the ball struck the rock on which the
animal was sitting. He bit at the spot struck,
as a dog does at a stick or stone thrown at
him; then leaping away, broke through the
opening circle and escaped unhurt. The men
were afraid to attack him, perhaps on account
of their belief in witchcraft. When the circle
was re-formed, we saw two other lions in it;
but we were afraid to fire lest we should strike
the men, and they allowed the beasts to burst
through also. If the Bakata had acted ac-
cording to the custom of the country, they
would have speared the lions in their attempt
to get out. Seeing we could not get them to

kill one of the lions, we bent our footsteps toward the village; in going round the end of the hill, however, I saw one of the beasts sitting on a piece of rock as before, but this time he had a little bush in front. Being about thirty yards off, I took a good aim at his body through the bush, and fired both barrels into it. The men then called out, 'He is shot, he is shot!' Others cried, 'He has been shot by another man too; let us go to him!' I did not see any one else shoot at him, but I saw the lion's tail erected in anger behind the bush, and, turning to the people, said, 'Stop a little, till I load again.' When in the act of ramming down the bullets, I heard a shout. Starting, and looking half round, I saw the lion just in the act of springing upon me. I was upon a little height; he caught my shoulder as he sprang, and we both came to the ground below together. Growing horribly close to my ear, he shook me as a terrier dog does a rat. The shock produced a stupor similar to that which seems to be felt by a mouse after the first shake of the cat. It caused a sort of dreaminess, in which there was no sense of pain nor feeling of terror, though quite conscious of all that was happening. It was like what patients partially under the influence of chloroform describe, who see all the operation, but feel not the knife. This singular condition was not the result of any mental process. The shake annihilated fear, and allowed no sense of horror in looking round at the beast. This peculiar state is properly produced in all animals killed by the carnivora; and if so, is a merciful provision by our benevolent Creator for lessening the pain of death. Turning round to relieve myself of the weight, as he had one paw on the back of my head, I saw his eyes directed to Melalwe, who was trying to shoot him at a distance of ten or fifteen yards. His gun, a flint one, missed fire in both barrels; the lion immediately left me, and, attacking Melalwe, bit his thigh. Another man, whose life I had saved before, after he had been tossed by a buffalo, attempted to spear the lion while he was biting Melalwe. He left Melalwe and caught this man by the shoulder, but at that moment the bullets he had received took effect, and he fell down dead. The whole was the work of a few moments, and must have been his paroxysms of dying rage. In order to take out the charm from him, the Bakatia on the following day made a huge bonfire over the carcass, which was declared to be that of the largest lion they had ever seen. Besides crunching the bone into splinters, he left eleven teeth wounds on the upper part of my arm.

"A wound from this animal's tooth resembles a gun-shot wound; it is generally followed by a great deal of sloughing and discharge, and pains are felt in the part periodically ever afterward. I had on a tartan jacket on the occasion, and I believe that it wiped off all the virus from the teeth that pierced the flesh, for my two companions in this affray have both suffered from the peculiar pains, while I have escaped with only the inconvenience of a false joint in my limb. The man whose shoulder was wounded showed me his wound actually burst forth afresh on the same month of the following year. This curious point deserves the attention of inquirers."

Prayer is the vital breath of faith.

For "The Friend."

"AM I MY BROTHER'S KEEPER?"

In 1783, a family of Friends, consisting of parents and seven children, moved into the city of Philadelphia from Virginia. The arrival of this family amongst Friends "awakened a care and tender concern on their account, particularly respecting the children, who if not especially guarded and watched over, would be exposed to various temptations in the city where vanity and many evils were sorrowfully prevalent." So, some of the most weighty Friends of the Monthly Meeting were appointed to have a care over them, viz: Samuel Emlen, Samuel Smith, Samuel Hopkins, Charles West, and Henry Drinker. Ay, noble the deeds that our fathers have done,
Unsuslled on pure in their wisdom and truth,
But few can outvie with this record of one
Guarding and guiding the innocent youth.

Fresh from the freedom of forest and hill,
From breezes and scenes that to nature belong,
Little they'd reck of the danger and ill
That lurks in the city's vast tumult and throng.

There the song of the syren floats out on the night,
And sin stalks abroad in the glare of the noon,
Temptations assail, until wrong seemeth right,
And pleasure's enchantments weave bright webs of doom.

Alone and unaided, the true from the false
They scarce could discern 'mid the glitter and show,
Their senses led captive by tinsel and dross,
Might note not the worthless hidden below.

In "letters of gold," let this act be enrolled
On our annals of time for posterity's gaze,
The care that has shielded the lambs of the fold
From the jaw of the wolf in the earlier days.

And is it designed by the Father of all
The righteous unheeding should journey along,
Ignoring the weak who may stumble and fall,
Where the hand of a brother 'd make valiant and strong?

And we who are least, with no might of our own,
Have a call and a mission we cannot evade,
From the low haunts of sin to the steps of the Throne,
Our paths intersected with others are laid.

As the ripples spread out when a pebble we send
On the water, all silent and placid before,
So the waves of our influence round us extend,
Only to break on eternity's shore.

Tho' the zeal of our fathers seems waning to-day,
There are hearts still as warm in the cause as of old,
Intent to be found as true guides on the way,
To gather and lead to the Heavenly Fold.

Selected.

THE PLANTING OF THE APPLE-TREE.

Come, let us plant the apple-tree,
Cleave the tough greenward with the spade;
Wide let its hollow bed be made;
There gently lay the roots, and there
Sift the dark mold with kindly care,
And press it o'er them tenderly;
As round the sleeping infant's feet
We softly fold the cradle-sheet,
So plant we the apple-tree.

What plant we in this apple-tree?
Buds, which the breath of summer days
Shall lengthen into leafy sprays;
Boughs, where the thrush, with crimson breast
Shall haunt and sing, and hide her nest;
We plant upon the sunny lea
A shadow for the acorn'd bow,
A shelter from the summer shower,
When we plant the apple-tree.

What plant we in this apple-tree?
Sweets for a hundred flowery springs
To load the May-wind's restless wings,
When, from the orchard row, he pours
His fragrance through our open doors;
A world of blossoms for the bee,
Flowers for the sick girl's silent room,
For the glad infant sprigs of bloom,
We plant with the apple-tree.

What plant we in this apple-tree?
Fruits that shall swell in sunny June,
And redden in the August noon,
And drop, when gentle airs come by,
That fan the blue September sky;
While children come with cries of glee,
And seek them where the fragrant grass
Bereaves their bed to those who pass,
At the foot of the apple-tree.

And when, above this apple-tree,
The winter stars are glittering bright,
And winds go howling through the night,
Girls whose young eyes o'erflow with mirth
Shall peel its fruit by cottage-hearth,
And guests in prouder homes shall see,
Heaped with the grape of Cintra's vine,
And golden orange of the line,
The fruit of the apple-tree.

The fruitage of this apple-tree,
Winds and our flag of stripe and star
Shall bear to coasts that lie afar,
Where men shall wonder at the view,
And ask in what fair groves they grew;
And sojourners beyond the sea
Shall think of childhood's careless day,
And long, long hours of summer play,
In the shade of the apple-tree.

Each year shall give this apple-tree
A broader flush of rosy bloom,
A deeper made of verdurous glow,
And looser, when the frost winds lower,
The crisp brown leaves in thicker shower.
The years shall come and pass, but we
Shall hear no longer, where we lie,
The summer songs, the autumn's sigh,
In the bough of the apple-tree.

And time shall waste this apple-tree.
Oh, when its aged branches thrivel,
Thin shadows on the ground below,
Shall shadow and force and iron will
Oppress the weak and helpless still?
What shall the tasks of mercy be,
Amid the toils, the strife, the tears
Of those who live when length of years
Is wasting this little apple-tree?

"Who planted this old apple-tree?"
The children of that distant day
Thus to some aged man shall say;
And, gazing on its mossy stem,
The gray-haired man shall answer them:
"A poet of old times,
Born in the rude but good old times;
'Tis said he made some quaint old rhymes
On planting the apple-tree."

William Cullen Bryant.

How to Look at Things.—I went to see a lady once, who was in deep trouble and in much darkness on account of the great afflictions which had come to her. She had fallen into deep melancholy. When I went in she was working a bit of embroidery, and as I talked with her she dropped the side of it and there it lay, a mass of crude work tangled; everything seemed to be out of order.

"Well," said I, "what is this you are engaged at?"

"Oh," she replied, "it's a pillow for a lounge. I'm making it for a Christmas gift."

I said, "I should not think you would waste your time on that. It looks tangled without design and meaning," and I went on abusing the whole bit of handwork, and belittling the combinations of colors, and so on.

"Why, Mr. P.," she said, surprised at my sudden and abrupt change of the subject, "which we had before been talking, and the persistence with which I had opposed her work—" why, Mr. P., you are looking at the wrong side. Turn it over."

Then I said, "That's just what you are you are looking at the wrong side of God's workings with you. Down here we are look-

ing at the tangled side of God's providence; but He has a plan—here a stitch, there a movement of the shuttle, and in the end a beautiful work. Be not afraid; but be believing. Believe Him in the darkness; believe Him in the mysteries. Let him that walketh in darkness, and seeth not the light, yet trust in the Lord.—*Christian Observer.*

For "The Friend."

Western Friends in Court.

Much interest having been manifested respecting the late suit at Indianapolis, the following statement has been prepared for the information of our readers.

Catharine Mulloy was a Friend residing within the limits of White Lick Quarterly Meeting, a branch of the Western Yearly Meeting, the latter held at Plainfield, Indiana, by her last will and testament made shortly before her decease, and dated 9th mo. 29th, 1868, she made among others the following bequests:

"I will and bequeath to White Lick Quarterly Meeting of Friends, five hundred dollars (\$500.00), to be applied, at the discretion of said Quarterly Meeting, for the relief of suffering humanity, more especially for the benefit of the freedmen and refugees of the South."

"I will and bequeath to White Lick Quarterly Meeting of Friends, one thousand dollars (\$1000.00), to be applied, at the discretion of said Quarterly Meeting, to the education of our children."

The meeting accepted these bequests, and appointed Allen Hadley to receive and hold them subject to its direction.

In the year 1877, a separation took place in Western Yearly Meeting, which subsequently extended into White Lick Quarterly Meeting, both bodies, in each case, claimed to be the only legitimate Yearly and Quarterly Meeting of Friends. As at the time of the suit, it was mutually agreed by the parties that they should be distinguished by the names of "Orthodox" and "Progressive," these terms will be employed here.

Allen Hadley was associated with the Orthodox Friends. A demand was made upon him by the Progressive White Lick Quarterly Meeting, to transfer the funds in his hands to certain trustees appointed by that body to receive them. This he refused to do. Suit was accordingly brought against him; whereupon he asked that the Orthodox Quarterly Meeting, through its trustees, should be made a party thereto, and summoned to answer as to its interest. It being so ordered, the cross-complaint of the defendant, White Lick Quarterly Meeting, was heard; also the plaintiff's answer and the reply of cross-complainant. He latterly stated that the faith of the society was embodied in the declaration issued by the eight Yearly Meetings of the Society of Friends in America in 1830. The case was fought before Judge Ralph Hill, of the Circuit Court of Marion county, Indiana, sitting at Indianapolis, and commenced on the 29th day of Eighth month last. Both sides elected by a trial by court, though either of them might have required the other to submit the case to a jury.

In the evidence presented, it was agreed by both sides that there was but one religious society of Friends; and that up to the year 1877, there had been but one Western Yearly Meeting of Friends. In that year two reports were presented to the said Western Yearly

Meeting, both of which purported to come from Plainfield Quarterly Meeting, which was one of its branches. The claims of the two bodies were referred to the Representatives from the other Quarterly Meetings as a committee; who afterwards reported in favor of recognizing the Progressive Plainfield Quarterly. After a minute accepting the report had been made by the Clerk, two Friends invited such of those present as were favorable to joining the Orthodox Plainfield Friends in holding Western Yearly Meeting upon the original basis of faith and practice, to withdraw with them to a house in the neighborhood. Only one Representative beside those from Plainfield, with a number of other members, accepted this invitation. After holding their meeting as proposed, they adjourned to the meeting-house at Sugar Grove, about two miles south of Plainfield. Since 1877 these Friends have continued to meet at the same place annually up to the present year.

Only two witnesses were examined by the Progressives. They took the position that they represented the regularly organized Western Yearly Meeting set up by Indiana Yearly Meeting in 1858, and also the regular White Lick Quarterly Meeting of Friends. That their Yearly Meeting in 1877 had the regularly appointed clerk. That its sessions had adjourned and met from time to time, and that it has continued to do so annually. That it has corresponded with, and been acknowledged by the same Yearly Meetings as those that the undivided Yearly Meeting had corresponded with previously to 1877. These Yearly Meetings, it was asserted, comprised, with the exception of Philadelphia, the entire Society of Friends the world over. The Quarterly Meeting of White Lick, having its old clerk, received the reports of their Yearly Meeting, and had ever since continued its connection therewith. That it was consequently the only legitimate White Lick Quarterly Meeting of Friends. They claimed that they have about 13,000 members, while the Orthodox have only about 700.* That they have 14 Quarterly Meetings, while the Orthodox have but 2. And that the latter have attached a Monthly Meeting to one of their Quarters composed of some of the members of Indiana Yearly Meeting residing in the State of Ohio, which was done without the consent of Indiana Yearly Meeting.

The views of Barnabas C. Hobbs, one of the witnesses, who stated that he was a minister and had acted as clerk to the Yearly Meeting in 1877, will be shown by the answers to several questions brought out under cross-examination. In regard to the basis on which the Society stands, its faith and usages, he testified: "It is united upon membership in one respect and upon fellowship in another. It has a doctrinal basis as well. These are all the elements that make up its organization."

Ques. "Is that doctrinal basis well defined?"

Ans. "Not very perfectly defined. It is defined in a very limited way."

Q. "Can a man find out what it is?"

A. "Yes; so far as the definition is concerned. Beyond that he cannot find it out, because there is not a fullness of Christian faith. It is not possible among men to find one."

*The Orthodox Friends claim nearly 1200 members.

Q. "Have they their regularly established authorities and exponents of their faith and doctrine?"

A. "Not exactly so. There is no body set apart for that purpose. They embody liberty of conscience and belief in the apostolic succession in the proper sense of the term."

Q. "The Yearly Meeting has its regular confession of faith published in the Discipline; and that has been regularly the confession of faith for the Society from its rise until now."

Q. "It had that regular confession of faith before any separation in 1877?"

A. "Yes, and since. It had its doctrines."

Q. "Now you may state what that confession of faith was."

A. "It is a pretty difficult question for me to tell the whole thing herein. I have never committed it to memory. I can tell whether it is sound if any body can state the doctrine, but I am not able to recite the confession of faith all through. I can refer you to the Discipline."

Q. "Is the correspondence the only bond between them, or is there one of faith and doctrine between the various Yearly Meetings?"

A. "There is a correspondence as the accompaniment of the organization. They recognize a common faith and doctrine."

Q. "Where is that common faith and doctrine to be found?"

A. "It is to be found in our confession of faith and in our Discipline."

Q. "Is there anything outside of the Discipline that you might look to to find that faith and doctrine. Have you any recognized authorities or authors, or published works?"

A. "Not as a standard authority."

Q. "There is none at all?"

A. "No."

Q. "You say that the Society of Friends, as a body, has no standard authority governing the whole body?"

A. "Not such as it has agreed upon, or mutually upon. There are books that are read with much instruction and edification. In one sense they would be called standard authorities, but they have never been unitedly agreed upon or held up as such to the world. It is only by common consent and not by any Society authority."

Q. "Has it not always been by common consent in the Society of Friends to which you have belonged, that the Society recognized and obeyed without controversy, the authority of Robert Barclay, George Fox, William Penn and others?"

A. "No. I would not say that we have ever taken any man's book this side of the Apostles as the standard. We have our doctrines from the Bible itself."

He mentioned three doctrines which were fundamental in the Society of Friends, viz: "Inspiration of the Scriptures," "The Divinity of Christ;" "The presence of the Holy Spirit." "The distinguishing features of the Society are found in their church worship. In recognizing in a fuller and more complete sense the rights of women to take part in the ministry of the church, and to bring them up to an authoritative equality in a certain sense in church government." In its doctrines upon the subjects of peace and war; of slavery; "the disuse of the ritualistic form of worship; in the observance of rites and symbols in the supper and baptism, accepting the spiritual inspiration of the Scriptures as a true one on

that subject. There may be other distinctive features which I do not now call up, but these are some of the principal ones which distinguish us from other denominations." He was reminded of the testimony against oaths which he acknowledged having forgotten to mention.

The witness might very properly have stated that the "inspiration of the Scriptures, the Divinity of Christ, and the presence of the Holy Spirit," were fundamental principles of the *Christian religion*—for they are believed by most Christian sects. But it is remarkable that it did not occur to him to state what has always been understood to be the great distinguishing doctrines of *Friends*. Those, it is well-known, are Universal saving Light, Perfection, and that recognition of the true Headship of Christ in his Church, which asserts Him to be the Dispenser of the gifts of Ministry, Oversight, Discernment, and all other spiritual gifts. These He bestows upon individuals whom He qualifies to receive them and to exercise them only as He directs, so that the body may be edified.

(To be continued.)

Selected for "The Friend."

John Jay.

His character (says Webster) is a brilliant jewel in the sacred treasures of national reputation. Leaving his profession at an early period, yet not before he had singularly distinguished himself in it, from the commencement of the Revolution, his whole life, until his final retirement,* was a life of public service. A member of the first Congress, he was the author of that political paper which is generally acknowledged to stand first among the incomparable productions of that body: productions which called forth that decisive strain of commendation from the great Lord Chatam, in which he pronounced them not inferior to the finest productions of the master states of the world. John Jay had been abroad, and had also been long entrusted with the difficult duties of our foreign correspondence at home. He had seen and felt, in the fullest measure, and to the greatest possible extent, the difficulty of conducting our foreign affairs honorably and usefully, without a stronger and more perfect domestic union. Though not a member of the Convention which framed the Constitution, he was yet present while it was in session, and looked anxiously for its result. By the choice of this city (New York) he had a seat in the State Convention, and took an active and zealous part for the adoption of the Constitution. On the organization of the new government, he was selected by Washington to be the first Chief Justice of the United States; and surely the high and most responsible duties of that station, could not have been trusted to abler or safer hands. It is the duty, one of equal importance and delicacy, of that tribunal to decide constitutional questions, arising occasionally on State laws. The general learning and ability, and especially the prudence, the mildness and the firmness of his character, eminently fitted John Jay to be the head of such a court. When the *spotless crinne of the judicial robe* fell on John Jay, it touched nothing not as spotless as itself.

R.

*We may remember that John Jay voluntarily abandoned political life, much against the wishes of his constituents, in order that he might devote his time and attention to things of greater moment.

From the "British Friend."

Balaam—A Mixture.

In a former treatise I spoke of two teachers—the one leading into all error, the other guiding into all truth. The one leading out of darkness into light; the other leading out of light into darkness. Hence the mixture which so wonderfully prevails in the religious world; because it proceeds from discordant sources never to be harmonized.

I believe that ever since our first parents listened to the lying spirit, and partook of the tree of knowledge of good and evil, that good and evil have had an opposing existence of "enmity" in the world; and that the heart of every man witnesses, at times, something of the antagonistic strife or warfare occasioned by this enmity, until he is redeemed from it, and created anew in Christ Jesus. This redemption, or freedom from that mixture which Balaam so strikingly displayed, I believe, is only by obedience to Him whom Balaam, as also our primeval parents, disobeyed. And for this purpose the Son of God was manifested, that He might destroy the works of the devil.

And so far as this work, through faith and obedience, is done in us, so far we are freed from the mixture of good and evil which was brought into the world by sin. Then shall be witnessed, by every individual soul, the fulfilment of the prophecy concerning Him who came "to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and bring in everlasting righteousness," that He might be anointed as the Most Holy, ruling and reigning in un-mixed purity in every heart.

So "let us hold fast the profession of our faith without wavering, for he is faithful that promised," &c. (Heb. x. 22-25.) Let us "behold the Lamb of God, which taketh away the sin of the world." Let us "keep our heart with all diligence; for out of it are the issues of life." Not the issues of life and death from the same fountain. No. If the heart be kept pure, the Gospel stream which flows from it, or through it, from the pure fountain, will be pure also. No mixture there, as there was in the teachings and conduct of Balaam. "Doth a fountain send forth, at the same place, sweet water and bitter?" It cannot. And the teachings of the present day, which partake of this character, are leading the blind astray, far from the meek and heavenly kingdom. The votaries of this spurious religion are "calling evil good, and good evil; are putting darkness for light, and light for darkness; and bitter for sweet, and sweet for bitter. They are wise in their own eyes, and prudent in their own sight." "Strangers have devoured their strength, and they know it not." They profess to be servants of God, but in works deny Him.

"In speculation's field they roam abroad,
And in dead works forsake the living God;"

and run greedily after the error of Balaam for reward, loving the wages of unrighteousness, and the honors and promotions of the world. But how was it with poor inconsistent Balaam? Did he die the death of the righteous? or was his last end like theirs? But how amazing the sublime language that Balaam, who appeared at times to be under the guidance of the Star of Jacob, could utter—not to be surpassed by any of the true prophets of God! In what con-

dition, however, was his heart? Was it not deceitful above all things, and desperately wicked? Was it not in his heart to curse the true Israel of God, whom he was constrained to bless?

How is it with some in more modern days? How was it with Caiaphas, an enemy of our blessed Lord? Was he not constrained to utter a noble prophecy concerning Him, not knowing what he said? How is it now in our boasted age of progression and reform. We may speak "with the tongues of men and of angels," but, "if we have not the spirit of Christ we are none of his." Our intellectual speaking may please the ear of the natural man, but the spiritual man that has an ear to hear what the Spirit saith unto the churches, will not be edified by all "the enticing words of man's wisdom." They will be no more to him "than sounding brass, or a tinkling cymbal."

We may, like Balaam, use high-flow language, with all the smoothness of eloquence so as to be highly esteemed among men, and yet it may all be an abomination in the sight of the Lord, because it is an attempt to rob God of that glory which alone belongs to Him; and to quiet the conscience of the hearers, so as to yet remain in the mixture short of being redeemed from all iniquity and purified by the Spirit of the Lord. I know we have the treasure of the ministry "in earthen vessels," but I believe the vessels should be so purified from the defilements of the earthly or fallen nature as not to corrupt the pure gospel stream that flows through it. When we have experienced a change from a state of nature to a state of grace—a change from darkness to light, and from the power of Satan to the power of God—we shall find we are free from the mixture of good and evil, because all things will become new, and all things of God, from whom the mixture never sprang. But it sprang from the very one, and would willingly lead all its votaries to him, whether they be teachers or whether they be hearers.

Oh, for a pure and undefiled religion—upheld by a pure and unmixed ministry—which proceeds from the Living Fountain—ever from Him in "whom is no variableness, neither shadow of turning."

Of what avail is it for us, like Balaam, to desire that we might die the death of the righteous, while we are deliberately living the life of the unrighteous, and going on in open opposition to the command of God, as he was?

"Obedience is better than sacrifice." Yet Balaam under the guise of religion, and in solemn mockery, could in his mixed condition pretend a sacrifice to the God of Israel. Though the wages of unrighteousness were uppermost in his corrupt heart, yet he could presumptuously imitate in his offerings the sacrifices of Israel to that God whom he was wilfully disobeying. But we are told that "the sacrifice of the wicked is an abomination to the Lord." Yet how many appear willing to keep up the form, though, like Balaam, yet in the mixture and destitute of the power.

What signifies the form when the spirit has departed? How was it with Saul? He forced an offering without waiting for the authority, and without "making supplication unto the Lord."

But to return to Balaam. I have brought

him to view in this article merely as being the strongest instance which we have on record of the strange mixture of good and evil in the unregenerate heart of man. May we all profit by it and seek in time a return, through the only door, to that unmixt purity which man first had in Paradise with God. Then we shall die the death of the righteous and our last end will be like his.

D. H.

Dublin, Indiana, 6th mo. 30th, 1881.

The Sioux and the Poncas.—The language and conduct of the Sioux chiefs in regard to restoring the land of the Poncas might be taken as an example to the superior race. They were offered money by the Government to give up the lands which had been assigned to them, but refused it with a touch of savage nobility. It is needless to say that this land formerly belonging to the Poncas, which has come into possession of the whites, has not been delivered up, and is not likely to be. The Poncas have been pitted to the extent of loston eloquence; but powerful as that has been, it has not reached the effect of White Hunter's speech to Secretary Kirkwood on his offer of money: "No, my friend; that is not what I want. You told me yesterday I ought to have pity on these poor Poncas. If I have pity on them, I am not going to take their money. We give them the lands they need." General Harney, whose experience with the Indians in both fighting and treaty-making has been one of uniform success, has said that there was never a treaty between the Indians and the whites that was observed by the former until it was broken by the latter; and such evidences of a manly and honorable spirit as that exhibited by the Sioux toward the Poncas are proof that we ought to be able to get along with each a race in peace and harmony, by the practice of a reasonable good faith and observance of the natural laws of equity. At any rate, the contrast between the conduct of the Sioux and the whites toward the Poncas, is not edifying or consolatory to the superior race.—*Prov. Journal.*

Nut-Pine, Digger-Pine (Pinus Sabiniana).—The first coniferous tree met by the traveler in ascending the range from the west is the nut-pine, remarkable for its loose, airy, typical appearance, suggesting a region of pines rather than cool, resinous pine-woods. No one would take it at first sight to be a pine or conifer of any kind, it is so loose in habit, and widely branched, and its foliage is thin and gray. Full-grown specimens are from forty to fifty feet in height, and from two to three in diameter. At a height of fifteen or twenty feet from the ground the trunk usually divides into three or four main branches, about equal in size, which, after starting away from one another, shoot straight up and form separate summits; while the hooked subordinate branches aspire, or radiate, or droop in loose ornamental sprays. The slender, grayish-green needles are from eight to twelve inches long, loosely tasselled, and inclined to droop in handsome curves, contrasting with the stiff, dark-colored trunk and branches in a very striking manner. No other tree of my acquaintance, so substantial a body, is in its foliage so thin and so pervious to the light. The sunbeams sift through the leafiest trees with scarce any inter-

ruption, and the weary, heated traveler finds but little protection in their shade.

It grows only on the torrid foot-hills, seeming to delight in the most ardent sun, heat, like a palm; springing up here and there singly, or in scattered groups of five or six, among scrubby white-oaks and thickets of ceanothus and manzanita; its extreme upper limit being about four thousand feet above the sea, its lower about from five hundred to eight hundred feet.

The generous crop of sweet, nutritious nuts which it yields makes it a great favorite with Indians and with bears. The cones are truly magnificent, measuring from five to eight inches in length, and not much less in thickness, rich, chocolate-brown in color, and protected by strong, down-curling hooks which terminate the scales. Nevertheless, the little Douglas squirrel can open them.

Indians gathering the ripe nuts make a striking picture. The men climb the trees like bears and beat off the cones with sticks, or recklessly cut off the more fruitful branches with hatchets, while the squaws gather them in heaps, and roast them until the scales open sufficiently to allow the hard-shelled seeds to be beaten out. Then, in the cool evenings, men, women and children, with their capacity for dirt greatly increased by the soft resin with which they are all bedraggled, form circles around their camp-fires on the bank of some stream, and lie in easy independence, cracking nuts, and laughing and chatting, as heedless of the future as bears and squirrels.—*From the Coniferous Forests of the Sierra Nevada, in Scribner for Ninth month.*

Religious Items, &c.

For "The Friend."

Disturbance of Religious Meetings.—A case under the law on this subject has recently been decided in the Supreme Court of New York. At a Methodist Episcopal meeting in Western New York, a person who was not a member spoke at a Love-feast, who as Excise Commissioner signed licenses for dealing in spirituous liquors. Such signing is contrary to the discipline of the Methodists. The Commissioner had spoken on previous occasions, and had been warned by the pastor in charge not to repeat the act. At this time he was arrested by a Justice of the Peace and fined \$10. The case was carried up to the Supreme Court, which has affirmed the constitutionality of the law, and the conviction before the Justice. *The Christian Advocate* points out the following bearings of the decision:

First. A disturber of a religious meeting may be arrested by a Justice who is present when the disturbance occurs, and a summary trial had, and the defendant punished.

Second. A person not a member of a Church has no right to take part in the meetings of said Church except by courtesy, and if objectionable to the Church, and forbidden by the pastor to take part in the meetings, is amenable to the law as a disturber if he shall take part afterward.

Third. Under these circumstances the speaking at all is a disturbance, no matter how proper the speaking may be in itself.

Agricultural Fairs.—We are glad to observe that a correspondent of *The Christian Advocate* calls attention to "the games of chance, intemperance, and horse-racing" connected with many of the Agricultural Fairs, "to

the great detriment of many professing Christians who persist in attending them." He says:

A resolution passed by one of the leading Conferences of our [Methodist] Connection, expressing in well understood terms its disapproval of the course of members of our Church who attended these places where the objectionable features mentioned prevailed, is distinctly remembered by the writer. And we believe the same truth needs to be reaffirmed with greater emphasis, that our members need not be mistaken concerning our disapprobation of their presence where the most spiritual of our members have no desire to go, and where those members who are already worldly-minded go, only to become colder in their religious life. We are well aware that the evils spoken of will not apply to all sections of our country; but that these evils are so frequently found in connection with these gatherings as to make it necessary for Christians, who would maintain their integrity, to wisely discriminate between those which promote the public welfare and those which undermine the social and religious life, is the profound conviction of many who never wish to be found where the Master cannot come.

Russian Mennonites.—*The London Friend* has received information of the safe arrival at Tashkent in Asia, the capital of Russian Turkestan, of the Russian Mennonites who had intended to settle there. They are about 1000 in number, and think they have a promise from the Russian Government of exemption from military service for fifteen years. About 14,000 of these people are believed to have removed to the United States and British America.

THE FRIEND.

TENTH MONTH 8, 1881.

A correspondent in Ohio expresses his fears lest the attention of the members of our Society should be too much engrossed with literary culture and educational training. He does not condemn the acquisition of knowledge, provided it is kept within proper limits; but quotes these expressions of Mary Capper to illustrate his feelings: "I am one of those who mark the boasted march of intellect with a jealous fear. The refinements of our day seem, in my view, to draw the mind from under the cross of Christ."

He who would be a faithful follower of the Lord Jesus Christ, must submit his whole life to the Divine government. There will be times, when the earnest pursuit of knowledge and intellectual culture, as well as the diligent prosecution of outward business, will be felt to be duties. These will, with the Divine blessing, often prepare man for more extensive usefulness in whatever fields of labor the Lord designs to employ him. But the accumulation of wealth, whether of the intellect or in an outward sense, must not be the primary concern. To do the Lord's will must be the governing rule of our lives. All will acknowledge, that this rule does restrain men in their pursuit of riches; and that the command of our Savior is of imperative obligation—"Seek ye first the kingdom of Heaven, and the righteousness thereof."

This command applies with equal force to every employment of our time and energies. Those who have obeyed it in sincerity, have found that they were not at liberty to pursue their mental cultivation, in the ordinary sense of the word, without restraint. They have learned that the eager pursuit of knowledge

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John Evans.

For "The Friend,"

John Evans of Gwynedd, Penna., was born in Denbighshire, in the principality of Wales, the year 1689, and arrived in Pennsylvania with his parents in 1698, under whom he received a pious education. He was a man of good natural understanding, and favored early in life to see the necessity of a diligent attention to the voice of Divine wisdom, to establish and preserve him in peace with God; and a steady adherence to it he became honorable in religious Society, and eminently respectable in the Church of Christ. In the 23d year of his age, he appeared in the ministry of the Gospel, and his department therein was as became a mind sensible of the great importance of the service. He had a far engaging manner of delivery, was deep in heavenly mysteries and plain in declaring them; and being well acquainted with the Holy Scriptures he was made skilful in opening the doctrines therein contained, and was enabled to draw lively and instructive similes from the visible creation. He travelled through most of the Northern Colonies in the service of Truth, and several times through Pennsylvania. He was often drawn to attend general meetings, funerals and other public occasions, particularly the adjacent meetings for their first establishment, over which he did a tender fatherly care as a good shepherd kindly heed to the flock; and the Great Shepherd of Israel blessed his labors, and afforded him at times great satisfaction and comfort. The latter part of his time the visitation of a decension of many from the life and power of Truth, frequently made sorrow and deep lamentation his portion. His labors were fervent with the youth, in much love and zeal, that they might come to know God for themselves, bow their necks to the yoke, and lay their shoulders to the work, saying: "that their remembering their Creator in the days of their youth would be as marrow to their bones."

It was indeed his great joy to behold the agreeable fruits of righteousness, and his efforts for the promotion thereof made him honorable amongst men of various ranks and professions, and his testimony generally acceptable to them. In the support of our Christian discipline he was zealous, active and unflinching, and favored with qualification to

advise in difficult cases which seldom failed of succeeding. His testimony was close against hypocrisy and an outside show of religion only, but full of paternal tenderness to the afflicted, weak or diffident in spirit. Of sound judgment and deep in Divine experience, yet modest and condescending, and being favored with the descending of the Father's love that at times appeared to clothe him as a mantle, he had an open door in the hearts of his friends and an ascendancy over the spirits of gain-sayers. He was a zealous promoter of visiting Friends in their families, was many times engaged in that weighty work, and his labors were awakening and useful; often employed in visiting the sick, the widow and the fatherless and others in affliction. On these occasions he was seldom large in expression, but his silent sympathy and secret breathings for their relief were more consolatory than many words. A considerable part of his time was spent in assisting widows and in the guardianship of orphans, which, though laborious to him, was of much advantage to them. Deeply sensible of the importance of love and peace to civil and religious society, he was diligent in promoting them both by precept and example, and successful in restoring harmony where any violation of it appeared. His conduct and conversation in private life were exemplary, and implied an inward, close inspection into the secret operations of his own heart.

He was apprehensive of his approaching end for some time before his last illness, and told a friend "he should not survive one year," who admired he was so positive; but he made no further reply than "See what will follow." In his public testimony, also, he frequently said, "He had but an inch of time to treat with us." In the first part of his illness, he went to some meetings, one whereof was large, and he was favored with strength to speak in a powerful and instructive manner to the youth, for whose welfare his desires were ardent. His disorder was slow and lingering, wherein he was favored with his understanding almost to the last; and although at some seasons he was much concerned on account of the gloominess of the times in religious and civil affairs; yet in general, he possessed a very great degree of calmness and serenity of mind, with a perfect resignation to the will of God, whether life or death should be his portion. On the day of his departure, observing his wife troubled, he said with a cheerful countenance, "I am easy, I am easy," and desired her to be easy also; indeed it appeared the Lord had strengthened him on the bed of languishing, and made all his bed in his sickness. Thus having served God in his generation, he departed the 23d day of the 9th mo. 1756, aged 67 years; having, we hope, put on the beautiful garment of Christ's righteousness, and entered the wedding-chamber of the

* Ellen Evans.

bridegroom of his soul, and enjoys the reward of his faithful labors. He was buried the 25th day of the same month, in Friends' burial ground at Gwynedd.

John Evans to John Pemberton.

2d mo. 2d, 1754.

My Dear Friend,—I have had the pleasure to see many if not most of thy letters written to thy worthy parents, as also some of those to thy brothers; and in the reading of them I have been comforted and revived, not only with respect to the matter contained in them, but likewise in the agreeable, sensible frame and disposition of mind thou appeared to me to be in, having a right sense and idea of the state of the churches among whom thou and thy dear companion labor, I believe, faithfully; and though you may be often baptized for the dead, and many weights and burdens you may have to bear, ready perhaps at times to be discouraged, and to faint by the way, dear hearts, be not dismayed or discouraged; though you may have to go through the fire, it shall not kindle upon you, and through the waters of many tribulations, yet shall you not be overwhelmed; but hope shall be as an anchor sure and steadfast, that will enable to ride out the most violent storms that Satan or his agents will be able to raise.

Dear John, my mind at divers times has been comforted on thy account, and in a nearer manner united to thee than I can well express, considering how rare it is in these days of fleshly ease and carnal security, to find a youth so devoted, dedicating his time to the service of truth. Go on and prosper, say I; let the dead bury the dead; follow thou the Captain of thy salvation; those that love Him more than father or mother, friends or relations or any temporals whatever, are worthy of Him; to these He is a present help in times of greatest difficulty and most exercising trials, and arms them with Christian fortitude and patience, that no blast will shake them, being established on the sure Rock of Ages. This I hope thou hast in a degree experienced, and prepared in good measure to receive the sorrowful tidings of the removal of thy worthy father from works to rewards. I sympathize with thee with all my heart, and breathe to God thou may be supported to carry it with Christian patience and resignation of mind; there is no cause of sorrow on his account, the loss is ours—his family in particular, and the Church in general—he hath discharged faithfully to both; he was a pattern of piety and virtue, temperance, meekness and charity. In short, his path was as a shining light; his death is as much lamented, and his Christian course of life as much commended as any I ever was acquainted with; but all we may say or think will add nothing to him; he is safe and well, but the remembrance of his Christian, exemplary life, ought to excite survivors, especially his immediate offspring, relations and intimate friends and

the Church in general, to follow his footsteps in the like moderation and composure of mind. Suffer not, my dear friend, the suggestions of Satan to insinuate, as if there was out of thy place not to return sooner, and then thou might have seen thy parent before he went. I hope and believe all is well,—will be well. We are sometimes apt to doubt the dispensation while we are under the exercising; yet after we are carried through we behold and bless the hand that has directed and ordered in his wisdom for the better. I remember when I first went to New England to visit Friends, I was very young and weak in the ministry, and suffering at times so great that I concluded I was altogether wrong in stirring from home; but after my return, oh! the sweet peace and comfort that filled my breast, that I was wallowed in, on the right and on the left hand that Satan could not touch me. In time, this Sabbath was over; I must descend from the mount again, return to labor and be exposed to further trials, and I doubt not but there will find thy accounts in tarrying, though thou art sure to meet with renewed sorrow when thou returns on account of the removal of thy worthy parent.

I would have written a few lines to thy dear companion, whom I dearly value and love in the truth, but I am so poor at extending in this way. Please to give my truly near and dear respect to him, and please to accept of the same, in a truly sympathizing manner on the present occasion.

From thy real friend,

JNO. EVANS.

Is Wine Safer than Water?

BY H. C. TRUMBULL.

Some years ago I was riding in an open wagon over the plains of California, with three men who before were strangers to me. The day was hot and the road dusty. At noon-time we stopped at a wayside tavern for dinner. The dinner consisted chiefly of boiled pork, boiled potatoes, and boiled beans. One of my companions, not less than sixty years of age, ate of the pork and beans as if he were laying in a week's provisions. After dinner we were again on our tedious ride. Under the hot sun and in the jolting wagon my heavily-laden seat-mate was taken with cramps. As he writhed and groaned in pain, it never seemed to occur to him that that pork and those beans were proving too much for him. Oh no! it was the *water* which had done the mischief. "Dear me!" he groaned out, "I wish I hadn't drank any of that water at dinner. It's almost killing me. I declare I'll never drink any more of the water, without a touch of brandy, as long as I'm in California. It really isn't safe." And that man's idea of the perils of water-drinking away from home is a good illustration of the general feeling on the subject among travellers in our own country and abroad.

While at Florence, in Italy, I was remonstrated with by a kind-hearted lady who sat next me at the dinner-table, because I ventured to drink cold water as at home. She assured me that there was no safety there except in wine-drinking—even the guide-books emphasized that fact. Moreover, she told me pathetically of the serious effects of water-drinking in Florence by one and another who had for a time dared brave its risks. I then noticed that I and my travelling companions were the only persons at that well-filled table

who did not drink wine. I saw enough of my fellow-boarders in their eating, and I knew enough of them in their modes of living, to know that drinking cold water was not the only danger to which they were exposed in Florence, and that wine-drinking would not by any means prove a guard against their every bodily peril. In their minds, it was not the unsettled life they were living; not the fatigue of sight-seeing, day after day; not the exposure of the night air, and the drain on their nervous force by their late hours and their unaccustomed variety of food, that was a cause of any physical disturbance they might have experienced; no, no, it was "the water," that was at the bottom of their every fear and risk. And I happened to know, moreover, that the water there at Florence was a great deal better water for steady drinking than the water on which many of those American travellers had been brought up in their American western and southern homes. And as to a substitute for the native water of the region,—if they desired to avoid that,—it didn't seem to occur to them that any of the many standard bottled mineral waters which were available there would be safer and more health-giving than native wine. No, it was the water that must be shunned; it was the wine that must be taken.

I have spoken of Florence because the water there is called particularly bad. But it is pretty much the same the world over, as to this dread of water, and faith in wine, by the average traveller. Why, here in Philadelphia, during the Centennial summer, when millions came in from outside, and packed themselves in close quarters, and wore themselves out with long days of walking and standing and bewildering gazing, and overtaxed their stomachs with hurriedly eaten indigestible lunches, whatever pains and aches anybody from that throng of visitors had, in Philadelphia or on the way home, were almost without exception attributed to the water. Of course it was the water! To hear one talk about the troubles that come from water-drinking away from one's home, might fairly prompt the question, Is there anything that is really dangerous in this world except water? And yet all this talk about the necessity laid on a traveller to drink wine or brandy instead of water while away from his home is sheer bald nonsense.

I have travelled not a little in my lifetime. I have averaged nearly twenty thousand miles a year for twenty years at a time. I have been through the length and breadth of our land from Maine to California, and from Minnesota to Florida. I have journeyed also in Europe and Asia and Africa. Yet I never found the place where it was necessary for me to drink wine or brandy, nor yet where I deemed a native wine as safe as the native water, judging from the apparent effects on those who used the one or the other.

I have found some pretty poor water in my day, limestone water, brackish water, muddy water, sulphurous water, water well-nigh putrid with decaying vegetation. I have drunk water through a little pocket filter, from the prints of my horse's hoofs in the travelled road after a rain-storm, as the only mode of quenching my thirst with water. I have drunk water from the tangled swamps in the sea-islands of the South Carolina coast, when I had to hold my breath as I drank because of the water's stench. But I was sure, in all

these cases, that that water was safer, as a drink, than wine would be, and that if I added anything to it to render it innocuous there was less reason for my trying whiskey or brandy than ginger or mustard.

Several years after our civil war I was at the Surgeon-General office in Washington, making a call on Dr. Otis, with whom I had been a comrade in army-life, and who was now compiling and tabulating the medical records of the entire army. In the course of our conversation he asked me how it was that my health endured through all the exposure to which I had been liable in army service, and in prison life. My answer was, "Well, Doctor, I suppose you will hardly agree with me on that point. I think that my keeping up so well was due to my letting whiskey alone. The water we had was bad enough; but I thought it was better than the whiskey, and I stuck to it all through the war. I think my total abstinence was my safety. I never borrowed to-morrow's income to pay to-day's expenses with, but lived on the day's strength every day of the war." The Doctor's prompt response was: "A few years ago I shouldn't have agreed with you on that point, but now I do. Since I have compared, in this office the health-records of regiments where the surgeons refused to give whiskey, with those of regiments where whiskey was given freely, I am so impressed with the proof of gain from total abstinence that I wonder how so many of our soldiers lived through our whiskey treatment of them." And as with whiskey in America, so with wine in Europe. So distinguished a medical authority as Sir Henry Thompson has said recently in a letter to the *London Times*: "I can affirm . . . without hesitation, that the ordinary traveller never never run the risk of drinking poisoned water. I may also add here that it is equally unnecessary to drink alcoholic liquor of any kind. . . . During the last ten years, of which a total of more than two has been spent in Continental hotels, I have never consumed any other liquids than tea, coffee, and mineral waters."

I have seen on our ocean steamers and in European hotels the wine-flush on the cheek of young wives and young misses and lads day after day, and I have no more doubt than a large share of those wine-drinking travellers are to die drunkards than I am that water runs down hill. If a man drinks wine himself, he is not so likely to notice the effect of wine-drinking on those who are at table with him. To say that the native wine of a vine growing country is not promotive of intemperance, is to say that the Bible talks nonsense when it tells of Noah's being stupidly drunk on wine from his own vineyard. Even if we were to deny the Bible story about Noah's wine, I could testify that I have seen men drunk on native wine, both in Europe and in America, and that I know so much of the danger of wine-drinking as leading to intemperance that I am afraid to drink wine at home or abroad, lest I should become a drunkard myself, apart from any question of my example before others who are weaker than I am—if there are such.

It requires some courage not to drink wine abroad. Indeed, almost any self-denial involves a struggle—apart from the control of appetite. The fashion of this world is against self-denial. Wine-drinking is the fashion in Europe, and one must have some character to

be willing, anywhere, to stand as notably singular in a personal habit or a social custom. Moreover, those who do drink, will be constantly telling those who do not that there is no other safe way than theirs. If one would do so and come as a total abstainer he must be ready to abide unflinchingly by his own judgment as to the right and safe way, in spite of the example and the entreaties and the solemn warnings of very excellent people, who think and do differently. For myself I am afraid to venture on the moderate use of those drinks which have by their very use led so many to use them immoderately. I have seen that inebriation anywhere is dangerous. I have found that water-drinking is safer than wine-drinking everywhere. That is my testimony to the wine question.—*S. S. Times.*

For "The Friend."

Death's Solemn Summons.

The thought has sometimes occurred to the writer whether we, who perhaps often witness the death-bed scene, or frequently attend the funerals of others, derive those lessons of solid instruction from them they are so calculated to induce in the reflective mind? Independent of any, however stirring, ministerial ferings there may be, what louder sermon, that more forcible appeal can be made than the sight of a fellow probationer called to his or her final account, with the one deeply solemn thought that we, too, cannot be long left behind? Deep and earnest should be the query in every heart, Am I prepared through putting on of Christ, for that eternity of peace and rest and joy in the Holy Ghost, which is without change or end? Have I shown, through experience of that godly sorrow which worketh repentance to salvation, to be repented of, my sins washed away by the atoning blood of the Lamb? Has the unspeakable gift of saving grace, with the innumerable other lesser gifts so freely disseminated, been used to the praise of Jesus' name, and the spread of his kingdom in the earth? Have I been engaged to fight the good fight of faith by the sword of the Spirit, and by obedience to the light of Christ which maketh manifest all things that are reprovable, even as if indulged in must forever separate the soul from Him? It is a solemn declaration of our Divine Law-giver: "Except ye repent, ye shall all likewise perish." True, or, is it, that while our Father in heaven is tender, loving parent to the humble, penitent and contrite who reverently seek Him, He is, on the other hand, "a consuming fire" to those who reject or turn a deaf ear to His gifts of grace and mercy and salvation.

Solemn is the dying hour under every circumstance. But how is the consternation, the agitation and the sting of death taken away, when in humbleness of mind, and with self laid in the dust, we can make the filial appeal, Thou knowest, O Lord! that I love thee, and that my feeble endeavors have been conformed to thy blessed will. It is only hope in Christ, through the obedience which is of faith, that cheers and upholds the soul in the last trying conflict of nature. It is the surrender of the heart and affections to Him who came to save us from our sins, and to give us the health and strength and vigor of many years that prepares the way to say with Paul, "I know in whom I have believed," and that robs death of its sting and the grave of its victory. When the awful summons does

come, which shall present at once to our view the little span of time and the immeasurable duration of eternity, what will at all avail us but Christ Jesus the only Saviour? The frowns or smiles of our fellow-worms will be lighter than nothing, and vanity; wealth or poverty will have lost their hold, their distinctiveness; whether life's pilgrimage has been more pleasant or painful to us will be of no account; whether tempests have roared around, or billows beat against our little bark will not trouble them; all will centre in whether we are Christ's through obedience to the revelations of his in-speaking Holy Spirit, or whether we have sought other lovers, and sacrificed upon their unholy altars.

"Short is the longest day of life," and notwithstanding the many lessons we have of this, with, also, of its exceeding uncertainty, we yet too negligently presume that time enough in the like fitful future, will be allowed us to prepare for that, which as it is the great end of this life, should therefore be sought as its first great object—a state of fitness for death's solemn summons. A pious female exclaimed on the bed of death: "Oh! my dear friends, if you knew what I do now, you would see that the whole business of life is a preparation for death." Another, of a very different character, is represented to have said, "It will be time enough to think of the next world when I am no longer fit for the pleasures or the business of this." If we neglect the great business of this probationary span till the bloom and prime of our years are exhausted, what security have we that the very uncertain lease of existence will be prolonged, or that the Holy Spirit will continue to strive with us? And how, by so doing, shall we subject ourselves to the censure conveyed by the Most High through his prophet to Israel of old: "A son honoreth his father, and a servant his master; if, then, I be a father, where is mine honor? and if I be a master, where is my fear?" "If ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil?" "Cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of hosts." Moreover, what deep regrets, what poignant sorrow must there be at every milestone of life's wasted years, that we had not attended to religion's solemnly imposed obligations sooner. That we had deferred what should have been the first concern of life to its weakest period! And that our whole lives had not been dedicated to Him who can alone support through the dark valley of the shadow of death, and present faultless before the throne of his Father's glory with exceeding joy!

Xerxes is said to have wept upon a survey from an eminence of his numerous army, that not one of so many thousands would be alive a hundred years after. Pious John Woolman has left a record to the effect, that upon his looking over a list of the names of Friends who had died, his mind was solemnly impressed with the great uncertainty of all things here, and a great incentive was raised within him to seek to live the life, that he might die the death, of the righteous. While evanescent and short-lived are all the things of earth, there is, nevertheless, sufficient time and measure of grace granted to every one to work out their soul's salvation with fear and trembling. In view of this it has been well

said, that "every argument against an irreligious death is equally cogent against an irreligious life." "The necessity of religion is as urgent now, or in health, as it will be when we are dying." Truly then, compared with salvation nothing else is worthy of regard. And every death-bed we witness, or every grave-side we are called to, should prompt the earnest Christian desire to more and more put on the Lord Jesus Christ, through true dedication of the heart and life unto Him in whom are hid all the treasures of wisdom and knowledge, and who is able to reward or punish us forever. This is the only sure way to true peace of mind amid the trials and vicissitudes of time, and the only sure ground of hope for an eternity of peace when all here shall have forever passed away.

Whatever sorrows, or crosses, or baptisms, or temptations, or tribulations may be our portion here, it is recorded for our learning and encouragement, that Jesus, who came to save us from our sins, has said: "He that cometh to me I will in no wise cast off;" and that He can, and will, save unto the very uttermost all that come unto God by Him, seeing He ever liveth to make intercession for them. These He will be a sanctuary and a refuge to, not only while engaged about the necessary duties of this life, but also when their eyes are about to close upon a world of sense and open upon a world of spirits—even the abiding refuge of the everlasting mercies of God in Christ Jesus.

The Tsetse, or Poisonous Fly of Africa.—African travellers often speak of the fatal effects on their horses and cattle of the bite of this insect. David Livingstone says of it:

"A few remarks on the Tsetse, or (*Glossina morsitans*), may here be appropriate. It is not much larger than the common house-fly, and is nearly of the same brown color as the common honey-bee; the upper part of the body has three or four yellow bars across it; the wings project beyond this part considerably, and it is remarkably alert, avoiding most dexterously all attempts to capture it with the hand at common temperatures; in the cool of the mornings and evenings it is less agile. Its peculiar buzz when once heard can never be forgotten by the traveller whose means of locomotion are domestic animals; for it is well known that the bite of this poisonous insect is certain death to the ox, horse and dog. In this journey, though we were not aware of any great number having at any time lighted on our cattle, we lost forty-three fine oxen by its bite. We watched the animals carefully, and believe that not a score of flies were ever upon them.

"A most remarkable feature in the bite of the Tsetse is its perfect harmlessness in man and wild animals, and even calves, so long as they continue to suck the cows. We never experienced the slightest injury from them ourselves, personally, although we lived two months in their *habitat*, which was in this case as sharply defined as in many others, for the south bank of the Chobe was infested by them, and the northern bank, where our cattle were placed, only fifty yards distant, contained not a single specimen. This was the more remarkable, as we often saw natives carrying over raw meat to the opposite bank with many tsetse settled upon it.

"The poison does not seem to be injected by a sting, or by ova placed beneath the skin;

for, when one is allowed to feed freely on the hand, it is seen to insert the middle prong of three portions, into which the proboscis divides, somewhat deeply into the true skin; it then draws it out a little way, and it assumes a crimson color as the mandibles come into brisk operation. The mandibles shrunken belly swells out, and, if left undisturbed, the fly quietly departs when it is full. A slight itching irritation follows, but not more than in the bite of a mosquito. In the ox this same bite produces no more immediate effects than in man. It does not startle him as the gad-fly does; but a few days afterward the following symptoms supervene: the eye and nose begin to run, the coat stares as if the animal were cold, a swelling appears under the jaw, and sometimes at the navel; and, though the animal continues to graze, emaciation commences, accompanied with a peculiar flaccidity of the muscles, and this proceeds unchecked until, perhaps months afterward, purging comes on, and the animal, no longer able to graze, perishes in a state of extreme exhaustion. Those which are in good condition often perish soon after the bite is inflicted with staggering and blindness, as if the brain were affected by it. Sudden changes of temperature produced by falls of rain seem to hasten the progress of the complaint; but, in general, the emaciation goes on uninterruptedly for months, and, do what we will, the poor animals perish miserably.

"When opened, the cellular tissue on the surface of the body beneath the skin is seen to be injected with air, as if a quantity of soap-bubbles were scattered over it, or a dishon, awkward butcher had been trying to make it look fat. The fat is of a greenish-yellow color and of an oily consistence. All the muscles are flabby, and the heart often so soft that the fingers may be made to meet through it. The lungs and liver partake of the disease. The stomach and bowels are pale and empty, and the gall-bladder is distended with bile.

"These symptoms seem to indicate what is probably the case, a poison in the blood, the germ of which enters when the proboscis is inserted to draw blood. The poison-germ, contained in a bulb at the root of the proboscis, seems capable, although very minute in quantity, of reproducing itself, for the blood after death by tsetse is very small in quantity, and scarcely stains the bands in dissection. I shall have by-and-bye to mention another insect, which by the same operation produces in the human subject both vomiting and purging.

The mule, ass, and goat enjoy the same immunity from the tsetse as man and the game. Many large tribes on the Zambesi can keep no domestic animals except the goat, in consequence of the scourge existing in their country. Our children were frequently bitten, yet suffered no harm; and we saw around us numbers of zebras, buffaloes, pigs, pallahs and other antelopes, feeding quietly in the very habitat of the tsetse, yet as undisturbed by its bite as oxen are when they first receive the fatal poison."

"The children of Israel had little within their dwellings, and they were little sensible of the plagues that raged without. When God does not speak peace, what can give it? when He does, who can let it?"

"THE SOLITARY PLACES SHALL BE GLAD."

How will He make us glad?
How is that promise sweet to be fulfilled,
So that our sad,
Our aching hearts be stilled?

Will He a glory shed
O'er the waste places of our lowly days,
That our bowed head
We can in triumph raise?

Or will there gently steal
A subtle peace and stillness o'er our life,—
O'er woe and weal,—
A hushing of all strife;

A calm that naught can break,—
A tender trustfulness that can be "glad,"—
That joy can take
Through good days and through bad;—

A tender twilight calm;
Such as one sees in far-off northern days,
That seems a psalm
Of perfect peaceful praise?

NOW.

A night of danger on the sea,
Of sleeplessness and fear!
Wave after wave comes thundering
Against the strong stone pier;
Each with a terrible recoil,
And a grim and gathering might,
As blast on blast comes howling past,
Each wilder than the last,
All through that awful night,
Well for the ships in the harbor now,
Which came with the morning tide;
With unstrained cable and anchor sure,
How quietly they ride!

Well for the bark that reared at eve,
Though watched with breathless fear;
It was sheltered first ere the tempest burst,
It is safe inside the pier!

But see! a faint and fitful light
Out on the howling sea!
'Tis a vessel that seeks the harbor mouth,
As in death agony,
Though the strong stone arms are open wide,
She has missed the only way;
'Tis all too late for her to drive fast,
The mighty waves have swept her past,
And against that sheltering pier shall cast
Their wrecked and shattered prey.
Nearer and nearer the bark is borne,
As over the deck they dash,
Where sailors five are clinging fast
To the silliest stump of the broken mast,
Waiting the final crash.
Is it all too late? is there succor yet
Those perishing men to reach?
Life is so near on the firm-built pier,
That else must be death to each.

There are daring hearts and powerful arms,
And swift and steady feet;
And they rush as down to a yawning grave,
In the strong recoil of the bravest wave,
Treading that awful path to save
As they trod a homeward street.
Over the boulders and foam they rush,
Into the ghastly hollow;
They fling the rope to the heaving wreck—
The aim was sure, and it strikes the deck,
As the shouts of quick hope follow.
Reached, but not saved! there is more to do;
A trumpet note is heard,
And over the rage and over the roar
Of howling thunders on the shore,
Rings the guiding word.
There is one chance, and only one—
All can be saved; but how?
"The rope hold fast, but quit the mast
At the trumpet signal, 'NOW'!"

There is a moment when the sea
Has spent its furious strength—
A shuddering pause with a sudden swirl,
Gathering force again to hurl
Billow on billow in whirl on whirl;
That moment—comes at length;
With a single shout the "NOW" peals out,
And the answering leap is made.

Selected.

Well for the simple hearts that just
Loving the mast with fearless trust
The strange command obeyed!
For the rope is good, and the stout arms pull
Ere the brief storm-tull is o'er;
It is but a swift and blinding sweep
Through the waters wild and dark and deep,
And the men are on the shore—
Safe! though the fend-like blast pursue—
Safe! though the waves dash high;
But the ringing cheer that rises clear
Is pierced with a sudden cry—
"There are but four drawn up to shore,
And five were on the deck!"
And the straining gaze that conquers gloom
Still traces, drifting on to doom,
One man upon the wreck.

Again they chase in sternest race
The far-recoiling waves;
The rope is thrown to the tossing mark,
But reaches not in the wintry dark
The one they strive to save.
Again they rush, and again they fail,
Again, and yet again;
The storm yells back defiance loud,
The breakers rear a rampart proud,
And roar, "In vain, in vain!"
Then a giant wave caught up the wreck,
And bore it on its crest;
One moment it hung quivering there
In horrible arrest.
And the lonely man on the savage sea
A lightning flash nplit,
Still clinging fast to the broken mast
That he had not dared to quit.
Then horror of dark darkness fell,
While eyes flashed inward fire;
And over all the roar and dash,
Through the great blackness came a crash,
A token sure and dire.
The wave had burst upon the pier,
The wreck was scattered wide;
Another "NOW" would never reach
The corpse that lay upon the beach
With the receding tide.

Selected.

Amusements.—We went on shore at Amity Point, [New South Wales] where some of the blacks were amusing themselves, during a rainy portion of the day, with dancing. One of them beat two of their boomerangs together for music, and produced a deafening clack. The men danced, or rather stamped to the tune, often changing the position of their hands, and using great exertion, till every part of their bodies and limbs quivered. They also collected bushes, and danced with them in their hands and under their arms concealing themselves partly by them. They seemed to enjoy this boisterous child's-play for such it greatly resembled. If custom did not render people in some measure blind to folly, many of the amusements practised in circles of society considered highly civilized might perhaps seem as absurd and almost as barbarous. I consider the Society of Friends to have made great advances in true civilization, in having abandoned such amusements as well as in some other particulars. By this abandonment they also avoid much that is inimical to Christian sobriety, and turn their relaxation into channels more rational and conducive to domestic happiness. I believe no people in the world realize so much temporal comfort as they.—James Backhouse.

It is not the encountering of difficulties and dangers in obedience to the promptings of the inward spiritual life which constitutes tempting of God and providence, but the acting without faith, proceeding on our own errands with no previous convictions of duty and no prayer for aid and direction.—David Livingstone.

For "The Friend."

Western Friends in Court.

(Continued from page 70.)

The changes in the condition of the Society are thus described by B. C. H. "In the mediæval history of the Society of Friends, here was a crystallization of its character. They had put themselves rather in the character of an old bottle that would not expand and adapt itself into the condition in which they were placed as an evangelical body. In doing this they got out of the early history which was caused by the new bottle of the Society which would expand and adapt itself to the different edges, &c. For that reason the Society of Friends became stationary. The fundamental doctrines you will find in the usage, character and principles of the early Friends. There is where we want to go to-day, and work the differences in the discussions we have upon our hands, because we are returning to the early day, and the early usages and fundamental principles." "After the death of George Fox, there was a gradual slipping into the state of which I spoke."

In reference to the document of 1830, this witness testified: "It was a proper expression for the object had in view;" but "did not mean every thing."

He thus speaks of the Yearly Meeting of Philadelphia: "The Philadelphia Yearly Meeting stands well, but there are two that claim to be Philadelphia Yearly Meeting."

Q. "Has there been any separation in the Yearly Meeting since the Hicksite separation?"

A. "Yes."

Q. "When?"

A. "About 1845 or 1846."

"I have stated that that Yearly Meeting is not in a condition to express its own opinion. It is imbecile in its action for want of unity." Philadelphia Yearly Meeting, at the time of the Ohio separation was desirous—the one part—to offer their fraternity to one portion of the Yearly Meeting, the Hoyle meeting as it is termed, and the other part of the Yearly Meeting spoke in favor of a union with the Huns Yearly Meeting. The discussion was full and earnest, but the clerk was favorable and had the power of the Yearly Meeting in his own hands—therefore the voice of the meeting was overruled, and the clerk of the meeting ordered the epistolary correspondence. That is the way in which it was done. The next year the discontent was so strong that it was found it would effect a separation; they continued the correspondence, and it was dropped; and there they are to-day, imbecile as I say in action."

This witness seems to have made some of these statements from having been misled by representations that he had either heard or read. The writer attended the Yearly Meeting of Philadelphia in 1855, and has a clear collection of what took place when the Ohio object was discussed. Only one Friend advocated the reading of the epistle signed by Binns; a number of others desired that either of the epistles from Ohio should be received. But there was a very large expression from many of the most experienced and eighty members, comprising a decided majority of those who spoke, in favor of acknowledging the body represented by B. Hoyle as clerk. And in thus deciding the clerk simply did his duty as the servant of the meeting, the following year (1856) the Ohio and other

epistles were read and answered. In 1857 the Ohio and other epistles were read, but the meeting afterwards decided to discontinue all epistolary correspondence with the other Yearly Meetings, and has not resumed it since. There was no separation, as stated by the witness, in 1845 or 1846; neither am I aware that there has ever been two bodies among Friends, since 1827, claiming to be Philadelphia Yearly Meeting of Friends. I am aware, however, that there is a small meeting held within the limits of Philadelphia Yearly Meeting, that was originally composed of some who left that meeting about 1860. These were afterward joined by others who had become detached from Baltimore, Ohio and Indiana Yearly Meetings. They called themselves a "General Meeting of Friends," but they are sometimes known as "Primitive Friends."

The same witness spoke of Friends of Ohio Yearly Meeting as the followers of Hoyle, and said that they had run into vulgar fractions. But one of the most surprising statements made by him is contained in his answer to the following question:

Q. "Are the questions determined by a majority vote, or by what means does the clerk ascertain the sense of the meeting?"

A. "A majority vote, if not in opposition to any principle of the Society of Friends. In the early history of the Society in all matters of business—they put the question, or frequently did. If any difference of opinion came up about it—they put the question and had it decided by yeas and nays."

Evan Hadley, the other witness on the part of the plaintiffs, had been clerk of White Lick Quarterly Meeting in 1877. His evidence had reference mainly to the continuation of the organization of that meeting.

The position taken by the Orthodox Friends was, that their meeting was a part of the Society of Friends. This was a body having well-known doctrines and practices which were adopted at the rise of the Society and adhered to by Friends ever since. That the Progressives had abandoned some of its fundamental doctrines, and adopted others which the Society has ever disbelieved and testified against. That instead of the Holy Spirit visiting sinners as an inner light convicting them, warning, instructing and leading them in the pathway of holiness, as they are obedient to its manifestations; they taught, that it only visits to convict of sin, and does not appear as a light or guide to the world in general. That it dwells only in the hearts of believers. That it does not lead to justification only as the Scriptures are known, read and understood. That transgressors who repent are justified before they are sanctified, &c., &c.

Acting upon these new doctrines, they have introduced radical changes in the modes of worship, customs, usages, social habits, &c., which have ever distinguished Friends from other religious sects. That a number of Orthodox Friends protested, many times upon suitable occasions, against these departures, without avail, until they were finally forced to withdraw from those who had thus separated themselves from the true Society of Friends. The Progressives were, therefore, not a part of the religious Society of Friends. And that the Orthodox Western Yearly and White Lick Quarterly Meeting are in unity with that Society, and are in fraternal relations with other Yearly Meetings who adhere to the same faith.

The first witness was Robert W. Hodson, an aged Friend who had been for many years in responsible positions, both in Indiana Yearly Meeting before 1858, and in Western Yearly Meeting since that time. He was one of a committee appointed in 1874, to present an epistle from the latter meeting to the Yearly Meeting of Philadelphia.

In 1871, Western Yearly Meeting appointed a committee of twenty-six men and women to hold general meetings within its limits. At first they were conducted with a degree of satisfaction, but after a time they became changed in character. The witnesses and others expressed their disapprobation, but the meetings continued to be unsatisfactory. The committee was continued under appointment in 1872; but six of the number refused to be associated in the work, and they were released. The principal causes of complaint were singing in meetings, the use of a mourner's bench, calling upon each other to speak and pray, to rise in response to certain propositions and questions, reading the bible, and using it while preaching, and not allowing sufficient time for silent waiting. The teaching was unsound on the doctrine of the light of Christ in the soul. These matters were resisted, not only in the committee, but they were brought to the notice of the Yearly Meeting, year after year. This body did nothing to check the innovations, but encouraged them by approving of the reports of the committee and continuing it under appointment.

As another means of relief a special call was issued, in 1876, for a session of the Meeting for Sufferings. The suffering of faithful Friends was laid before this body, which seemed to have little weight therein. Nothing was done which afforded them relief; the innovations were defended, and an address to the members was adopted which contained no reference to the object for which the meeting was called.

This state of things continued until Friends became discouraged. Finding their protests were without avail, of latter time not much was said by way of opposition to the controlling element.

The views of this witness on the subject of the light of Christ within, will be made clear by his answers to the following questions:

Q. "What is the teaching of the Society, and what has it been for two hundred years as to the universality or limitation of that light in men?"

A. "I have understood it to be universal. That it has appeared unto all men, according to Scripture testimony. Several of the earlier writers are very clear on this subject: that this Light, Grace, or Seed, has appeared unto all men, whether they heeded it or not."

Q. "In speaking of all men—do you mean to say all men regardless of whether they are converted or not, or is it limited to those who have been converted?"

A. "To all men. I think George Fox's is as clear as language can be made on that subject, that it has appeared to the sinner as well as to the converted. And the idea I have understood the Society of Friends to believe, is that this has appeared unto all men whether they ever heard of the sufferings of our Saviour, or of the Scriptures. That there is a seed of Grace, that we have received through his atoning sacrifice, which enables us to know what is right and what is wrong."

The next witness was Eleazar Bales, who

when asked his age, replied, that if he should live till to-morrow, he would be 87 years old. In answer to the questions as to what offices he held in the Society, and how long he had held them, his reply was: "I have lived in all good fellowship and faith with the Society since my birth and have lived to years of religious understanding; and it has been so thought. And though a feeble instrument, I have been made use of in the Society to some extent. I have been acknowledged as having a gift in the ministry for about fifty-three years."

He proceeded to confirm the statements of the preceding witness respecting the trials. Friends were subjected to on account of the introduction of unsound doctrines and new practices with which they could not unite. He mentioned that on one occasion he had been upholding the necessity of our taking up the cross and following our Saviour; and he was followed by another minister who said that there was no cross to be taken up.* Much feeling was manifested at this stage of the proceedings; many heads were bowed, some faces were covered, and one woman Friend was observed to be weeping freely.

This witness was one of the three Friends appointed by Western Yearly Meeting to convey its epistle to Philadelphia Yearly Meeting in 1874. The latter body declined to receive it—one Friend remarking that Philadelphia Yearly Meeting could not recognize Western Yearly Meeting as long as that meeting allowed singing, mourner's benches, calling on one another to preach and pray, &c., in its subordinate meetings. To this the Western deputation could not reply, because they knew these things were all true. The witness told the writer that he wanted very much to state these facts to the court, but was not allowed to do so.

(To be continued.)

From "The Council Fire,"

Martyr or Murderer.

On an evening of 1863, while an old Scotchman and his family of half-breeds were traveling down the Hell Gate Canon, in Montana Territory, they were suddenly startled by the report of a gun on the opposite side of a creek which they were about to cross.

They supposed that a party of hunters were in the neighborhood after the small game of the mountains, and having crossed the creek they perceived the smoke of a camp-fire.

The Scotchman carelessly rode up, but was astonished at finding the solitary corpse of a white man who had evidently been shot while in the act of eating his supper. A bullet hole was in the back of the head, and a discharged rifle lying in the rear, plainly said that the man had been killed with his own gun.

The Scotchman was frightened and hastily rejoined his family. They fled from the place. Having traveled a few miles they met a citizen in search of stolen horses, and having imparted their story they were impelled to return. A thorough examination was then made, and from papers found upon the body it was ascertained that the murdered man was named Ward, that he was a miner, and had been on his way to Washington

Territory. There was also found on him two bills of sale, showing that he had been the purchaser of two horses, one of which animals was then found close by in the brush. On the body was also found a small quantity of gold dust, amounting to about \$30. The corpse was decently covered with a blanket, and the parties started for the village of Hell Gate.

There was no law in the Territory at that time, but a few citizens went out on the following morning to bury the dead man. They found after arriving upon the spot that the corpse had been disturbed, and that the blanket had been abstracted. A few days afterward an Indian (the son of the present Pand O'Reille chief) was found riding one of the horses described in the bill of sale found upon the body of Ward, and he also wore the identical blanket with which the body had been covered. He was arrested and taken before the United States Indian Agent. It was then proven that the Indian was one of a party returning from the buffalo grounds; that he had left his camp in advance, and that it was quite impossible for him to have reached the locality in time when the fatal shot was fired. He stated in self-defence that after traveling many miles his horse became tired; that upon reaching a certain point in Hell Gate Canon during the night, he found a horse, and upon examination, the dead white man. He took the fast horse and left his own, and deeming a covering unnecessary for a dead body, he donned the blanket to keep off the chills of the night. The agent released the Indian, as there was nothing to show him guilty. (It has been, and is now, the boast of the Flathead Nation, that the blood of a white man has never been shed by one of its members.) But the white people believed the Indian guilty. There had been misunderstandings for some time past, and indications pointed towards an early war.

Dispatches were sent to the mines, and an organization was about to be effected to punish the Indians severely. They did not wish for war, because they were in the minority even if they had cause. Councils were held, and it was at one of these that the accused murderer of Ward came up and surrendered himself. Said he: "The white people are about to come down upon us and kill our women and children; now deliver me up to them and it will appease their wrath. Let them hang me."

His wishes were complied with. His father, in company with the chiefs, took him to Hell Gate and delivered him to the white citizens. A short trial was had. One of the leaders, white men, simply said, "All in favor of hanging this Indian step on one side of the store and let the balance remain where they are."

The sentence was hanging.

It was while the doomed man was standing upon the dry-goods box, with the fatal noose around his neck, that his father stepped up to him and said: "You are flesh of my flesh, blood of my blood; you are about to meet the Great Spirit; now tell me whether you killed that white man or not?" The reply was: "I have confessed to the priest. The black gowds told me that Jesus Christ died to save sinners, and I tell you, father, that I did not kill that white man; but that I offer myself to be hung in order to save my little brothers and sisters from the wrath of the pale faces."

CHARLEY SHAFFT.

Natural History, Science, &c.

Yellow Glass in a Fog.—Some years ago I was staying at a hotel on the Lake of Constance. One morning a fog came, on which completely obscured the opposite shore; but looking through a strip of yellow glass, which formed the border of the window, I was able to my surprise, to see it distinctly. I presume the yellow glass choked the blue rays reflected by the fog, just as a Nicol's prism held at a proper angle, chokes the rays reflected from the glass and enables us to see clearly the picture behind it. On my way home, I stopped in Paris, and, happening to call on one of the principal opticians, mentioned the circumstance to him. He forth with showed me a naval telescope provided with a cap at the eye end containing a yellow glass, which could be removed at pleasure.—R. in Nature.

Earthquake.—A severe earthquake was felt three weeks ago in the southern part of North Island, New Zealand. No lives were lost, but in some of the townships scarcely a chimney was left standing. Fissures extending for many miles are reported to have been made and the railway line was rendered unsafe in that neighborhood, owing to the undulations of the earth alternately raising and depressing the rails.—Nature of 9th mo. 15th.

Death in the Sleeping-room.—It is within the experience of every physician to have some strong and healthy young people come here and go to service in shops and mills, and to know that within a year or two their health fails and they die with consumption. Many of them have a good family history, so far as can be learned from the subject. I have seen the same class in other places, and know that it was uncommon for them to suffer as they do here. I have seen hundreds of them digging in the Ohio Canal, and sleeping in board shanties, without the general health becoming affected in the least, in the way that they are here. All men employed on the farms in the Sciota Valley are, as a rule healthy, and they are the same class which suffers here by the score. What makes this difference? Here they live in filthy boarding houses, with perhaps enough to eat, but they sleep in close rooms, several persons in the same apartment, with their clothes saturated with perspiration, or, when the clothes are removed, they are hung in the same room, or what is worse, in a small closet to ferment and dry. The decomposition which takes place assists very greatly to contaminate the atmosphere, and thus day by day they live in air poisoned with changed animal compounds, until the general health fails, and cough commences, and the subject continues to live in the same way, not thinking or being told that the conditions by which he is surrounded are killing him. It is next to impossible to correct these abuses against propriety. The mistress would show you the door, should you say that her house was not clean, or was kept in such a way as to lead to sickness among her people. Yet I venture the assertion, that the odor produced in such places, and under such circumstances, is a peculiar and characteristic that it can be distinguished by the odor imparted to clean clothing kept in such closets, and is so persistent as to remain for some time after they have been removed and even worn away. I have found the same conditions in well-kept

* "Then said Jesus unto his disciples, if any man would come after me, let him deny himself and take up his cross and follow me."—Matthew xvi. 24.

"Whosoever doth not bear his cross and come after me, cannot be my disciple."—Luke xiv. 27.

private houses, among the help, and brought about in the same way. Very frequently do meet servants who have come here well and early, with rosy cheeks, and after a few days of service the health fails, a cough begins, and within the next year they die with consumption. The number who go in this way is not small. Inquire of such persons, and often you cannot find anything wrong in the family history. These persons are found among girls who work in cellar kitchens and small places, often overheated, and sleep in small, close rooms, so as to generate a miasm, which gradually produces the diseases which all meet so commonly. These people suffer in this way signifi- cantly, but are always offended if they are told that their afflictions have been produced by not taking proper care of their persons and of their clothing. The ladies in mansions are also sensitive if a suggestion could be made that there is anything about the premises not as it should be. From long observation on this question, I am satisfied that there exists in these, fruitful sources of disease.—*Dr. J. W. Scott in the Ohio Medical Journal.*

A tender conscience stands in the way of a great deal of evil, and also of a great deal that seems enjoyable and to be desired. The man who is unwilling to do wrong is at an apparent disadvantage in the world, both in the struggle for success in life, and in the pursuit of personal happiness. It is harder, yet easier, to get along in the world with a firm heart and a sensitive conscience. "A cold head and a colder heart make many things easy," says Charles Kingsley. Going uphill requires no such effort as clambering up hill, or even as resisting the temptation to let go and slide. But who would take things easy, and take the consequences of easy-going? It is better to do right at its real cost of struggle and pain, than to purchase present comfort by wrong doing or hardness of heart.—*Selected.*

Let us make a stand on the ancient ways, and then look about us, and discover what is the straight and right way, and walk in it.—*Lord Bacon on Innovation.*

THE FRIEND.

TENTH MONTH 15, 1881.

Ohio Yearly Meeting convened on First-day, Ninth month 25th, at Stillwater, near Barnesville, Ohio—the meeting of Ministers and Elders having been held the day previous. There were no strangers present with ministers, though a considerable number were in attendance, many of them from Philadelphia Yearly Meeting.

The two public meetings held on First-day were very large, as has been the case for years past. Besides their own members, people from Barnesville and the vicinity came in such numbers that hundreds were unable to find room in the meeting-house. These seasons of Divine worship are said to have been favored opportunities.

Among the subjects which occupied the sinner's meetings, the gradual education and religious training of the children claimed considerable attention. The reports on education showed that there were 750 children of

a suitable age to go to school. Some of these had been assisted in their education by the Committee of the Yearly Meeting on that subject, to whose use \$200 was appropriated out of the Yearly Meetings' funds.

Wilson Hall and Abel H. Blackburn acted as clerks.

In considering the state of Society as shown by the queries and answers, several Friends were exercised in a lively manner on various subjects, such as the attendance of religious meetings, the maintenance of love for one another, keeping to our Christian testimony to plainness in dress and other things, training the young in the nurture and admonition of the Lord, being an example to others in a holy life and deportment, and avoiding any compromise of our testimony to the nature of true gospel ministry, which, as it is a free gift from Christ, should be freely exercised for the benefit of his Church.

A Friend remarked, that though but few who were present could retain in their memory all of the advice which had been given, yet there was no injunction which they could remember, "Have salt in yourselves."

A minute, embodying the substance of the exercise which had spread over the meeting, was prepared by a committee appointed for that purpose, and directed to be sent down to subordinate meetings in the extracts from the minutes.

An appropriation of \$50 was made to the committee charged with the distribution of Friends' books; and it was concluded to direct the Quarterly Meetings to raise in the usual manner the amount needed to pay the debt still remaining on the boarding-school building, about \$1400, including interest.

A memorial of Walter Bundy, a youth of 21, who died of consumption, took strong hold of the feelings of those who heard it read, and opened the way for much exhortation.

A visit was received by the men's meeting from a woman Friend, who was concerned to press on the attention of her hearers the importance of faithfully upholding the testimony of the Society to true spiritual worship.

A joint committee was appointed to take into consideration the situation of Friends in scattered bodies throughout the land. There was a strong and united expression of sentiment that this was a step which it would be right for the Yearly Meeting to take, mingled with a feeling of caution that nothing should be done rashly.

At the close of the meeting on Fifth-day the brief minute of the clerk was read, and after a time of solemn quiet, the Yearly Meeting of Ohio for 1881, was a thing of the past.

The boarding-school house being in close proximity to the place of meeting, furnishes a convenient temporary home to a large number of those who attend; who thus have the opportunity of pleasant intercourse with beloved Friends in the intervals of the meetings.

A judicious Friend who has attended Ohio Yearly Meeting speaks of it as a strong body, with members not inferior to those who can be found elsewhere, in spiritual experience, sound judgment and general carefulness; and that they have no need to be anxious on their own account about epistolary correspondence with Philadelphia Yearly Meeting.

These sentiments accord with our own feelings for years past—the belief having been

gradually formed, that such a correspondence is more important to our own Yearly Meeting than it is to that of Ohio.

The practice of wearing mourning apparel, and the use of black crape or other material, as a sign of sorrow for the loss of relatives or friends, is a conformity to the customs of the world, which the Society of Friends has long been concerned to caution its members against. It is both natural and proper to feel the removal from our midst of those whom we have loved and valued. But these outward signs of mourning are no real token of the inner feelings. They are often worn for appearance sake, and as a matter of form, by those whose hearts are but slightly, if at all, affected with grief. And where the heart is truly sad, there is no propriety or advantage in parading the fact before the eyes of the world, as if to solicit sympathy from strangers.

We may remember our Saviour reproved that disposition which led some in his day to perform their prayers at the corners of the streets, that they might be seen of men. And though this was not the same act as wearing mourning, yet we think in many cases the underlying principle was the same—to gain the approbation of man.

In common with many others, we have felt that, for the same reasons, Friends could take no part in the public displays connected with the death of our late President. Though it was a satisfaction to observe the general prevalence of real sorrow and sympathy on account of that solemn event, yet the wasteful expense and the outward show, were calculated to sadden a thoughtful mind.

A correspondent from California, in a letter dated 9th month 26th, thus refers to this subject:

"I sit down in my office to-day with a burdened mind, on looking abroad and seeing the great amount of folly and extravagance now indulged in over the land. Surely it calls for inward exercise that our dear older and younger Friends may be preserved from any participation therein. I trust we all feel the suffering and woe of those who are in any way afflicted; but is it any cause for us to indulge in the solemn mockery of outward observances of grief and folly?"

"I have felt much on this occasion that the Lord will be pleased to preserve a remnant who will plead for the purity and simplicity of the holy, self-denying religion of Jesus. I cannot feel clear in the sight of my Heavenly Father, without lifting up my voice against these evil tendencies."

We have received a circular of The Society for Home Culture, with a request to notice it in our columns. It was organized in 1880, by members of the Society of Friends. Its object is to advise those who desire to pursue their studies after leaving school. Those desiring fuller information can obtain copies of the circular by addressing the Secretary, Watson W. Dewees, Westtown P. O., Chester Co., Pa.

SUMMARY OF EVENTS.

UNITED STATES.—The U. S. Senate convened on noon on Second-day the 10th inst. Thomas F. Bayard, of Delaware, was elected President of that body, *pro tempore*.

Late advices from Arizona state that eighteen of George's band, who recently broke camp, have surrendered themselves. The bulk of the hostile Indians,

however, have gone to the southern end of the Chiricahua Mountains, and it is thought they will get away from there. General Wilcox, who arrived at Tucson on Fifth-day night of last week, said he would cross the border in pursuit of them, and would co-operate with any Mexican troops that would assist him in his endeavors to capture the Indians. The Mexican Consul at Tucson has telegraphed to Chihuahua, and sent orders to the garrison there, to get Mexican troops to co-operate with the Americans.

There were heavy frosts in the billie regions of Virginia, North Carolina and South Carolina on the night of the 5th inst. It is feared that serious damage has been done to the growing tobacco, wheat, Durville, Virginia, Raleigh, North Carolina, and there is apprehension that the large growth of cotton in the northern portion of South Carolina has been destroyed.

A fire in New York on the evening of the 10th, totally destroyed the Fourth Avenue Car Stables, covering an entire block, and owned by William H. Vanderbilt; and also Merrell's large furniture storage building, occupying the middle of the block on the south side of Thirty-second street. The loss on the stables is estimated at \$500,000. A number of horses perished in the flames. The loss on Merrell's building and its contents is estimated at \$2,000,000. The contents of the furniture in New York has stored there, and was destroyed. A picture, valued at \$50,000, the property of W. Vanderbilt, was also destroyed.

Throughout southern Minnesota, northern Iowa, and a large portion of Dakota, rain has been falling almost incessantly since the 22nd of August. The corn, the finest surface of the water; the grain is sprouting in the stack, and scarcely any plowing has been done.

The colored people of Raleigh, N. C. will hold an industrial fair, beginning 10th mo. 31st.

An adventurous party of scientists, have lately hoisted the Stars and Stripes, North Carolina, the highest point of Mount Whitney, the highest point of land in the United States outside of Alaska.

The shipments of grain from New York during 9th month were nearly 6,000,000 bushels less than during 9th month, 1880.

During the eight months ending 8th mo. 31st, 1881, the exports of petroleum and petroleum products from the United States amounted in value to \$30,187,250, against a total of \$27,650 during the corresponding period of 1880.

The cultivation of rice in the Gulf section is annually assuming proportions of greater magnitude. Before the late war it nearly reached the yield of 200,000,000 bushels yearly. After the war its cultivation was resumed on a large scale, and in 1870 the harvest was about 74,000,000 bushels. This year's crop throughout the Gulf States will be about 100,000,000 bushels. The South Carolina journal, remarks 150,000,000 bushels.

It is reported that a terrible plague has appeared near Waldron, Platte county, Missouri. Within five days eleven persons have died, and none of those now sick show signs of recovery. The bodies of the sufferers are covered with black spots. The Board of Health states that there has been 34 deaths in this city last week, 79 more than during the corresponding week of last year, and 37 less than during the week ending 10th month 1st, 1881. Of these 197 were males and 150 females; 54 died of consumption, 24 of typhoid fever, 20 of pneumonia.

Markets.—U. S. 3's, 100's, 100's; 4's, 113; 4's, 110; currency 63, 132.

Cotton.—There was no essential change to notice in price or demand. Sales of middlings are reported at 11 1/2 to 13 1/2 cts. per lb. for uplands and New Orleans.

Petroleum.—Standard crude 8 cts. for export, and 8 1/2 cts. per gallon for home use.

Flour was less active, but prices were unchanged. Sales of superfine at \$5.25 a \$5.50; western and Pennsylvania extras, at \$6.50 a \$7.12; 200 barrels Minnesota extra, clear, at \$8 a \$8.12; 300 barrels Minnesota extra, clear, at \$8.50 a \$8.50; 200 barrels Minnesota extra on private terms; 400 barrels Pennsylvania extra family good, at \$7.50; 300 barrels do. do. choice, at \$7.50 a \$7.75; 300 barrels Ohio do. do. choice, at \$8 a \$8.50; 100 barrels Minnesota patents, choice, at \$9.50; 100 barrels do. do. high grade, at \$9.50; 100 barrels Wisconsin patents, choice, at \$9.50; winter wheat patents at \$9.50, and 1100 barrels city mills family on private terms. Rye flour sells at \$6.50 per barrel. Corn meal was inactive, and no sales have been reported. Feed was sold. Sales of three ears winter barn, track, at \$21.50 per ton; No. 2 spring do. at \$21.00 per ton.

Grain.—Wheat was dull, unsettled and lower. Sales

of 3000 bushels No. 2 red at \$1.47 a \$1.48, as to quality and location; 3100 bushels do. do. 3000 bushels do. at \$1.48; 1900 bushels do. at \$1.48; 5000 bushels for 11th month, at \$1.51. Rye was dull; 400 bushels sold at \$1.07 per bushel. Corn was lower; about 9000 bushels sold in lots at 75 cts. for yellow; 74 cts. for mixed; 73 cts. for steamer; 72 cts. for No. 3; 72 cts. for No. 4. Oats were unchanged; sales of 11,000 bushels white at 51 a 52 cts., and rejected and mixed at 48 a 49 cts. per bushel, and 15,000 bushels No. 2 white at 51 cts.

Hay and Straw Market.—For week ending 10th mo. 31st, 1881.—Loads of hay, 335; loads of straw, 57. Average price during the week—Prime timothy, \$1.35 to \$1.45 per 100 pounds; mixed, \$1.25 to \$1.35 per 100 pounds; Straw, \$1.05 to \$1.15 per 100 pounds.

Beef cattle were in good demand and prices were a fraction higher; 3600 head arrived and sold at the different yards at 3 a 3 1/2 cts. per lb., the latter rate for extra.

Sheep were in demand, and good grades were a fraction higher; 15,500 head arrived and sold at the different yards at 3 a 3 1/2 cts., and lambs at 4 a 7 1/2 cts. per pound, as to condition.

Pork was fairly held; 4000 head arrived and sold at the different yards at 8 a 10 1/2 cts. per lb., the latter rate for extra Chicago.

FOREIGN.—O'Donnell, speaking at the Land League meeting at Dungarvan recently, said there were two Governments in Ireland—one, Gladstone's, which no one would obey, the other, that of the League, which people would obey.

The Dublin correspondent of the *Daily News*, after interviewing several influential men who have intimate knowledge of the wants and wishes of the farmers of a large portion of the province of Connaught, says he has put together the chief complaints, and the greatest losses of the Shannon, the farmers are disposed to take advantage of the Land act to the utmost extent, and that the Land League will not be able to divert them from their purpose.

Paris and its suburbs now contain about 150 miles of streets, and the city has the greatest length of tramways, after the metropolis, are Lille, Rouen, Roubaix and Beziers, with only 15, 14, 9 and 8 miles respectively.

Madrid, 10th mo. 8th.—In the Senate to-day Senator Goyena presented an amendment to the address in reply to the speech from the throne demanding autonomy for Cuba. It demands the conclusion of a commercial treaty between Cuba and the United States on the basis of absolute freedom of commerce. The Conservative newspapers declare that the amendment must be withdrawn, as the Government has been appointing Governor of Cuba in place of General Blanco. He will start for Cuba on the 28th inst.

A despatch to the *Times* from Geneva says: The Socialist Congress at Chur closed Fifth-day. The American delegate gave a desponding account of the state of Socialism in America. He said that the number of Socialist newspapers had been reduced by one-half since 1877, and that the better times have caused a thinning of their ranks. It was resolved to hold a Congress in Paris in 1883.

The Berlin correspondent of the *Morning Post* says has a communication from St. Petersburg announcing that the headquarters of the nihilists have been discovered, and that sixty arrests have been made.

A report of local doctors states that 77 per cent. of the cases of the diphtheria epidemic now raging in the province of Orel, Central Russia, are fatal.

It is stated that the Government of Russia intends to allow Jews to acquire land in places where there is no fear of collision between them and the populace. An article in the *Journal de St. Petersburg* indicates that the elevation of Servis to a kingdom is probably shortly.

Count Wallduro, the Arctic explorer, who has just returned to Hammerfest from a journey to the lower Yenisei in a Bremen merchant steamer, is reported as declaring such navigation possible every year, despite the difficulties which have hitherto been held to surround it.

Baron Von Haymerle, the Austro-Hungarian Minister of Foreign Affairs, died suddenly at 3.30 on the afternoon of the 10th inst.

The Minister of Justice has introduced in the Lower House of the Austro-Hungary Diet, a bill legalizing marriages of Jews and Christians.

A despatch to the *Times* from Tunis, dated Sixth-day, says it is rumored that the Bey's Ministers in Council agreed on the 10th inst. to depose the Tunisian representative of the *Daily News* declares that the Bey,

speaking on the subject, said it was unnecessary to ask his consent, as he had lost all authority.

A despatch from Tunis says: "For some days past severe fighting has been proceeding around Kef between the French garrison and the insurgents. General Sabatier has advanced two days' march towards Kairuan lately. In fact, a majority of Frankland, the European residents are drawing a petition in favor of the occupation of the city of Tunis."

A sample of water from the Sacred Well of Mecca has been analyzed and found to be polluted by sewage to an extraordinary degree of disease-breeding filthiness. In fact, Professor Frankland, who made the analysis, calls it bottled cholera, and, as this water is of great demand throughout Mohammedan countries, it is manifest that it is likely to be an active agent in the dissemination of disease.

A despatch to the *London Standard* from Fort Ann says: In the Boers object to the article in the convention by which the Queen has reserved control of the external relations of the State, including the conclusion of treaties and the conduct of diplomatic intercourse with foreign powers, and the article defining the duties of the British Resident. They also object to the article which gives the Queen the right of appointing and removing for all denunciations; to the article declaring that no slavery or apprenticeship partaking of slavery shall be tolerated by the Boers; to the article providing that all persons other than natives who conform to the law of the Transvaal shall have free access to Courts of Justice for the protection and defence of their rights. The correspondent says the above explains why, in the recent debate in the Volksraad, members declared that the Convention dealt with the Boers as though they were hordes of savages.

A quantity of bees, destined for Ontario, have been received in London from Cyprus. They were let loose in London for a fly, and afterwards repacked for the remainder of their journey. They are conveyed in small boxes, partly covered with perforated metal, and are provided with honey and water. A similar consignment of this unusual freight was successfully forwarded to Canada last year.

It is stated in Ottawa that an appeal will be made to the Dominion Government for the relief of the sufferers by the bush fires on the north shore of the St. Lawrence. Six hundred miles of coast have been devastated, and whole villages destroyed, with boats, net and the summer catches of the fisheries.

It is stated from Madras, that the Seminary of St. Sulphice has settled its differences with the Oka Indian by purchasing 25,000 acres of land in the Muskoka district, and paying all the expenses of settling the Indian thereon.

The government of Quebec has been asked to send relief to the people of Anticosti Island, who are in great distress, owing to the failure of the fisheries.

The grain crops in British Columbia have been seriously damaged by continuous rains, from the boundary northward to a distance of 200 miles.

The latest advices from South America, via Panama, are that Peru has refused to receive the early appointment of JONATHAN G. WILLIAMS, *Sup't.*, and that an expedition will be sent to capture Arequipa.

WESTTOWN BOARDING SCHOOL.

THE WINTER SESSION begins on Second-day, 10th mo. 31st, 1881. Parents and others intending to send their children to the Westtown Boarding School, apply to JONATHAN G. WILLIAMS, *Sup't.*, at Westtown P. O., Chester Co., Pa., or to CHARLES J. ALLEN, Treasurer, 304 Arch St., Philadelphia.

FRIENDS' ASYLUM FOR THE INSANE. *New Franklin, (Trenton) N. J., Ward, Philadelphia, Pa.* Physician, Superintendent—GEO. C. HALL, M.D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, at his residence, Tuckerton, N. J., on the 3rd of the 10th inst. 1881, JOHN W. WARD, *Physician*, aged 92 years, a member of Little Egg Harbor Parishes and Monthly Meetings. Her humble consistent life gave evidence that she was concerned for her spiritual welfare and growth in the truth, as it is in Jesus; and although the summons to this dear Friend came at 1 the night when she was 92 years and friends have been so long beloved that her end was peace. She was entered resigned to the Lord's will, and said, "I am going home."

WILLIAM H. PILE, PRINTER,
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PHILADELPHIA.

A Concise Account of Pennsbury in Bucks County, Penna., by G. W. B., 1831.

Pennsbury was the name bestowed upon William Penn's favorite American mansion and its near surroundings: the location was Penn's Manor, near the Delaware River, and near the south-eastern extremity of Bucks County, Pennsylvania. It was a place which attracted much attention in its early history, and it was a locality around which clusters rich historic interest—religious, political, official, social, domestic. The spacious mansion itself was a prodigy of the times, and the austere family which occupied it the centre of great attraction. The founder of a new and untried system of government, there spent much of his happier hours, relaxing at times from the severe duties of his position, and in the enclosure of the family circle, partaking the more quiet enjoyments of life; but these hours of recreation doubtless were mingled with seasons of thoughtful, and sometimes painful, solicitude, under the weight of the great trust that had been committed to him, and the heavy responsibilities he had accepted and assumed; yet he pursued his way amid the sunshine and the clouds which sometimes surrounded him, with unwavering faith in the triumph of his humane, liberal, just and Christian policy. The infant government of Pennsylvania received no inconsiderable portion of its nursing at Pennsbury.

Penn's Manor, as originally laid out by William Penn, contained 8431 acres—the land partly alluvial, and principally covered with forest. The boundaries were somewhat irregular, but they bordered for several miles on the river Delaware, and extended several miles inland; they also bordered on several tracts of land taken up by earlier settlers, and under the jurisdiction of the Governor of New York, and never belonged to the Penn estate. About three miles intervenes in a northerly direction between Bristol, Penna., and the farthest point in the original Manor boundary. That portion of the domain lying between Governor's Creek and Welcome Creek, containing the site of the original mansion and its surrounding improvements, has been represented, and with a degree of plausibility, as a noble island, an ancient Indian royalty, with its elements from the river bending several times around it, chosen by chieftains nurtured in

aboriginal warfare, as a position possessing many advantages for defence against their enemies, and while in their possession bearing the name of Sepassin. There is a portion of Penn's Manor formerly occupied by beds of creeks and affluents from and to the river, which is now cultivated land, and this circumstance may in a degree account for the changed appearance of the surface and surroundings. Pennsbury is not now upon an island.

Upon the chosen situation, the agents of William Penn commenced building a habitation suitable for the governor of a great province, even before his first arrival in the country. It was erected in 1682-3, and with the improvements, some of which were perhaps added at a later date, cost £5000, which was estimated in those days as a large sum of money. The mansion was sixty feet in length, forty in breadth, and two stories high, built of bricks, and covered with tiles. There was a large reservoir for water on top of the house, constructed of lead, and to the leakage from it was partly ascribed the premature decay of the building. It has also been said that much of the lead was pillaged at the time of the Revolutionary war, for the purpose of moulding bullets. Judging from relics found upon the premises, at least some of the window sash were likewise of lead. The out-houses—including a kitchen and larder, a wash-house, a house for brewing and baking, and a stable for twelve horses—were all buildings one and a half stories high, and are said to have been so disposed as to produce an effect agreeable and picturesque. The large wooden brew-house was more secluded: after this historic building, which has attracted so much curiosity and been visited by so many people, was not needed or made use of for the special purpose of brewing, it was utilized as a farmhouse for many successive years; but it has now disappeared, except the foundations, which are still visible.

The point has been somewhat controverted, but it is generally believed that the mansion faced the Delaware; its appearance has been represented as stately, and that the upper windows commanded a magnificent view of the river and of the opposite shores of New Jersey. The entrance was by stone steps leading to a handsome porch, on the oak capitals of which were displayed carvings of vines and clusters of grapes, imported by the Proprietor from England. The porch opened into a spacious hall extending nearly the whole length of the house, which was used upon public occasions, for the meeting of the council, for the accommodation of strangers and distinguished guests, for collective intercourse with the Indian tribes, and probably for courts and religious meetings, which it is asserted were held at the mansion. On the first floor there was also a small hall, and three parlors, all wainscoted with English oak, and communicating by folding doors,

From information obtained through the instrumentality of John Penn, the great hall is represented as containing, among other articles of furniture, one long table, a supply of pewter plates and dishes, and six vessels for holding water or beer. It is probable that this hall was also occupied upon various public occasions for the festive entertainment of William Penn's numerous guests, among whom the Indians are said to have been the most frequent partakers of his hospitality. Information through the same channel, giving a descriptive account of the varied furniture distributed through the three parlors and little hall, described a great leather chair in one of the apartments: this was probably used by the Governor upon important public occasions. The same source of information describes the four chambers as being well supplied with beds, bedding, chairs, tables, &c. In one of them the bed curtains were of satin; in another, of camlet; in another, of striped linen. The chambers in the garret were furnished with four beds. We also gather from the same authority; that upon the broad walk or avenue lined and shaded with poplars, extending from the mansion to the river brink, and descending by a flight of stone steps from the upper to the lower terrace, on one occasion the tables were spread for the festive entertainment of a large number of Indian guests; and among the viands prepared were one hundred turkeys, beside venison and other meats.

The mansion stood upon a gentle elevation surrounded on all sides by gardens, lawns, shrubberies, and flower beds to which the most beautiful wild flowers found in the country, native and procured, were transplanted. The Proprietor has been represented as being extremely fond of a suitable country house with extensive gardens, and that he spared neither care nor money in order to make Pennsbury prominently attractive as a residence. He imported skilful gardeners, both from England and from Scotland. The gardens themselves were a marvel in the colony for their extensiveness, for their beauty, for their attractiveness of location, and for the skill manifested in their management; various kinds of trees, shrubs, seeds and roots were imported from England; among them walnuts and fruit trees. The adjacent woods were laid out in walks and drives at the time of the Governor's first visit to the country; and he afterward, in several of his letters, required the preservation of the trees. There were also more distant vistas, opening prospects down the Delaware, and upward toward the falls.

The Governor, both on his first and second visits to Pennsylvania, imported valuable horses. The family had a large travelling coach at its disposal, but owing to the frequent badness of the roads it was not very often called into service; a calash was a more frequent accommodation. Hannah and Le-

titia, the wife and daughter of William Penn, rode in a sedan chair when they went a shopping in the city, or visited their female friends in the neighborhood, and judging from the circumstance that several side-saddles and pillows were found in the mansion after the family had left America, it is reasonable to suppose that the women to some extent practised horseback riding. The Governor himself frequently rode around the country on horseback, but he generally travelled between Pennsylvania and Philadelphia in his barge, to which he was very partial, manifesting peculiar interest in it; it was of considerable dimensions, furnished with a mast and six oars. In a letter to his steward, he says: "But above all dead things, my barge. I hope nobody uses it on any account, and that she is kept in a dry dock, or at least covered from the weather."

Isaac Norris thus writes of the Proprietor's wife when the family were about leaving the country: "His excellent wife, and she is beloved by all (I believe I may say in its fullest extent); so is her leaving us heavy and of real sorrow to her friends; she has carried under and through all with a wonderful evenness, humility and freedom; her sweetness and goodness have become her character, and are indeed extraordinary. In short, we love her, and she deserves it." Letitia, the daughter of William and Gulelma Penn, has been represented as very interesting and attractive: the certificate setting forth membership and removal granted by her friends in a collective capacity, upon her return to England, portrayed their estimation of her merits in language very appreciative. But it has been represented, that these two worthy females, Hannah and Letitia Penn, after the novelty of the wilderness had passed away, had no cordial love for the country of their adoption, and had more than once invited the Proprietor to take them back to their beloved England; that they were in a flutter of delight at the prospect of leaving America; and that they themselves, were perhaps the only persons in Pennsylvania who rejoiced at their departure.

Isaac Norris also writes: "The Governor's wife and daughter are well; their little son, a lovely babe; his wife is a woman truly well beloved here, exemplary in her station, and of an excellent spirit, which adds lustre to her character, and has a great place in the hearts of all people." Deborah Logan mentions a tradition heard in her youth from an old woman in Bucks county, "who went, when she was a girl, with a basket containing a rural present to the Proprietor's mansion, and saw his wife, a delicate, pretty woman, sitting beside the cradle of her infant." The child which is here brought into notice was probably the one, and the only one of William Penn's children born in America.

(To be concluded.)

"I cannot do this," said a Christian merchant in reference to some business operations in which he was asked to take part—"I cannot do this. There is a man inside of me that won't let me do it. He talks to me of nights about it, and I have to do business in a different way!"

Oh! those talks of night about the business of the day, when "the man inside" has our ear and there is no escape from the judgment he pronounces! "Peace blessed is he who is able to hear it in peace!"

For "The Friend."

Hidden, Faithful Ones.

There are no doubt scattered through the length and breadth of Christendom, not a few faithful and hidden ones, who are earnest in the pursuit of living water, and of enduring, substantial truth. These are resigned to the lowly, obscure and tranquil state in which Providence has placed them. These are

"Content indeed to sojourn while they must
Below the skies, but having there their home.
The world o'erlooks them in her busy career
Of objects more illustrious in her view:
And occupied as earnestly as she
Though more sublimely, they o'erlook the world.
She scorns their pleasures, for she knows them not;
They seek not her's, for they have proved them vain."

These could, no doubt adopt, in measure, the language of the Church formerly to its Holy Head, when it was hidden, though led, as in the wilderness: "Look down from heaven, and behold from the habitation of thy holiness and of thy glory." "Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer: thy name is from everlasting." These, as they are careful to abide with the dear Master in suffering and in rejoicing, will know his all-powerful arm to be round about them to support. For "The secret of the Lord is with them that fear him, and He will show them his covenant." The eye of the Good Shepherd is ever upon his little flock wherever located; and as these look to, and rely upon Him, all the power of the enemy shall not be able to scatter one sheep from his fold, or entice one lamb from his safe enclosure. But all depends upon keeping close to Him, who can alone preserve in the dangers and temptations incident to this state of weakness and probation. It is a precious and glorious as well as incontrovertible truth, that "The foundation of God standeth sure;" and that Jesus is all powerful to deliver, and no less always ready to receive with open arms all who, in humility of heart, seek to him for life and salvation.

She who broke the alabaster box formerly, and with the precious ointment thereof anointed the dear Saviour, was signally recognized and honored by Him. There is no doubt that among the little band of hidden ones alluded to, there are those who have likewise anointed the feet of Jesus by giving themselves, because of their filial love, as a living sacrifice to Him. Though "this gospel" may not "be preached in the whole world" for a memorial, as was to be of the woman in the text, it shall nevertheless be recorded in that book of remembrance written before Him for them that feared the Lord, and that thought upon his name. There are other biblical records which are likewise truly encouraging to the lowly humble traveller. One of these is the case of the Centurion who appealed to Jesus to come and heal his servant; but in much abasement of self said, "Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed," &c. When Jesus heard it, He said, "Verily I say unto you, I have not found so great faith, no, not in Israel." Another is the instance of good king Hezekiah; who, when sorely chastened in spirit, prayed unto the Lord, saying, "I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy

sight;" upon which the answer from the Lord was, "I have heard thy prayer, I have seen thy tears: behold, I will heal thee," &c. Fourth is the testimony concerning Gideon who, under a close fight of afflictions, said to the angel of the Lord that appeared unto him to make him a judge in Israel, "where wilt thou have me? Behold, my family is poor in Manassah, and I am the least in my father's house." But the answer of the angel of the Lord was, "Go in this thy might surely I will be with thee," &c. Cannot some of this class receive instruction also in the straits and seasons of proving, from what Manoah's wife pleaded: "If the Lord were pleased to kill us, He would not have received a burnt-offering and a meat offering at our hand; neither would He have showed us these things," &c. In connection with the foregoing, the following testimony bears close upon the subject in hand: "In a summary review of Richard Baxter's matured experience in regard to religion, taken by him towards the latter part of his life, in which enlargement of view and abasement of self discovered, we have the following sentence: 'I less admire gifts of utterance, and the profession of religion than I once did; or have much more charity for many, who by the want of gifts do make an obscurer profession. I once thought, that almost all we could pray movingly and fluently, and talkers of religion had been saints. But experience hath opened to me, what odious crimes may consist with high profession. While I have met with divers obscure persons, not noted for any extraordinary profession or forwardness in religion, but only to live a quiet, blameless life, whom I have after found to have lived, as far as I could discern, a truly good and sanctified life.'"

The imperative duty of all is to watch over their own hearts. This, faithfully attended to, will ever induce low and sober thoughts of one's self. It will lead us into the bare part of the desert where Moses was eminent instructed, and will preserve there. The great apostle Paul was kept so low and dependent that he dared not glory in any thing save his infirmities; and this he did—"that the power Christ might rest upon him." May none be afraid of the low valley of sweet humility where the power of Christ is experienced, where is the "garden enclosed"—"a fount of gardens, a well of living waters, and stream from Lebanon."

May the little, hidden, faithful ones be encouraged. May they never east away the shield of faith as though it had not been anointed with oil. In every sorrow-stirring and proving season may their trust be in the Lord alone; who will then be their sufficient ever-present helper. He will furnish with grace and gifts, with child-like dependence and fervent, effectual prayer. His strength is made perfect in weakness. Not sparrow can fall to the ground without his notice. Not a nook so retired that his eye doth not penetrate it. Not a chastened, pining soul so poor, weary, or disconsolate, but he doth not know it altogether. A moth may forget the darling of her bosom, before He can forget any of his loving, dependent faithful children. These, in the time of trouble, He will hide in his pavilion; in the secret of his tabernacle will He hide them. "Thou young lions do lack, and suffer hunger; but they that wait upon the Lord shall not want

ny good thing." "He giveth power to the
aint, and to them that have no might of their
wn, he increaseth strength."

Colored Men in China.

from *The Southern Workman*, Hampton, Va., Eighth mo., 1882.

Our kind correspondent, to whom we are indebted for the following interesting article, writes respecting it:

"There are two points illustrated: (1) the negro capacity under favorable circumstances; (2) the extraordinary recovery of power and energy by the Chinese which has been remarked by many observers, and which is an important element of the political future of this far East.

"The writer of the paragraph is W. N. Armstrong, Attorney-General of the Sandwich Islands, who was travelling with King Kalakaua."

In a previous letter I spoke about a negro, A. Butler, a resident of Shanghai, China, is career is quite remarkable. His parents are Africans, or pure negroes. His father a teacher in Washington, D. C. He was educated in Paris, and there learned to speak French, Italian, German and Spanish. I think he has an aptitude for languages. When Burlingame was appointed Minister to Peking some years ago, he met Butler in Paris, made him his private secretary, and took him to China, where he became familiar with the *open* Chinese.

Burlingame always put him on a footing of social equality. Wishing to go into business, Butler left the American Embassy, and took a post in one of the great American trading houses. Subsequently he went into the service of the Shanghai Navigation Company. For some time past, the Chinese officials, and some of the rich Chinese merchants, have been watching carefully the operations of the Europeans in steam navigation, supported by European capital. These prudent, careful men, determined that if there was any profit in the trade, the Chinese should have it, and not the *fan qui* (foreign devil). Therefore they began to buy steamships themselves, and to run them to and from their own ports. They organized the China Merchants' Steamship Company. They put their own, and not foreign, money into it. They purchased the Shanghai Company's Steamers, and Butler went into their employment. Still, these Chinese, careful and economical as they are, did not understand the business of running steamships, for it is a business which requires special training. These men were cheated by Europeans in the quality of the vessels sold, and they were held in great contempt by Europeans and Americans who kept lines of steamships in the East, and who believed that their dominion over the sea would never be successfully disputed by the "pig-tails." The Chinese concluded it would be well to employ Europeans at first in the most respectable positions. But the trouble has been that Europeans have generally tried to rob the Chinese, when employed by them. The owners of this new Chinese line, including some of the most influential men in the Chinese government, put Butler in charge of one of the most important departments of the business, and authorized him to reorganize the service in his own way. He is a natural organizer, one of those men who know how to put things in their proper place, how to

put down confusion. He systematized the business, brought order out of chaos, introduced economy, enforced discipline, and rivaled the Europeans in their steamship service. The result is that, after two years' work, this Chinese Steamship Company, instead of running at a loss, has earned over a million of dollars net profit. The prospect now is, that it will earn very large annual dividends.

The Chinese official who is at the head of the Company told me that they considered Butler not only a man of great ability, but an *honest* man. He said that he was a very safe adviser, and they regarded him as an important agent in the future operations of the Company. Now this Chinese Company own already thirty-six steamers. They are bidding for the trade of the Pacific Ocean. One of their vessels lately went to San Francisco, and reduced the price of freight to China. The American and European lines are by no means easy at the appearance of this great steamship fleet; no one knows where its operations will stop. As these people learn more thoroughly the steamship business, they will become more formidable rivals to the Europeans, and as they are content with much less profit than the Europeans, and the business is conducted at their own homes, and not with a distant European basis, it is easy to see that the time is soon coming when the vast trade of the great Pacific Ocean will be in Chinese hands.

Coal is an expensive article in China. Supplies for steamers are brought from Australia and Java. Now there are immense coal-fields in China. The Chinese will not let the Europeans touch these coal-fields under any circumstances, but they can touch them themselves. Already they have opened a vast colliery about eighty miles from tide water at Tientsin; a canal from the mine to the ocean is about finished. The coal is owned by the same people who control the steamship company.

This year coal will be delivered to ships. If the Chinese prefer to consume the coal in their own vessels, instead of selling it to the foreign steamers, it will not take long to wipe out the foreign service, as the cost of the coal will be so much less than that now used by all steamers.

Butler is a leading man in this magnificent enterprise in China.

I have related this incident because it bears on the question of the "color line," and I write this from a city where the presence of twenty-six different nationalities has obliterated all color lines. There is a lesson in Butler's life. He fought for his position and won it. He did not sulk for it, or cry for it, or beg for it; he commanded it. He made himself the peer of men about him, and they acknowledged it, as all men will admit it, when forced to meet the matter. Men sought him, as they always seek men who have advantages, either in brains or experience. Interested as I am in the negro question, it was to me a most important incident to meet on the seaboard of the great Chinese Empire an American negro, educated, capable, doing his work well, and a leader among men.

Several weeks after meeting Butler I was with the King of the Hawaiians on board the royal yacht of the King of Siam, on the river Menam. On the way to the capital of the country, Bangkok, the yacht stopped for a moment at the custom-house, in order to take

on board some officials. I noticed a negro sitting in the stern of a boat, and inquired about him. A merchant said to me: "He is at the head of the custom-house on the river. It is a very responsible place. This negro is a man of considerable education, is honest, and capable; so he was appointed to the place, and discharges the duties well." I had no opportunity to speak to this man, but I counted it as an incident of my trip, that I had met another negro who was doing credit to himself. I have written this letter for the sole purpose of presenting these facts to the younger colored people in America, that they may know that their race can hold itself if it will.

Singapore, Fifth mo. 10th, 1881.

For "The Friend."

Catharine Phillips.

I have felt it right to offer for insertion in the columns of "The Friend," some extracts from the writings of that eminent minister of the Lord, Catharine Phillips; which are recommended to the *serious notice* of our young Friends (as well as older) that, like Mary of old, we may be induced to "choose the one thing needful," even that "good part which shall never be taken away!"

Ohio, 10th mo. 5th, 1881.

"As the dealings of the Almighty with me from my youth have been singular, and are worthy to be retained in remembrance with thankfulness, I have committed to writing some remarkable circumstances of my life; tending to awaken future thanksgiving and watchfulness in myself, and, considering how wonderfully the Divine arm has been manifested for my help, to encourage me to a steady trust therein, and to a perseverance in submission thereto; in order to leave to my surviving relations some memorials of the various exercises and dangers which I have passed through, and of the merciful support and preservation vouchsafed from the Lord therein."

She spent much time with her afflicted father. She states that "reading to him the experiences and sufferings of faithful martyrs, and of our worthy Friends, with the accounts of the glorious exit of such as launched out of time in full assurance of everlasting bliss, made profitable impressions upon my mind; my spirit being often tendered thereby, and my love of virtue and piety strengthened; so that I may truly say that such holy persons, though they are dead yet speak. May their language be heard by the youth of the present and succeeding generations, and incite them to eschew the paths of vanity, and to follow the footsteps of Christ's companions. So will the song of his redeemed be theirs."

She says her "natural disposition was very volatile and my apprehension quick; and as my faculties opened, I delighted much in books of a very contrary nature and tendency to those which had engaged my attention in childhood. I had a near relation who, notwithstanding his having been divinely favored in his youth, had slighted his soul's mercies, and pursued lying vanities. He kept house in the town; and through him, myself and my sister had opportunities of obtaining plays and romances, which I read with avidity. I also spent so much time at his house as to be introduced into amusements very inconsistent with the simplicity of truth, and my former religious impressions; so that my state was

indeed dangerous, and but for the interposition of divine providence, I had been left to pursue courses which must have terminated deplorably.

"I also read history, was fond of poetry, and had a taste for philosophy; so that I was in the way to embellish my understanding, as is the common phrase, and become accomplished to shine in conversation, which might have tended to feed the vain proud nature, render me pleasing to those who were in it, and make me conspicuous in the world.

"But the Lord, in his wisdom, designed to bring me to public view in a line directly opposite to worldly wisdom, pleasure, or honor; and when He was pleased more fully to open to my understanding his great and glorious work of renovation of spirit, I saw that I must desist from these publications and studies, and pursue the one necessary business, viz., working out the salvation of my immortal soul; and I esteem it a great mercy that I attended to this intimation. However lawful it may be, in proper seasons, to look into the works of nature, and become acquainted with the history of former or present times, my attention was now powerfully attracted to higher subjects; and had I pursued those lower things, I might have become as a vessel marred upon the wheel."

"This is, alas! the case with many who have been divinely visited, but who, not deeply and steadily attending to instructions of pure wisdom, but seeking to be wise and learned in matters which merely relate to this present state, have not advanced in the simplicity of divine knowledge; and although it has remained obvious that the Lord's hand has mercifully been turned upon them to form them for his service, they have not grown up to that degree of usefulness in Christ's church whereto they might have attained, had they passively abode the turnings of his preparing hand.

"Were the sons and daughters of our religious Society, who are favored with good natural understandings, clothed with heavenly wisdom, they would become and appear truly great, in the dignified simplicity and humility of the service of the King of kings. Human knowledge and acquirements too often puff up the minds of youth; and indeed some of more advanced age pride themselves therein, when, as examples to the rising generation, they should be clothed with humility. It was observed of a truly honorable member of our favored Society, that "he was a divine and a naturalist, and all of the Almighty's making."* I have read very little on natural philosophy, and am not in a disposition to boast of my acquired knowledge of either human, natural, or divine things; but I may say, that I have admired how by one gleam of heavenly light the understanding is opened into natural things; so as in degree to behold, as at one view, the general economy of the Divine Former of all things, as it is displayed in the outward creation. This produces adoration to Him under the humbling sense of his power, mercy, and wisdom, as well as admiration of his works; and discovers that they are indeed marvellous, and, in their full extent, incomprehensible. Therefore, let not the faculties of his adopted children be so improperly occupied in exploring them, as to prevent an advance in their various stations in his militant

church; when happily their souls are fixed in the triumphant, they will know so much as forever to inspire the angelic song of 'Great and marvellous are thy works, Lord God Almighty; in wisdom hast thou made them all!'

ALL YOUR NEED.

BY FRANCIS RIDLEY HAVERGAL.

"My God shall supply all your need according to his riches in glory, by Jesus Christ."—Phil. iv. 19.

Who shall tell our untold need,
Deeply felt, though scarcely known?
Who the hungering soul shall feed,
Guide and guard, but God alone?
Blessed promise! while we see
Earthly friends must powerless be,
Earthly fountains quickly dry,
"God" shall all your need supply.

He hath said it! and we know
Nothing less can we receive;
Oh! that thankful love may glow,
While we restfully bow;
Ask not how—but trust Him still,
Ask not when—but wait His will,
Simply on his word rely,
God "SHALL" all your need supply.

Through the whole of life's long way,
Outward, inward need we trace,
Need arising day by day,
Patience, wisdom, strength and grace.
Needing Jesus most of all,
Still of need, on Him we call;
Then how gracious his reply:
God shall "ALL" your need supply.

Great our need, but greater far
Is our Father's loving care;
He upholds each mighty star,
He unfolds each tiny flower.
He (who numbers every hair),
Earnest of his faithful care,
Gave his Son for us to die;
God shall all "YOUR" need supply.

Yet we often vainly plead
For a seeming good denied;
What we deem a pressing need
Still remaining unsupplied.
Yet from evil all concealed,
Thus our wisest Friend doth shield:
No good thing will He deny;
God shall all your "NEED" supply.

Can we count redemption's treasure,
Scan the glory of God's love?
Such shall be the boundless measure
Of his blessings from above.
All we ask or think or more
He will give in boundless store;
He can fill and satisfy,—
God shall all your need "SUPPLY."

One the channel, deep and broad,
From the fountain of the Throne,
Christ the Saviour, Son of God,
Blessings flow through Him alone.
He, the Faithful and the True,
Brings us mercies ever new:
Till we reach His home on high
"GOD SHALL ALL YOUR NEED SUPPLY."

THE STRANGER ON THE SILL.

Between broad fields of wheat and corn,
Is the lowly home where I was born;
The peach tree leans against the wall,
And the woodbine wanders over all;
There is the shadowed doorway still,
But a stranger's foot has crossed the sill.

There is the barn—and as of yore,
I can smell the hay from the open door,
And see the busy swallows throng,
And hear the peewee's mournful song;
Out the stranger comes—oh! painful proof,
His sheaves are piled to the heated roof.

There is the orchard—the very trees
Where my childhood knew long hours of ease,
And watched the shadowy moments run,

Selected.

Till my life has imbibed more shade than sun;
The swing from the bough still sweeps the air;
But the stranger's children are swinging there.

There bubbles the shady spring below,
With its bulrush brook where the hazels grow;
'Twas there I found the calamus root,
And watched the minnows poise and shoot,
And heard the robin have his wing—
But a stranger's bucket is at the spring.

Oh, ye who daily cross the sill,
Step lightly, for I love it still;
And when you crowd the old barn eaves,
Then think what countless harvest sheaves
Have passed within that scented door
To gladden eyes that are no more.

Deal kindly with these orchard trees;
And when your children crowd their knees,
Their sweetest fruit they shall impart,
As if old memories stirred their heart;
To youthful sport still leave the swing,
And in sweet reverence hold the spring.

The barn, the trees, the brook, the birds,
The meadows with their loving birds,
The woodbine on the cottage wall—
My heart still lingers with them all.
Ye strangers on my native sill,
Step lightly, for I love it still.

Lucretia Garfield on Woman's Work.—This following is an extract from a private letter of Lucretia Garfield to her husband, written over ten years ago. Falling into the hands of Pres. B. A. Hinsdale, of Hiram College, Ohio, he used it to illustrate a lecture. After this it appeared in *The Student*, a paper published by the students of Hiram College:

"I am glad to tell you that out of all the toil and disappointment of the summer just ended, I have risen up to a victory; that sentence of thought since you have been away has won for my spirit a triumph. I read something like this the other day: 'There is no healthy thought without labor, and thought makes the labor happy.' Perhaps this is the way I have been able to climb up higher. I came to me one morning when I was making bread. I said to myself: Here I am, compelled by an inevitable necessity to make or bread this summer. Why not consider it pleasant occupation, and make it so by trying to see what perfect bread I can make? It seemed like an inspiration, and the whole of life grew brighter. The very sunshine seemed flowing down through my spirit into the white loaves, and now I believe my table is furnished with better bread than ever before; and this truth, old as creation, seems just now to have become fully mine—that need not be the shrinking slave of toil, but the regal master, making whatever I do yield me its best fruits. You have been king of your work so long that may-be you will laugh at me for having lived so long without my crown; but I am too glad to have found it at all to be entirely disconcerted even by your merriment. Now, I wonder if right here does not lie the 'terrible wrong,' or at least some of it, of which the woman suffragists complain. The wrongly educated woman thinks her duties a disgrace, and frets under them, or shrinks them if she can. She sees man triumphant, pursuing his vocations, and thinks it is the kind of work he does which makes him grand and regnant; whereas it is not the kind of work at all, but the way in which and the spirit with which he does it.

Weep not that the world changes—did it keep
A stable, changeless state, 'twere cause indeed to weep.
—Bryan.

* William Penn's account of George Fox.

For "The Friend."

Circular of the Bible Association of Friends in America.

In again calling the attention of Auxiliaries to the Annual Queries to be answered previous to the general meeting of the Association on the 3rd of Eleventh month, the Corresponding Committee would press upon Friends, who have been engaged in the distribution of the Holy Scriptures, the importance of furnishing full and accurate answers to all the Queries, and of forwarding their report seasonably to the Depository.

It may be recollected, that in making donations to Auxiliaries, the Board are guided in deciding what number of Bibles and Testaments shall be sent to each, by the information given in its report. Hence those Auxiliaries that do not report in time, are liable to be left out in the distribution.

Specific directions should be given in every use, how boxes should be marked and forwarded; and their receipt should always be promptly acknowledged.

Address John S. Stokes, No. 116 N. Fourth street, Philadelphia.

CHARLES RHODES,
JAMES WHITALL,

Committee of Correspondence.

Philada., 10th month, 1881.

QUERIES.

1. What number of families or individuals have gratuitously furnished with the Holy Scriptures the Auxiliary during the past year?
2. What number of Bibles and Testaments have been sold by the Auxiliary within the past year?
3. How many members, male and female, are there belonging to the Auxiliary?
4. What number of families of Friends reside within limits?
5. Are there any families of Friends within your limits not supplied with a copy of the Holy Scriptures of good clear type, and on fair paper; if so, how many?
6. How many members of our Society, capable of reading the Bible, do not own such a copy of the Holy Scriptures?
7. How many Bibles and Testaments may probably be disposed of by sale within your limits?
8. Is the income of the Auxiliary sufficient to supply use within its limits who are not duly furnished with the Holy Scriptures?
9. What number of Bibles and Testaments would be necessary for the Bible Association to furnish gratuitously, to enable the Auxiliary to supply each family?
10. What number would be required in order to furnish each member of our religious Society, capable of reading, who is destitute of a copy, and unable to purchase?
11. How many Bibles and Testaments are now on hand?

Who Cares for Me.—A poor, lone woman at one evening, thinking how sad was her condition. She was old and almost helpless, with little of this world's goods which she could call her own. "Who cares for me?" thought she. Suddenly this verse came to her remembrance: "For we have not an high Priest which cannot be touched with the feeling of our infirmities."

It was like a dawning of golden sunshine. Her doubts and fears were all gone. What need of earthly friends to cheer and soothe her declining years? Jesus knew her every care and sorrow, and He, "the Lord of glory," as touched with the feeling of her infirmities. How precious is the thought that we in all have such a friend in every season of trial and distress! "I will not leave you comfortless," are the Saviour's gracious words. My peace I give unto you; not as the

world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

For "The Friend."

Western Friends in Court.

(Continued from page 78.)

Albert Maxwell, clerk of the Orthodox Yearly Meeting, was next examined. His testimony confirmed that of the two preceding witnesses in regard to the departures of the Progressive Friends. Before he had concluded, a ruling of the judge excluded much of the evidence that was about being introduced. As the discipline of 1865 contained a declaration of faith that had been agreed to by both of the parties to the suit, no testimony on doctrine would be admitted only so far as might be a denial of this declaration, and such denial must be by authority or sanction of Western Yearly Meeting or White Lick Quarterly Meeting.

The next morning after this decision, some questions on the subject of unsound doctrines were again asked, when objection was made by counsel for the plaintiff, on the ground that up to 1877 both parties having had the same organization, to which they had submitted matters in dispute, its action was binding upon both. A protracted discussion ensued. The defence insisted on the rightfulness of showing that the party represented by the plaintiff had departed from and rejected the faith and doctrines of the Society of Friends, and is, therefore, not entitled to the claim of being Friends, and should be excluded from assuming control of the funds under controversy; and that the party of the defence does maintain and hold to the doctrine of Friends, and is therefore the true Society to hold said funds. On the other hand, the plaintiffs insisted that, while they were ready to meet the question of doctrine, and show the entire soundness of faith of the meetings represented by their clients, these are not legitimate questions for enquiry in the court, but that it must first be shown that the defendants represent an organization complete and according to the order of the Society of Friends. More especially so when it is shown by the testimony that the organization represented by them is complete and unbroken, and has so continued to the present time. The Court sustained the latter position.

This ruling of the judge seemed clearly to foreshadow his final decision of the question at issue. It was thought best by the defence to arrange the concluding evidence so as to bring the question in proper shape for the action of the Supreme Court of the State of Indiana. With this understanding considerable evidence was allowed to go forward, particularly of a doctrinal character, mostly, however, coupled with the exceptions of the plaintiff.

The witness then resumed and stated that separation first began in a Monthly Meeting, afterward in Plainfield Quarterly Meeting. He then proved the organization of the Orthodox Yearly Meeting. In 1877 a conference of about 150 Friends was held at Sugar Grove, before the Yearly Meeting, to protest against innovations in Meetings. It was harmonious in its action, and adopted an address to Friends; 10,000 copies were printed and distributed. The Orthodox Yearly Meeting, in 1877, sent out a circular epistle for information, to the meetings that Western Yearly Meeting had previously corresponded with.

To none of these was any reply received in 1878. (A previous witness had said that none were expected.) Since then the meeting had received epistles from the Yearly Meetings of New England, (Smaller Body); Iowa, (Orthodox), and Kansas, (Orthodox). One under cover was also received this year from Canada, (Orthodox), which would be laid before the Yearly Meeting, when next held.

A number of documents were offered as evidence and exceptions taken. Among these were Barclay's Apology, Barclay on Church Government, Clarkson's Portraiture of Quakerism, The Declaration of American Friends in 1830, various doctrinal testimonies issued by Philadelphia Yearly Meeting between 1843 and 1878 inclusive, one of like character by Ohio, and several by Western Yearly Meeting, (Orthodox). The usual objection offered by the plaintiffs throughout the trial to the introduction of doctrines as evidence, was that they were "irrelevant."

The clerk of the Orthodox White Lick Quarterly Meeting, John W. Furnas, testified that said Meeting was composed of White Lick and Beech Grove Monthly Meetings—the latter formerly belonging to Fairfield Quarter, and transferred to White Lick since 1877. He gave an account of some occurrences that took place during the separation in the Yearly Meeting. Being in a position to see, he observed the method taken by the representatives to decide the question referred to them as to which was the legitimate Quarterly Meeting of Plainfield. After convening in the Meeting-house yard, a Friend called upon those favorable to the Progressives, to rise to their feet. About two-thirds of their number did so, and the majority decision was reported to the Yearly Meeting as the voice of the representatives.

William Harvey, a member of the same Quarterly Meeting gave evidence of departures in that Meeting, against which he had unavailingly borne his testimony.

Cornelius Douglass, of Wilmington, Clinton County, Ohio, was placed upon the stand, and a few questions propounded to him. But after it was stated what was intended to be shown by his evidence, he was not allowed to proceed. He had attended Indiana Yearly Meeting several years ago, being a member of that Meeting at the time, when it was decided to address an epistle to the Methodists. The testimony was intended to show the importance of epistolary correspondence as an "accompaniment of the organization."

During a temporary absence of the judge, the deposition of Joel Bean was taken. He was a member of the Progressive Yearly Meeting of Iowa, and had acted as clerk of Iowa Yearly Meeting for ten years. He admitted the departures in doctrines and practices within the limits of that meeting. He also stated that his Yearly Meeting had not taken any steps to endeavor to correct this state of things.

The minutes of Canada, Iowa, Kansas (all Orthodox), and New England (Smaller Body) Yearly Meetings were offered in evidence to establish a correspondence with Western Yearly Meeting (Orthodox). Also the minutes of the latter meeting for a like purpose. The testimony of Cyrus W. Harvey, clerk of the Kansas, and Adam Spencer, clerk of the Canada Yearly Meetings—both Orthodox—were taken in the same connection. The evidence of Adam Spencer also showed that his

Yearly Meeting, since the separation, had been attended by rather more than one-half the number previously present.

Gilbert Jones, of Belleville, Ontario, was placed on the stand, but after some preliminary questions had been asked and answered, he was withdrawn. For this action no reason was assigned by counsel.

Probably the most comprehensive and satisfactory statement in regard to the organization of the Society, presented on behalf of the defence, was contained in a deposition of Jonathan Chase, clerk of New England Yearly Meeting (Smaller Body). Deponent had always been a member with Friends; his ancestors had also been members for two hundred years.

The subordination of inferior to superior meetings, was clearly set forth in this document; also the independence of individual Yearly Meetings. Correspondence between these bodies, had in several instances, been interrupted and afterward resumed. An epistle had in some instances been received from an individual. But correspondence had never been regarded as essentially an accompaniment of the Society organization.

Some doctrinal matters were also presented with the above statement, but they were objected to and not admitted as evidence.

Depositions of Edwin Blackburn and James Carey, of Baltimore, were offered, by which it appeared that in 1828, the Yearly Meeting held in that city, had 57 representatives from its Quarterly Meetings. Only two of these with a small portion of others who were present—representing less than one-fifth of all the members—withdraw from the Hicksite Majority and held a separate Meeting. The body thus withdrawn was acknowledged as Baltimore Yearly Meeting of Friends, by all the other Orthodox Yearly Meetings, on the ground of its soundness in the faith of Friends. The foregoing testimonies were objected to by counsel for the plaintiff, as were also the three depositions which follow.

One of these was from a woman, who is a member of the Progressive Western Yearly Meeting. In it she admits that she contracted a second marriage, while her first husband, from whom she had been divorced, was still living. She had been continued as clerk of her Preparative Meeting, and sent as a representative to the Yearly Meeting.

Another witness, a Friend, deposed that he had paid a minister of Indiana Yearly Meeting \$500 for preaching one year.

The third deposition was that an arrangement had been made with a minister, a Progressive Friend, to prepare and deliver a thanksgiving sermon. And that this agreement was carried into effect.

(To be concluded.)

Much more is to be done by the silent, holy influence which imperceptibly surrounds that individual who lives much with God, and which, like unction, falls silently, but surely, on those around, than by all the mere talking in the world. But to taste of this blessedness, to realize this grace, we must daily have far more communion with the Lord of glory, than with the best beloved of earthly friends. We can only give as we receive. As perfume however precious, soon exhales, so the most gifted among us must continually replenish his vessel with light, and life, and love from above, or his words will be without flavor and without vitality.—M. A. S.

The Old-Fashioned Cupboard.—"Cupboard" at the present day signifies, by corruption, a close case; but originally cupboards had no doors, and were described in early times as "things made lyke stayres." Our ancestors, like the Romans, plumed themselves on an ostentatious display of plate, and considered every cupboard of plate incomplete unless it consisted of a cup of gold covered, six great standing pots of silver, twenty-four silver bowls with covers, a basin, ewer and chasoir of silver. Stowe mentions one exhibited at the marriage feast of Prince Arthur, in the palace of the Bishop of London, "of five stages in height, triangled," the which was set with plate valued at £1,200, and in the other chamber, where the princes dined, was a cupboard of gold plate, garnished with stones and pearls, valued at above £20,000. When Cardinal Wolsey entertained the French Embassadors at Hampton Court in 1528, two banquetting rooms were thrown open, in each of which a cupboard extended the whole length of the apartment, piled to the top with a mass of plate. Hall, in his "Chronicles," (Hen. III. an. 25,) relates how "the Erle of Arundel was chief butler, on who xii. citizens of London did give their attendance at the Cupboard—the Erle of Darby, *cup-bearer*." The historian Speed (b. ix, 13, Rich. II.) points out that it is the duty of the Major to attend in his own person as chief cup-waiter, (charged with the cupboard royal,) as well in the hall at dinner, to serve the King in a cup of gold with spices, and for his fees to have the said cup, and a water-spout pot of gold thereunto belonging, when he took his leave at night.—*Notes and Queries.*

For "The Friend."

Religious Items, &c.

East Indian Converts.—Richard Temple has published a book entitled "India in 1881." Of its author, the *Lucknow Witness* says: "It is probable no man living has a more complete knowledge of India." Concerning the converts from Hinduism, this book says: "Though they may not display all the firmer virtues of Christianity, they must have some of such virtues; for they must have cast out with an effort many superstitions deeply embedded in their mental constitutions; they must have dedicated their thoughts to truth alone; they must have broken some of the ties which are dearest to humanity; they must have borne the reproaches of those from whom reproach is hardest to bear. Despite many temptations, the instances of apostasy have been very rare."

A Successful History.—The Free-will Baptist Mission dispensary at Midnapur, India, has completed its forty-first year, and treats an average of about 3000 patients a year. It has several branches.

Abjuration of Romanism.—Signor Campello, Canon of St. Peter's at Rome, and a prominent and influential Roman Catholic ecclesiastic, on 14th of 9th mo. abjured Catholicism in the chapel of the Methodists at Rome. In notifying Cardinal Borromeo, Prefect of the Congregation, of his decision, he says his action is due to the continued hostility of the Pope to Italy.

In commenting on this occurrence, the *Christian Advocate* says: "The continued hostility of the Roman Catholic chiefs to the civil authorities at Rome, and to freedom of conscience, as well as their opposition to every

modern measure for the general education and progress of the masses, is now beginning, to force some of her ablest and best scholars to despair of any reform in the Papal system."

Expensive Meeting-houses.—The *Baptist Weekly* says the costliness and grandeur of houses for worship have become so great as to draw after them the practical exclusion to a large extent of the poor. Many of the families of mechanics and others in moderate circumstances go nowhere to a place of worship and allege the cost of it as a reason.

"Of making many books there is no end."—Professor Hesselbach, of the University of Vienna, lectured twenty-two years upon the first chapter of Isaiah, and had not finished when death surprised him and carried him off. Chancellor Ulrich Penzger, of Tubingen gave three hundred and twelve university lectures, covering a period of four years, upon the prophet Daniel, then lectured twenty-five years on Isaiah, giving one thousand five hundred and nine lectures, and then taking up Jeremiah, finished one half of him in seven years and four hundred and fifty-nine lectures. At that juncture, in his eightieth year, died, ended his achievements.

For "The Friend."

Natural History, Science, &c.

Relation of Foul Air to Consumption.—"Experiment has shown that if an animal be kept confined in a narrow, closed apartment, so that the air supplied is always more or less vitiated by the carbonic acid which it expires, how ever well fed that animal may be, tubercle (consumption) will be developed." If this be the case, a large percentage of cases of consumption should be met with among the inmates of badly ventilated schools. But, fortunately, the disease is comparatively infrequent under the age of fifteen, and added to this is the protective influence of the active exercise in the open air usually indulged in by school-children. It is upon the teacher that its blighting effects are most apparent as they are predisposed by age, they neglect exercise in the open air, and their mental labor is severe, and worry of mind exhausting. O. eleven teachers who died during the last eight years within the limits of one county in Pennsylvania, two died of acute disease, one of an overdose of an habitual narcotic, and of nine attacked by consumption, eight died—six ladies and one gentleman; the other, a gentleman, will recover, at least for a time.—*From "Schoolroom Ventilation," by Dr. P. J. Higgins in Popular Science Monthly for Eighth month.*

A Clever Crow.—I have had my Australian piping crow for about two years. At first he was quite uneducated, and rather a disreputable looking party, but, with good food and exercise, his musical talent soon developed itself. He fetches and carries like a dog, and seems never tired of running after a ball or crumpled paper, and bringing it back and putting it into one's hand, and waiting for another throw. He will tumble about on the floor, and play more like a monkey than a bird. He will get into a slipper with a string tied to it, and allow himself to be coaxed round and round the room, holding on all the time to the string. Some time ago we were troubled with mice, but "Peter" soon brought them to a sense of their situation. He ferreted them out, chased them, killed them, and, having duly washed them in his water

in, hung them up to dry, picked them, and wallowed them. It requires great perseverance in training these birds. They will eat almost any thing. Some days ago our bird wallowed a piece of glass, and for two days and nights was very ill, moaning pitifully; at last brought it up in the usual way, and in full song.—*The London Field.*

Don't Waste Vital Energy.—The most vigorous persons do not have too much vitality; people generally inherit a lack; or at least that much vital energy has been permanently lost in their childhood or youth through the ignorance or carelessness of their parents. Often it is impaired by wrong indulgences in early manhood. The endeavor with all persons should be to husband what left, be it much or little. Therefore:

1. Don't do anything in a hurry.
 2. Don't work too many hours a day, whether it be farm-work, shop-work, study-work or house-work.
 3. Don't abridge sleep. Get the full eight hours of it, and that, too, in a ventilated and un-purified room.
 4. Don't eat what is indigestible, nor too much of anything, and let good cheer rule the hour.
 5. Don't fret at yourself or anybody else; or indulge in the blues, nor burst into fits of passion.
 6. Don't be too much elated with good luck, nor disheartened by bad.
- Positively—be self-controlled, calm and brave. Let your brain have all the rest it needs. Treat your stomach right. Keep a good conscience, and have a cheerful trust in God for all things.—*Selected.*

Eye-Stones.—Eye-stones are composed of calcareous material, and when placed in a nooth plate containing a weak solution of orange juice or vinegar are slowly moved about by the evolution of carbonic acid gas. It is from this fact that ignorant people imagine that the eye-stone has life, and a particular eagerness for vinegar, in which above all other acids it delights to swim. Most of the eye-stones sold to the wholesale drug dealers of New York City are supplied to them by sailors employed on vessels engaged in the fruit trade between Venezuela and other South American Republics. They are regarded with mystery and awe by the native inhabitants, by whom they are collected in large quantities. A very prevalent error exists as to the origin of eye-stones. Many persons imagine, and many errors on the subject state, that the eye-stone is the product of the fresh-water lobster or crayfish, and that the stones are found in the stomach of the above-named animal, and constitute a storage of lime during the moulting season. This is not so. The stones found in the crayfish are known as crab-stones. In Poland, Russia, and Astrachan, the crayfish are rotted in deep pits dug in the earth, after which the refuse is washed to obtain the crab-stones, which are used in many parts of Europe to correct stomachic difficulties.

Nearly all univalve shells have an operculum, or door, that fits closely to the inside of the mouth or opening of the shell. This door is generally situated on the upper side of the back part of the foot on which the animal moves. When the univalve draws in his body the operculum is the last part that is taken to the cavity, or mouth of the shell, where it fits so accurately, and is of such a bony or

calcareous nature, that it affords perfect protection to the animal against enemies from without. All eye-stones are operculums of small close-fitting doors that are used by the eye-stone bearing univalves to protect them from intruders. The under side of the eye-stone is composed of numerous slightly concentric grooves. When moving over the eyeball the grooves collect and retain all foreign substances. The movement of the eye-stone is caused by the pressure of the eyeball against the stone.—*Scientific American.*

The Screw Worm.—I herewith send you specimens of half-grown screw worms, taken from the roof of a hog's ear. The hog had been bitten by a dog on the ear a few days before, and the worms had nearly destroyed the ear of the hog when its condition was discovered. Carbolic oil was applied to the sore, which caused the worms to move to the surface so they could be taken out with forceps. While the worms are in the burrow, they constantly eject or discharge bloody water which runs from the sore, and this discharge is often the first intimation or sign of their presence. While they are sucking and not disturbed, or sickened, or disabled by any poison or insecticide, it is very difficult to dislodge them, as they hold on to the flesh with great tenacity, and as there are usually great numbers of them embedded in a hole.

These worms have been more numerous, more troublesome, and more destructive this year than usual; all the newspapers of Texas have reported their ravages in stock. In Arkansas, Mississippi and Louisiana, they are more numerous and destructive in years of overflow, and it is generally understood here that they are more numerous in wet years; and this has been an unusually rainy summer and fall.

They infested the slaughter pens and meat-stalls of the markets, and deposited their larvae on the meat, and the larvae would instantly pierce the meat, and conceal themselves, eat, grow, and flourish. People refused to buy market-meat during the time of their prevalence. I tried to get some butchers to bring me some screw worm flies, but they would not do it, as they thought, no doubt, such a thing would injure their credit as butchers, and diminish the sale of their meat. I regret that I failed to get a fly for you.

A. R. KILPATRICK, Texas.

—*Scientific American.*

THE FRIEND.

TENTH MONTH 22, 1881.

The removal from our midst of many of those who have long been regarded as burthen-bearers in the Church, to whom we looked up as men and women who would watch with concern over all that affected the interests of our Society, brings an added weight of responsibility on those who remain.

There are many of our younger members who have had the advantage of the influence and example of these departed worthies. They have mingled with them in the family circle, witnessed their solid deportment in our meetings for Divine worship, observed their concern for the maintenance of our doctrines, testimonies and discipline, and partaken of their counsels, admonitions or reprofs. They regard these Friends, whose work is now

ended, and others of the same class who are still members of the militant Church, with great respect. They love the Society of which they are members, listen with satisfaction to the preaching of its doctrines, rejoice at the spread of its principles, and are grieved when any fall away therefrom.

Yet there are some of these younger friends and some also who are further advanced in years, who do not seem to realize that the time has fully come, when they must take up the responsibilities which have been borne by those on whom they were accustomed to lean. They must bow their necks to the yoke of Christ, and bear burthens for themselves and for others. A still younger generation is coming on, who look to them for guidance and help. They are now as lights in the world, as a city set on an hill, which cannot be hid. Whether they choose it or not, they will influence others. This responsibility cannot be evaded. Their conduct and example, the whole tenor of their lives, will say to others,—"Come, let us walk in the Light of the Lord," in the footsteps of the flock of Christ's companions—or it will tend to settle them at ease in pursuits and enjoyments which do not look beyond this state of existence.

The Church has a right to look to these who have been trained under its care, for the laborers who are to work in the Lord's vineyard; for the shepherds who shall "of a ready mind" take the oversight of the flock; for the watchmen who shall sound the alarm when danger approaches; for the warriors who shall repel the assaults of the enemy and turn the battle to the gates, and for those who shall go forth as ambassadors of the Most High to proclaim the glad tidings of the Gospel of peace and salvation.

These should feel that the serious work of life has now come to them; and that they must no longer glide along in a smooth and easy path, throwing upon others the cares, anxieties and labors which inseparably attend every one who becomes an useful instrument in the Lord's hand; and which are necessary to the proper development of their own characters.

The Lord will care for his Church, and for the preservation and spread among men of the pure principles of the Gospel; but if those, who in one sense may be termed the children of the Kingdom, prove idle and disobedient, others will take the crowns which might have been theirs. May this be averted by faithful dedication; and through Divine mercy and the renewed extensions of Heavenly visitations,—may the inspiring language of the prophet Isaiah be applicable to those whom we are addressing—"Ye shall be named the priests of the Lord; men shall call you the ministers of our God;" "Everlasting joy shall be unto them!"

SUMMARY OF EVENTS.

UNITED STATES.—On Fifth-day the 13th inst., David Davis, Senator from Illinois, was elected President *pro tempore*, in place of Thomas F. Bayard previously chosen to that office. Senator Davis is independent in his political views, and although elected by a Republican vote, he declares that he recognizes it as an acknowledgment of the independent position he has long occupied in the politics of the country. A number of nominations by the President have been confirmed by the Senate. Among others that of Hannibal Hamlin to be U. S. Minister to Spain.

Guitaen was arraigned in the Criminal Court at Washington on the 14th, and his trial was set down for

11th month 7th. The question of jurisdiction is to be argued and determined before 10th inst. 30th inst. a sum of \$24,000 have been raised in this city for the relief of the sufferers by the fire in Michigan.

The losses by the fire in Morrell's building and contents in New York, is less than was at first supposed. A little over a million dollars it is believed will cover them.

The woollen and cotton mill of Charles H. Landerberger, on Randolph street, above Columbia avenue, in this city, was entirely destroyed by fire on Fourth-day night 12th inst. The flames spread so rapidly that many of the hands, who were working "over-time," and some of whom were girls, became panic-stricken, and jumped from the windows in the third, fourth and fifth floors to the ground. Eight of them were killed, and 12 are fatally injured.

Heavy rains in the Northwest have caused floods in the Wisconsin and Black rivers. The Wisconsin river is swelling over the railroad track at Waupun to a depth of nearly five feet. At Stevens Point the dykes have been ordered to be opened to avert serious disaster. The Black river rose eight feet in twenty-four hours, and flooded the surrounding country. A heavy rain prevailed throughout Wisconsin on the 10th inst. Rivers throughout the State are in flood, particularly the Raritan and Southwestern, and the river divisions of the Milwaukee and St. Paul Railroads. One washout, at Boscelo, is five miles in length. The Mississippi and Black rivers are still rising.

Complaints having been made by residents on the frontier between Quebec and Quebec, of the inexactness of the boundary line, the Dominion authorities have commissioned a surveyor to make an examination of the line. Should the complaint be sustained, the appointment of a joint boundary commission will be asked.

The disease known as "pink-eye" is spreading among the horses in Denver.

Our exports of domestic breadstuffs during the nine months ending 9th mo. 30th, 1881, amounted in value to \$177,452,249; against \$209,204,277 during the corresponding period of 1880.

Since the first of the year there have been 1359 cases of small pox in Chicago, of which about 40 per cent. have proved fatal. The greater number of cases have occurred in one ward—the Fourteenth—where attempts at vaccination have been resisted by "open violence at times." It is estimated that there are 40,000 persons in that ward who are vaccinated, and it is stated that about 109 deaths from small pox in Chicago during 9th month, 81 occurred in the Fourteenth Ward.

The report of the Registrar of the Board of Health states that there were 339 deaths in this city last week, 45 more than during the corresponding week of last year, and 8 less than during the week ending 10th month 8th, 1881. Of this number 177 were males, 169 females—76 boys and 76 girls; 56 died of consumption, 21 of marasmus, and 19 of typhoid fever.

Markets, &c.—U. S. 3½'s, 100½; 4½'s, 113½; 4's, 116½; currency 6½, 132.

Cotton.—There was no material change to notice in present demands for middlings are reported at 11½ a 12 cts. per lb. for nuplands and New Orleans.

Petroleum.—Crude 8 cts. for export, and 8½ a 8½ cts. per gallon for home use.

Flour.—There was very little movement, but prices were unchanged. Sales of 2000 barrels, including Minnesota flour, at \$1.47 a barrel, and \$1.48 a barrel for \$8.10 for straight; Pennsylvania extra family at \$7.25 a \$7.50; western do. at \$7.25 a \$8.25, and patents at \$8.25 a \$9.25. Bay flour is in light demand at \$6.12½ per barrel.

Grain.—Wheat is higher and in better demand. Sales of 100 bushels red and white at \$1.40 a bushel on the open board \$1.47 was bid. Rye is steady at \$1.20 for Pennsylvania. Corn is higher and in better demand. Sales of 7000 bushels including yellow, at 72½ a 73 cts.; mixed at 72 cts.; steamer at 71 cts.; No. 3 at 70 cts., and rejected at 70 cts. At the open board 69 was bid. Oats are quiet, but higher. Sales of 8500 bushels, including white at 49½ a 51 cts., and rejected and mixed at 47½ a 48 cts.

Hay and Straw Market.—For week ending 10th mo. 15th, 1881.—Loads of hay, 326; loads of straw, 44. Average price—during the week—Prime timothy, \$1.35 to \$1.45 per 100 lbs.; medium do. at \$1.25 to \$1.35 per 100 pounds; Straw, \$1.05 to \$1.15 per 100 pounds.

Beef cattle were in fair demand this week, but prices were easier: 4250 head arrived and sold at the common yards at 3 a 6½ cts. per lb., as to condition.

Sheep were in steady demand; 14,500 head arrived and sold at the common yards at 4 a 4½ cts., and lambs at 4 a 7½ cts. per pound as to condition.

Hogs were unchanged: 4400 head sold at the different yards at 8 a 10½ cts. per lb., the latter rate for extra.

FOREIGN.—Dublin, 10th mo. 13.—Charles S. Parnell was arrested this morning by Detective Superintendent Mullins, at Morrison's hotel, on two warrants signed by Forster, Chief Secretary for Ireland, charging him with inciting people to violence and with having taken part in a riot with intimidating threats, and taking the benefit of the Land act. Parnell was taken to Kilmainham jail in a cab. John Dillon and J. O'Brien, members of Parliamento, have since been arrested; also Sexton and other prominent members of the Land League. Much excitement has been caused by the arrests. Rioting in Dublin and Limerick has been quelled by the military. The *Times* in a leading article says: "We are convinced that if the Irish masses see that the Government is resolved to carry out the law they will not engage in a disastrous contest out of any romantic loyalty to their imprisoned leaders." Great Britain was visited last week by a severe gale which proves to have been the most disastrous known for many years. The London parks are strewn with fallen timber. Many boats are aground in the River Thames, and the steamboat traffic is suspended. Very few places in England have escaped damage by the storm. Four hundred small trees were blown down in Southwark. By the falling of a roof at Stockton-on-Tees, five persons were killed. One hundred and thirty British and foreign vessels were wrecked. The approximate value of the property lost is \$4,000,000, of which the sum of \$300,000 represents the British loss.

The British loss is mainly British due to the loss of the coast of the United Kingdom, against only twenty wrecks in the early part of the week in all parts of the world; 133 persons were reported lost or missing. Accounts received subsequent to the compilation of these statistics state that 59 fishermen belonging to Bourne-mouth were reported to be missing, and to have been drowned, and that 119 others, belonging to both places, are missing. The storm has caused great damage to property in Ireland. Several houses were wrecked, and many were unroofed.

The *Paris Bourse* publishes a letter from General Gaudissart, in which he says he earnestly trusts the Channel tunnel project may never be carried out, as he feels that its construction would be a lasting source of danger to England.

The *Morning Post* says: "We have reason to believe that despatches have been exchanged during the past week between the British and German Governments on the advisability of a joint naval service all along the African coast for the protection of the interests of their respective subjects, menaced by the rising of the Arabs. The initiative of official negotiations has been left to Austria, but the death of Baron Haymerle may cause some unpropitious change in German policy has yet been made. Germany appears only anxious to insure the co-operation of the Powers mentioned."

Further excavations near the Pantheon, in Rome, for the purpose of isolating the structure from the buildings which surround it, have brought to light the bases of Agrippa's floor, and the foundations of the theatre below the street level, and is strewn with fragments of Cipollino marble. An immense fragment of cornice and the base of a column, fluted on one side, and fully one metre in diameter, are also visible.

The once famous and extensive cedar forest of Lebanon, according to a writer in the *Vienna Allgemeine Correspondenz*, is now reduced to a few fragments of mere timber, numbering about 400 trees. To save it from complete destruction and preserve it at least in its present extent, Eastern Pacha, the Governor-General of the Lebanon, has issued a special order, containing a series of stringent regulations calculated to check, it is said, not only a stop to the traffic, but the influx and loss of most travellers. It is expressly forbidden to put up tents or other kinds of shelter within the district of the trees, or to light fires or cook any provisions in their vicinity. No one is allowed to break off a bough or even a twig from the trees. It is forbidden to bring any beasts, birds, or animals, be they domestic or wild, or any other kind of animal, within the district. Should oxen, sheep or goat, or other pasturage cattle be found within the prescribed limits, they will be irredeemably confiscated.

It is stated in Montreal that the money required for the building of a railroad from the St. Lawrence river has been subscribed in Paris.

A company has been formed in England, with \$500,000 capital, to establish fisheries on the west coast of British Columbia.

The relations between Mexico and Guatemala are reported to be improving, and it is hoped that the Government of Guatemala Government has asked mediation of

our Government, which has consented, but Mexico refuses arbitration. The dispute, now becoming threatening, has lasted fifty years.

WEST TOWN BOARDING SCHOOL.

The WINTER term commences on Second-day, 10th inst. 31st, 1881. Pupils who are sending regular orders, and who have been from Philadelphia, can obtain tickets at the depot of the West Chester and Philadelphia Railroad, corner of Thirty-first and Chestnut streets, by giving their names to the Ticket-agent there, who is furnished with a list of the pupils for this purpose. In such case the passage, including the trunk charge, will be paid for by the Ticket-agent. Pupils who have been from the West Chester and Philadelphia Railroad depot at the close of the term. Tickets can also be procured of the Treasurer, 304 Arch street. Conveyances will be at the STREET ROAD STATION on Second and Third days, 10th mo. 31st, and 11th mo. 1st, to meet the train that leave Philadelphia at 7.30, 9.30 and 11.15 A. M. and 2.30 and 5 P. M.

THE UNION TRANSFER COMPANY will send off BAGGAGE to any place in the built-up part of Philadelphia, if notice is left either at No. 838 Chestnut St., or the South East corner of Broad and Chestnut Sts., or a Ticket Agent, or by the Railroad Station, and will deliver it at the West Chester and Philadelphia Railroad depot at charge of 25 cents per trunk, to be paid either when the order is given or when the trunk is called for. For the same charge they will collect baggage from any of the other railroad depots, if the railroad checks are left at the West Chester and Philadelphia Railroad depot. The Company above designated, or are delivered to an agent of that Company, who will usually either pass through the train as it approaches the city, or will be found at the depot on the arrival of the train; but passengers by the Philadelphia and Reading Railroad should reach the depot at the West Chester and Philadelphia Railroad and Chestnut. In all cases it must be stated that the baggage is to go to *Westtown Boarding School* by way of the *West Chester and Philadelphia Railroad*.

Baggage thus put under the care of the Union Transfer Company, will not require any attention from the owner either at the 31st and Chestnut St. depot or the Street Road Station, but will be forwarded direct to the School; but the card receipts given by the Transfer Company should be left with the Baggage-master at 31st and Chestnut St. depot.

DURING THE SESSION, passengers for the School will be met at the Street Road Station, on the arrival of the first train from the City, every day except First-days and small packages for the pupils, if left at Friend Book Store, No. 304 Arch street, will be forwarded every Sixth-day at 12 o'clock, except on the last two Sixth days in the Twelfth month, and the expense charged for their bills.

Tenth month 17th, 1881.

BIBLE ASSOCIATION OF FRIENDS.

The Annual Meeting will be held in the Committee room of Arch Street Meeting-house, on Fourth-day, Eleventh month 24, at 8 o'clock P. M.

Friends generally are invited to attend. 10th mo. 1881. E. SMITH, Secretary.

AUXILIARY BIBLE ASS'N OF FRIENDS OF PHILADELPHIA QUARTERLY MEETING.

The Fifty-first Annual Meeting of the Association will be held at No. 109 North Tenth St. (second story) on Fourth-day, 26th inst., at 7½ o'clock P. M. Friends generally are invited to attend.

B. W. BEESLEY, Secretary.

FRIENDS' ASYLUM FOR THE INSANE, Near Frankford, (Twenty third Ward,) Philadelphia Physician and Superintendent, JOHN C. ALLI, M.D. The Admission of Friends to the Asylum is made to the Superintendent, or any of the Board Managers.

DIED, at his residence near Pineville, Bucks Co., Pa. Ninth month 12th, 1881, BENJAMIN WIGGINS, in the 73rd year of his age, an esteemed member and overseer of Buck's Church, and a member of Friends' Meeting, residing in his department, and remarkably clear of constitution, a kind and tender husband and father helping those needing help in a very quiet and unpretending manner—better known by deeds than words to those who knew him best valued him most. His relatives and friends, and a host of others, who have been permitted to enter into that rest and peace prepared for the righteous of all generations.

THE FRIEND.

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For "The Friend."

First-Day Occupation.

In a late communication by the writer, on "Library and other Literature," some authorities were cited as to the harmful results furnishing novels and novelettes (with more or less of) a moral, to the children of the so-called "Sunday," or "Sabbath-schools." It is pointed out how, to the superior entertainment which this readily-supplied fiction afforded, might be traced the fact that a taste for exciting and, eventually, depraving reading, was fostered within the Church itself; whilst the complaint was frequently heard at the attractions of the schools often operated, as a consequence, to cause a neglect of the regular services of the church" by both teachers and scholars. The acquirement of lead knowledge of scriptural matters, without a corresponding impress being made upon the spiritual apprehension, is a confessed weakness deplored by many excellent people to have the success of these schools very much at heart.

In what has been thus said, I have made reference to the system as it has been taken by the members of Friends' meetings generally, outside of Philadelphia Yearly Meeting. Teaching is a service placed by the Society in near connection (if not co-ordination) with ministering and exhortation, and is safe to conclude that if the attempt to impart a knowledge of religious matters be undertaken by those who have no call and no qualification for this distinctive duty, whose lives are not set honestly and earnestly toward a heavenly kingdom, their endeavors must yield little fruit. Further, the everyday speech and behavior of one who, whilst evincing to himself bearing the yoke of Christ, says to direct others in the highway of holiness, must not have an obvious tendency to perse and not to gather.

Without calling in question the sincerity of the motives which have animated those who have entered into this engagement; it will be admitted that some of these have adopted or permitted methods, others joining in them, which have reacted injuriously on the simplicity of our worship of God,

and our profession of his leadership in the Church.

Although this be conceded, it will not do for us simply to condemn these deviations from what we believe to be the true gospel order: it may, on the contrary, be more profitable for us to ask ourselves whether, through the lack of attention to parental duty in many quarters, we have not rather invited these departures. Have parents, with children growing up around them, been so neglectful of the family relation, as to allow their offspring year by year to spend the First-day of the week nearly as they pleased, taking no pains to gather them together for the purposes of suitable reading, instruction, or counsel? Having been present at the morning meeting, have they accepted the day so entirely as a day of rest, that they have taken something more than a comfortable mid-day meal, and feeling the need of repose, and an indisposition to exert themselves, allowed the younger members of their families to while away the time as they inclined? Or, have they talked business, politics, and the crops with callers, whilst their sons have strolled away or driven off for pleasure or to pay visits? Surely, then, indifference and idleness, where such have prevailed, may not consistently condemn a zeal which may not have been always according to knowledge.

But, no system of moral and religious teaching, however excellent, can, it seems to me, compensate for a too general surrender of that which beneficially adheres to the Divinely-ordained institution of the *family*. It appears to have been too much lost sight of, that in providing First-day schools for the benefit of the children, something like a correspondent spiritual loss may be experienced by the parents; for I think we look at the matter but partially not to perceive that the real or apparent gain in the one direction may react disastrously in the other. Parental responsibility, with its spiritually-healthful exertion and concern, is transferred for the time being to the shoulders of teachers, who, it may often happen, are not much older nor religiously wiser than their scholars.

May not an indiscriminating adherence to the system, taken in connection with the growth of novel and story-paper reading on the part of the children, have given strength to the tendency alluded to as follows in a late number of the *Christian at Work*? "There has grown up in this country," it remarks, "within a half century, a spirit of levity, a leniency towards some forms of vice, and a general lessening of restraint on the young, which tend to encourage the sowing of wild oats, regardless of the yield. The old strictness has gone out of our home life."

Pertinent to this view of the subject are some remarks on family government in the *American Messenger*, the carefully-edited and widely-circulated monthly issue of the American Tract Society. The editor says: "Many

striking and sad indications, which are open to the observation of any thoughtful person, show that there is among us a widespread lack of wise family government. Here it is some runaway matrimonial adventure; here some young girl going to her ruin, and in shame committing suicide, or perhaps foully murdered by her guilty betrayer; here some young person rashly putting an end to life by poison or the too-ready pistol. Even when matters do not go to the extent of crimes, in how many homes will there be found turmoil where there ought to be peace, bickerings where there ought to be harmony, unhappiness where there ought to be the highest joy this side of heaven.

The reason is not far to seek. These evils, greater or smaller, come from the lawlessness of ungoverned natures, and this from the lack of parental government. We, of course, do not mean to say, that wise government in the family will prevent all crimes, or do away with all evils. It is the work of the Almighty to change the heart, and it is only a change of heart that will make it sure that there will be no outbreak of evil. But a wise family government will, almost without exception, lead to individual self-control; and where that exists the outbreaks to which we have referred will not be found."

This wise family government, of which systematic reading and instruction to and with the youth formed an integral part, was a marked accompaniment of early (and much of later) Quakerism. Clarkson, in his "Portraiture" (page 67) says: "It is certainly an undeniable fact, that the youth of the Society, generally speaking, get earlier into a knowledge of just sentiments, or into a knowledge of human nature, or into a knowledge of the true wisdom of life, than those of the world at large. I have often been surprised to hear young Quakers talk of the folly and vanity of pursuits, in which persons older than themselves were then embarking for the purpose of pleasure, and which the same persons have afterward found to have been the pursuit only of uneasiness and pain."

It is claimed by some that through the medium of First-day schools, many members have been added to our Society. Without advancing the opinion as to how far the Society may have been strengthened by these various reported additions, it seems to me that, were our energies diligently exercised according to the example of the helpers of Nehemiah, each in repairing and re-building the broken-down wall of Zion over against his own house, an erection much more enduring would result. Do any call this selfish? Do we esteem it selfish to first work out our own salvation with fear and trembling? Will God's cause in the earth suffer at the hands of a people who are earnestly engaged, parents and children together, in striving to do that which is acceptable in his sight? Instructed and strengthened thus together, will the love

See "The Friend" of Ninth month 24th.

A well-known preacher and writer, G. P. Pentecost, recently expressed himself strongly upon the evils of this danger, or, rather, existing evil.

of God shed abroad in their hearts, extend, in this gospel day, no farther than to the stranger *within* their gates, or will it not also reach out to the neglected ones in the back streets, as well as to others, of other races, more distant? Finally, will not the distinctive principles and testimonies of Friends, as the possession of a separate religious Society, be better apprehended and more consistently maintained?

In giving expression to these queries and suggestions, (which has been done with some hesitancy, as knowing that others older and more experienced could have stated them more acceptably), the writer hopes he will not be understood as in any wise depreciating any engagement which has been entered into in the love of the Master. His object has simply been—while remembering how we are enjoined to "covet earnestly the best gifts"—to incite us first to a more diligent cultivation of *family duties*, as being a service which may be eminently blessed to ourselves, to our own religious Society, and to society at large.

J. W. L.

For "The Friend."

Regeneration.

We are by nature the children of wrath—children of the first Adam, after he had lost the divine life, and become spiritually dead. So we need to be regenerated; that is, generated anew; born again; not of corruptible seed, "not of blood nor of the will of the flesh, nor of the will of man, but of God." A birth which is incorruptible and eternal. The first birth from the first Adam "is of the earth, earthy." The second birth is of the second Adam, the quickening spirit—the Lord from heaven, and is heavenly. For "as is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." And as we, in the first birth, bear the image of the earthy, so we in the second birth bear the image of the heavenly.

That was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The new birth is the work of the Holy Spirit. And nothing but the spirit of holiness can regenerate us and make us holy. We have it from the highest authority, that "except a man be born again, he cannot see the kingdom of God." So regeneration is the great need of the church, and of every individual member; in order that we might shine as lights in the world, and be made partakers of the inheritance of the saints in light. "As many as are led by the Spirit of God, they are the sons of God." And this is the way the new birth is brought about. As we are led by the Spirit of life and light, we are brought out from under the bondage of death and darkness, and created anew (spiritually) in Christ Jesus, the Second Adam—the quickening spirit; by the washing of regeneration, and the renewing of that Holy Spirit of life which was lost in the fall. And this is the only way the great and necessary change from death to life—from darkness to light, and from the power of Satan to the power of God, can be made. For can death bring forth life? It is the Spirit that quickeneth and giveth life. Our fallen fleshly propensities can do nothing towards the great work. They are in the way, and have to be crucified and slain.

It was sin, and death by sin, that first caused the separation between man and his Maker; and that sin, or rather the sinful heart

from which it proceeds, has to be created anew by the eternal creative Word, before we can be reunited to God, and be made partakers of his holiness. And without holiness no man shall see the Lord. And pollution cannot cleanse itself; neither can death produce life. Therefore as in the first Adam all are in a state of spiritual death, so in Christ the Second Adam all may be restored to newness of life. But sinful man cannot redeem his brother, nor give to God a ransom for him. All that we can do is (like John the Baptist) to point the sinner to "the Lamb of God, which taketh away the sin of the world." His power is sufficient, and as able to cleanse and renew life, as the power of the Evil One is to defile and cause death. The outward offering of Christ for the sins of the world, showed the great love and mercy of God towards sinful man, but we are not saved by that alone; but only as we livingly experience the work of salvation for ourselves, by yielding in willing obedience to the purifying operations of the Holy Spirit within us. It is only as we are regenerated, and walk in that "true light which lighteth every man that cometh into the world," that we have fellowship one with another, and witness the blood of Jesus Christ to cleanse us from all sin. "For this purpose the Son of God was manifested, that He might destroy the works of the devil," and redeem us from all iniquity."

Now so far as we are redeemed, or regenerated and created anew in Christ Jesus, we have spiritual life, both individually and in our assemblies for worship, instead of spiritual death and dry ceremonial formality. All the old Adam, or things pertaining to the fallen nature, having been crucified by the divine life, will have passed away, "and all become new (spiritually), and all things of God who hath reconciled us to himself by Jesus Christ." He died for all, that they which live should not henceforth live unto themselves, but unto Him who died for them. And "by one offering He hath perfected forever them that are sanctified." And I do believe it is only the sanctified ones—the new-born ones—that are perfected by that one offering. And it is these that Peter calls the elect of God, "through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." So we must be born again—born of water and of the Spirit—born of the purifying elements. For "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

Now, reader, how is it with thee? Pause and ponder. Of what avail will it be for thee to read and believe these momentous truths, if thou hast not witnessed the new birth for thyself? We may believe in the necessity of regeneration, and be able to talk with fluency about it, but if we have not received it, what good will all our belief and talk do us? If we are not born of God we are not his children. If we have not the Spirit of Christ we are none of his. And when the great day of decision shall come upon us, I solemnly fear such shall be weighed in the balances and found wanting.

I am this day eighty years old. And still find that I have daily to watch and secretly to pray that I enter not into temptation. I also find that although the spirit is increasingly made willing, the flesh is at times weak. But I rejoice in the hope of the glory of God.

D. H.

Dublin, Ind., 10th mo. 6th, 1881.

Excessive Dissipation.

The writer is acquainted with many worthless fellows who are, perhaps, but seldom seen: public and but little known, because of the rather avoiding than seeking notoriety; but satisfied with the retired niche in which Providence has placed them, and in the approval of Him to whom they are known, and who they desire to serve. There are, on the other hand, multitudes of the same sex to who change, novelty and excitement seem as grateful and as indispensable as is opium to the lover of that enervating, ruinous drug. They appear to look no higher than to revel in the ever-changing scene—the parade and show and delights of sense—found at the various summer resorts and watering places; where extravagance, and dissipation of time, ar mind, and money, with, it is to be feared, too much forgetfulness of God, make up their entertainment, their pastime and neglect of the great purposes of life and of the opportunities placed within the reach of all.

These say, we cannot be singular, we must do as the rest, or those around us, do. We cannot avoid conformity to a world in which we find ourselves so temptingly placed. These loose to the wind their pleasure-courting sails and pursue their idle like the butterfly flitting from flower to flower, as though life were but a gay, continuous holiday, designed for us to sport our airy season and be seen more. These, to the casual observer and those engaged in the same giddy round, fashion, appear satisfied to take up with the portion this poor world only can give, to be busied or too neglectful of the rich and in life beyond promised in the language of Christ: "To him that overcometh will grant to sit with me in my throne, even as also overcame, and am set down with my Father in his throne."

The following slips from recent newspaper should be cautionary signals, if not arresting warnings, to all that are tempted to waste pleasure's giddy whirl a life of such infinitesimal importance. They are thus chronicled among the excessive dissipations of the season just passed.

"The most brilliant racing season Saratoga has ever known closed on Saturday."

"The ladies who ride so fearlessly at the hounds at Newport fox-hunts are called 'saddle artists.'"

"Saratoga is voted 'nothing, if not superficially stylish in all its doings.'"

"Extravagant dressing in the morning now quite the fashion at Newport, and was expressed as to what is left for 'full dress since painted satins, point lace sleeves, or embroidered shoes and over-dresses of pearl network are displayed on a public lawn at big noon.'"

"At Saratoga fair women are endeavoring to outvie each other in elaborate and costly dresses. Finery is in full blast, and fashionable costumes, many of which are more extravagant than either pretty or becoming to astonished beholders. 'What shall I wear,' the feminine cry."

"One hundred and sixty arrivals were registered at the Ocean House, Newport, one day last week. Gayety reigns."

"The day is ushered in at the Casino by the playing of the band at eleven; ever, where is gayety, brightness and life. Elbowing one another among the crowds are savants

millionaires, women of beauty and fashion, army-men and politicians, literateurs, and, in re, a large proportion of the gilded youth." "Hops are given almost nightly at Cape May, and attended with success. The season at its height."

"Ocean View, Virginia, has numbered many ests this season. A writer says: 'It is perty charming—no end of fun and enjoy-ent.'"

After all loved self's fond indulgence in ese gay pastimes and absorbing paraphra-ia, we have no doubt that, with many, he heart mistrusting asks if this be joy?" "While the soul—that part destined to an imortal existence—secretly longs for some-thing more real and substantial; something ore in accordance with the great purpose d duty of life; something which would seem t a due recognition of the rich and varied unties of a kind Father in heaven; to whom faithful account must be rendered for the p of time, talents, riches, influence, and all e we may for a little while be entrusted th, or be permitted to enjoy. Can excee-e dissipation and profuse expense, wholly own feelings of painful misgivings and fell orse?" or can beauty, and the sweet notes poisoning flattery, with the oft too welcome image paid to it, banish thoughts of that dgment to come," which Paul so pleaded ore the Governor of Judea as to cause him tremble?" Can fashion's baneful bouquet, nity's mirthful reign, or pleasure's intox-icating cup, hide from their votaries the omni-s handwriting on the wall, that fearfully elaims our dependence, our impotency, our thingness?" In a word, can any from love such a world?

"Too full of tempting snares and fond delusions," ego the approbation of Him

"Whose pervading eye Beholds the heart, and sees what passes there?"

and with whom is the eternal fiat, that shall ward or punish us forever?

Would that these devotees of pleasure, with others, might, with a great Apostle, count thing too near or too dear to part with for e excellency of the knowledge of Christ sus, who gave himself for us; and who ould bestow, did we sincerely ask it of Him, t only of the well of water springing up to everlasting life for present support, but, ally, would lead unto living fountains there-where God would wipe all tears from the es.

10th month 10th.

A Concise Account of Pennsbury in Bucks County, Penna., by G. W. B., 1881.

(Concluded from page 89.)

It has been said that William Penn died a yeholder, but if so, it is manifest that he was intentional; although there is reason to be-ieve that slaves continued to be appendages t the estate at Pennsbury after he left Penn-sylvania for the last time, and even at the time of his decease in 1718, and for several years; yet, as he sets forth in a will which is ill extant, made in 1701, containing this ause: "I give to my blacks their freedom, it is under my band already, and to Old Sam 90 acres, to be his children's after he and s wife are dead," it is not likely that he changed his mind afterwards, but more pro-able that those entrusted with his American airs, were embarrassed in carrying out his

benevolent intentions. The following is from a letter dated in 1721, from James Logan to Hannah Penn:

"The Proprietor, in a will left with me at his departure hence, gave all his negroes their freedom, but this is entirely private; however, there are very few left.

"Sam died soon after your departure, and his brother James lately, Chevalier by a written order from his master, had his liberty several years ago; so that there are none left but Sue, whom Letitia claims, or did claim, as given to her when she went to England. These things you can best discern.

"There are, besides, two old negroes, quite worn, that remained of three which I received eighteen years ago of E. Gibbs' estate of New Castle county."

It may be that some of those slaves, advancing as they were in age, were retained in an unchanged condition, for the humane purpose of supporting them out of the estate in their declining years. William Penn's last will makes no allusion to property in slaves.

When it became known among the Indians that Onas, as they called the Proprietor, was about to leave the country, a large number of them flocked to Pennsbury, to renew their covenants, and to bid him farewell: many of them were sad under a fear and an impression that he would never return; hovering around his promises of friendship, protection and justice with increasing tenacity, and anxious lest those who were left in trust of the administration of his affairs in his absence might not prove satisfactory. This gathering together of the Indians at Pennsbury upon the eve of the Governor's absence from the province, was a memorable and important occasion; they met in council, and for themselves and people, respectively, expressed their earnest solicitude that all their former covenants might remain inviolate, and agreed, and earnestly urged, that if any differences should arise amongst them, such might not be made the occasion of alienation and hostility between William Penn or his people and the Indian chiefs or their people; but that justice should be done under all circumstances, that all animosities on all sides might be forever prevented.

We can scarcely sufficiently appreciate in this day the advantages which resulted from William Penn's pacific policy toward the Indians, and his consequent influence over them. The mutual hatreds and jealousies between whites and Indians which prevailed in other colonies, and impeded their prosperity, were obviated here; and the early settlers, while pressed with the cares and privations of pioneer life, experienced not only their friendship, but their services.

J. Richardson, of England, has left an interesting account of a visit which he made at Pennsbury in the year 1701 or 1702. The following are extracts from his memoranda:

"I was at William Penn's country house, called Pennsbury, in Pennsylvania, where I stayed two or three days, on one of which I was at a meeting and a marriage. Much of the other part of the time I spent in seeing to my satisfaction William Penn and many of the Indians, not the least of them, in council concerning their former covenants, now again revived upon William Penn's going away to England, all of which was done in much calmness of temper and in an amicable way.

"When they had ended the most weighty

parts for which they (their councils) had been held, William Penn gave them match coats and some other things, which the speaker advised to be put into the hands of one of their cossacks or kings, for he knew best how to order them. I observed, and also heard the same from others, that they did not speak too at a time, nor interfere in the least with each other in that way in their councils. Their eating and drinking was also in much stillness.

"William Penn said he understood they owned a Superior Power, and asked the interpreter what their notion of God was in their own way. The interpreter showed them dancing several circles on the ground with his staff, until he reduced the last into a small circumference, and placed, as he said by way of representation, the Great Man, as they called him, in the middle of the circle, so that he could see over all the other circles, which included all the earth.

"They went out of the house into an open place not far from it to perform their worship, which was done thus: First they made a small fire, and the men without the women sat down about it in a ring, and whatsoever object they severally fixed their eyes on, I did not see them removed in all that part of their worship, while they sang a very melodious hymn, which affected and tendered the hearts of many who were spectators. When they had thus done, they began to beat upon the ground with little sticks, or make some motion with something in their hands, and pause a little, till one of the elder sort sets forth his lyre, followed by the company for a few minutes, and then a pause; and the like was done by another, and so by a third, and followed by the company, as at first, which occurred ex-ceedingly to affect them and others. Having done, they rose up and danced a little about the fire, and parted with some shouting like triumph or rejoicing."

There is scope for thoughtfulness in the remembrance that this interesting people has long since passed away from a large space of country which spreads around Pennsbury—a people so sincere in their devotions, so moral in their lives, so warm in their attachments, so unalterable in their friendships, no lingering remnant remains to represent the race of their worthy fathers, or exhibit the attainments in civil and religious progress of which it was doubtless susceptible.

And as the personal presence of William Penn among the poor Indians was marked by many testimonials of affection on their part, and as their friendship was pure, it was deeply rooted and lasting, time and distance did not wear it out; the memory thereof was precious to them, and they exhibited evidence of it long after William Penn had passed away. It appears they had a veneration for Pennsbury on account of associations connected with it, and some tribes were wont to perform annual visits to the locality. These visits were continued until late in the last century, and perhaps were continued until a later period of time. An eye-witness, who had been a young girl residing with the family occupying the brew-house dwelling about the time to which reference has been made, represented that among the annual visitors were some of great age; and at that period there yet remained some of the walnut trees that William Penn had planted, and these were objects to which they clung with howling and

lamentation, apparently frantic with grief, yet with wild enthusiastic fondness. Some of these aged children of the forest had knowledge of William Penn personally as well as from tradition, and there must have been something touching in these exhibitions of true-hearted affection for his memory, which still remained so fresh and lively, so long after his earthly pilgrimage had ended.

The bursts of affection with which the poor Indians sometimes greeted their friend William Penn were somewhat singular in exhibition, and, although doubtless annoying, perhaps were not altogether displeasing to his generous feelings. If tradition truly represents, these warm-hearted creatures upon one occasion met him on the road in the neighborhood of Pennsbury riding in his coach, and from the impulse of the moment, drew him from it, and wrapped their blankets around him in token of affection; and so impetuous were their zeal to manifest their friendship and attachment, that all danger from the fright of horses was unheeded, overlooked, or not comprehended, and it was useful for the driver to tie them to trees for safety.

The Governor of a great province sometimes condescended to the low estate of the simple-hearted and confiding Indians, partaking of their venison, their bonny, their roasted acorns, and other Indian dainties, joining in their athletic sports, and sometimes rivaling them in feats of agility; with all of which they were immensely pleased.

The Indians bore frequent testimony that William Penn had never deceived them, and unbounded was their confidence in his integrity; doubtless it was good policy in him to cultivate their friendship; but apart from every temporal consideration, they possessed a large share of his sympathy, brotherly kindness and disinterested love.

There is something truly pleasing in looking back to the beginnings and advance, the manifestations, comforts, and good fruits of the friendship which continued to subsist between William Penn and the Indians. Although he possessed the land which had descended to them from their fathers, and they were exiles from it, still that friendship remained unimpaired. Were we now to look abroad over the scattered remnants of our Indian population, how few examples of warm attachment, unwavering friendship, and bursts of affection would be manifested at the presence of those that have been instrumental in dispossessing them of their ancient inheritance, and how few would be the testimonials to the justice and generosity of these.

A scanty remnant of one or two of the old cherry trees, which it is said William Penn planted with his own hands, is still obtainable as relics. A portion of the brick pavement which constituted the cellar floor of the mansion, is now an unaltered portion of the cellar floor of the attractive modern farm-house built partly upon the foundations of its ancient but more pretentious predecessor. The occupants of the present dwelling are supplied with excellent water from a well near the door, from the same well which, yielding the like pure and refreshing water, contributed to the necessities and comforts of the Penn family in days which have long since passed away. The worthy farmer who now owns and occupies the premises, bears the name of William Penn Crozier.

The ancient improvements and the forests

have nearly all disappeared from Pennsbury and its adjacent surroundings, but the site of the mansion is still there, and the river pursues its wonted course as when the Proprietor of a great province and the introducer of a new and to the world novel system of government, launched his favorite barge upon its waves or tranquil waters, and perhaps contemplated the rapidly-approaching period when the progress of civilization would change the sylvan scene before him, and his benevolent exertions to implant the blessings of civil and religious liberty be crowned with success.

EVERY DAY.

O trifling tasks so often done,
Yet ever to be done anew!
O cares which come with every sun,
Morn after morn the long years through!
We shrink beneath their paitry sway—
The irksome calls of every day.

The restless sense of wasted power,
The tiresome round of little things,
Are hard to bear, as hour by hour
Its tedious iteration brings;
Who shall evade or who delay
The small demands of every day?

The boulder in the torrent's course,
By tide and tempest lashed in vain,
Obeys the wave-whirled pebble's force,
And yields its substance grain by grain;
So crumble strongest lives away
Beneath the wear of every day.

Who finds the lion in his lair,
Who tracks the tiger for his life,
May wound them ere they are aware,
Or conquer them in desperate strife,
Yet powerless he to scathe or slay
The vexing gains of every day.

The steady strain that never stops,
Is mightier than the fiercest shock;
The constant fall of water-drops
Will groove the adamant rock;
We feel our noblest powers decay,
In feeble wars with every day.

We rise to meet a heavy blow—
Our souls a sudden bravery fills
But we endure not always so
The drop-by-drop of little ills;
We still deplore and still obey
The hard behests of every day.

And even saints of holy fame,
Whose souls by faith have overcome,
Who wore amid the cruel flame
The molten crown of martyrdom,
Bore not without complaint away
The petty pains of every day.

Ah, more than martyr's aureole,
And more than hero's heart of fire,
We need the humble strength of soul
Which daily toils and ills require;
Sweet Patience! grant us, if thou may,
An added grace for every day!

THE SONG OF THE BROOK.

A little brook went singing
O'er golden sands along,
And as I listened to it
It whispered in its song.

"Beneath the steady mountain,"
I thought I heard it say,
"My crystal waters started
Upon their winding way.

"I fondly hoped that flowers
Should bloom upon each side,
And sunshine always cheer me
Wherever I might glide.

"Through grassy meadows flowing,
And birds on every tree,
I hoped that each hour passing
Would pleasure bring to me.

Selected.

"Yet hopes once bright have perished;
But rarely have I seen
The lowly birds and flowers,
The meadows soft and green.

"Through barren paths and lonely,
My way has often led,
Where golden sunshine never
Has cheered my gloomy bed.

"O'er rocks I've had to travel;
O'er precipices steep
I onward have been driven,
And madly made to leap.

"The winds have sighed around me,
The clouds in darkness hung,
And sadness has been mingled
With music I have sung.

"But still, wherever running,
My life has not been vain;
I've helped to grow the forests
That wave across the plain.

"The forests build the cities,
And ships that sail the sea,
And the nightly forests gather
Their nourishment from me.

"So onward! onward ever!
With singing I will go,
However dark and dreary
The scenes through which I flow."

A higher law than pleasure
Should guide me in my way;
Thus 'mid the rocks and forests
Comes music every day.

For "The Friend."

Circular of the Bible Association of Friends in America.

In again calling the attention of Auxiliaries to the Annual Queries to be answered previous to the general meeting of the Association on the 3rd of Eleventh month, the Corresponding Committee would press upon Friends, who have been engaged in the distribution of the Holy Scriptures, the importance of furnishing full and accurate answer to all the Queries, and of forwarding their reports seasonably to the Depository.

It may be recollected, that in making donations to Auxiliaries, the Board are guided in deciding what number of Bibles and Testaments shall be sent to each, by the information given in its report. Hence those Auxiliaries that do not report in time, are liable to be left out in the distribution.

Specific directions should be given in every case, how boxes should be marked and forwarded; and their receipt should always be promptly acknowledged.

Address John S. Stokes, No. 116 N. Fourth Street, Philadelphia.

CHARLES RHODES,
JAMES WHITALL,

Committee of Correspondence
Philada., 10th month, 1881.

QUERIES.

1. What number of families or individuals have been gratuitously furnished with the Holy Scriptures by the Auxiliary during the past year?
2. What number of Bibles and Testaments have been sold by the Auxiliary within the past year?
3. How many members, male and female, are there belonging to the Auxiliary?
4. What number of families of Friends reside within its limits?
5. Are there any families of Friends within your limits not supplied with a copy of the Holy Scripture in good clear type, and on fair paper; if so, how many?
6. How many members of our Society, capable of reading the Bible, do not own such a copy of the Holy Scriptures?
7. How many Bibles and Testaments may probably be disposed of by sale within your limits?
8. Is the income of the Auxiliary sufficient to supply those within its limits who are not duly furnished with the Holy Scriptures?

Selected.

9. What number of Bibles and Testaments would it be necessary for the Bible Association to furnish gratuitously, to enable the Auxiliary to supply each family?

10. What number would be required in order to furnish each member of our religious Society, capable of reading, who is destitute of a copy, and unable to purchase it?

11. How many Bibles and Testaments are now on and?

For "The Friend."

Western Friends in Court.

(Continued from page 85.)

From the records of one of the county courts of Indiana, evidence was obtained that a woman in the station of minister, in Indiana Yearly Meeting, had, in her official capacity united six couples in marriage. The laws of this state, it is said, require that only ministers who have been ordained, shall be qualified to perform this rite.

The following minutes of the Ohio Select Yearly Meeting (Binns) were offered and exception taken:

Minute of 1877.—"This meeting was brought to deep exercise and travail concerning ungodly and mystical views and expositions which appear here and there in certain of our members, in opposition to the plain scriptural doctrines of man's darkness and deadness in sin by nature, and his redemption thereon by the Lord Jesus Christ, whose shed blood is the alone means of cleansing the soul from all the guilt of sin: it was directed, that non-acceptance of this doctrine, is a manifest disqualification for the station of minister or elder."

Minute of 1878.—"This Meeting renewedly feels the importance of purging itself from all unsoundness in doctrine, and we hereby affirm the substance of the minute of last year, and subordinate meetings are directed to carry out the instructions therein given, a reference to such cases. We do not believe that there is any principle or quality in the soul of man, innate or otherwise, which, even though rightly used will ever save a single soul; but that it pleased God, by the polishness of preaching, to save them that believe; and the Holy Spirit is sent to convince the ungodly of sin, who upon repentance towards God, and faith in Jesus Christ who died for us, are justified by His blood, and we repudiate the so-called doctrine of the inner light, or the gift of a portion of the Holy Spirit in the soul of every man, as dangerous, unsound and unscriptural."

A deposition was offered from Benjamin P. Gosand, a minister of North Carolina Yearly Meeting. This was to the effect that himself and others were appointed a committee by the Select Yearly Meeting of North Carolina, to labor with some of their members on account of unsound doctrines that had been introduced among them. The committee accordingly visited some of the select members and advised them to burn a certain objectionable document and also such other papers in their houses, as advocated like sentiments. The reader may be interested to know that his document containing the unsound doctrines was the Declaration of Faith, adopted by the entire Society of Friends in America, in 1830! This evidence was objected to as irrelevant, and also on the ground that the Select Yearly Meeting had not endorsed the course of the committee.*

*The Yearly Meeting has not been held since the committee was appointed.

A deposition from Melinda Newby in regard to the unity of Catharine Mulloy with Orthodox Friends was ruled to be irrelevant to the case. I was informed that Catharine Mulloy on her death-bed had said she had rather her will should be burned than that her money should fall into the hands of the Progressives. At one time during the trial the judge suggested that as the testatrix knew that some Friends held sentiments different from others, if she had desired her will to be administered only by those holding the established principles, she would have so expressed it therein. But it is to be remembered that in 1868, those of Progressive sentiments had not developed the great changes that they did afterwards; and that Catharine Mulloy had probably never contemplated a separation in her meeting.

After the Discipline of 1865, and that issued by the Progressives bearing the imprint of 1881 had been offered as evidence, Evan Hadley was re-examined. He stated that his Quarterly Meeting, after the separation in the Yearly Meeting in 1877, accepted the reports from the Progressive body. No change had taken place in the subordinate Monthly Meetings since that time. These are White Lick and West Union Monthly Meetings.

The case was then submitted without argument on 4th day afternoon, the 7th of 9th month.

Several Friends from Philadelphia and Ohio were present, prepared to testify to the history and position of their respective Yearly Meetings, as well as to other matters. After what had occurred, however, it was thought that their testimony would not be received, and they were not examined.

The Indianapolis Journal of 9th mo. 22d, contains the decision of the judge, which is given at considerable length.

Judge Hill holds that the question at issue is simply: "which of two bodies, each claiming to be the true White Lick Quarterly Meeting of Friends, is identical with the body that received these bequests from Catharine Mulloy." He bases his opinion in favor of the Progressives on the following points: The continuation of their organization; their correspondence with the same Yearly Meetings as in former years; their preponderance of numbers, and the absence in 1877 (the year the division occurred) of any controversy, excepting the question of recognition of the two contending Plainfield Quarterly Meetings. The Yearly Meeting was competent to decide this question.

He quotes in support of this last opinion, from a number of decisions; among others that of Connitt vs. Reformed Protestant Church, &c., 54 N. Y., 551. It is said: "Having thus reached the conclusion that this was an ecclesiastical matter and that the church judicatories had jurisdiction of it, we cannot enquire whether they have proceeded according to the laws and usages of their church, nor whether they have decided the matter correctly. It is the settled law of this country, repeatedly announced by the most learned judges and highest courts, that in such cases the civil courts must take the decisions of the ecclesiastical courts as final and binding upon the parties."

That there are cases where the civil tribunal rightfully supersedes the ecclesiastical is admitted. He says: "I am aware of a line of decisions holding that the civil courts will

disregard and set aside the action of a religious body under certain circumstances, and will control the use or disposition of property, regardless of the action of the religious organization having it in charge. These are cases where property, by devise, gift or grant, has been devoted to certain pious uses, or the propagation of certain religious tenets, or the support of a minister or a school preaching or teaching certain religious doctrines, or in some way has had impressed upon it in the creation of the fund, or the gift, devise, or grant of the property, a devotion to certain religious purposes. In all such cases, upon well settled principles, in no respect conflicting with the principles of the cases above cited, the courts will see that the property is not diverted from the purpose to which it was originally devoted, so long as there is any one entitled to and seeking its application according to the original design, although a very large majority of those having the fund in charge may be attempting its diversion to other purposes."

"But where the property in controversy has been devoted to an ordinary charity, unconnected with the support, promotion or benefit, in any way, of any peculiar religious belief; or where as in the case at bar, it is devised to a religious society in trust only, for ordinary charitable purposes, under like circumstances; in such cases no inquiry into the religious opinions of either of the contending parties is admissible; with the possible exception of admitting it solely for the purpose of aiding and identifying the party entitled to control the fund."

This "possible exception" is a very important matter indeed, involving the whole question, as the bequests were made to "White Lick Quarterly Meeting of Friends."

The departures, respecting which such a large amount of undisputed testimony was offered, are thus referred to:

"I am not unmindful of the fact that evidence was before me that for some time previous to this separation, in various meetings for worship under the control of the Western Yearly Meeting, or of the committee appointed by it to superintend and take charge of such meetings for worship, various departures from what are claimed as the established usages of the Society of Friends, in the mode of conducting its worship, were indulged in; and doctrines were taught by the ministers which are claimed to have been inconsistent, and in conflict with the doctrines and faith of that Society."

"But where was complaint to be made of such conduct? Was it to be brought immediately before the civil courts? Or was it not a matter clearly to be brought, in the first instance, at least, before the proper tribunals of the Society itself?" He goes on to speak of Meetings for Discipline and the Meeting for Sufferings, as tribunals better qualified to hear and judge as to "what was necessary and proper to be done in the premises," than any civil court could be.

This is true enough. But when a large majority in these meetings refuse to apply any relief in the premises, what course is open to those who cannot conscientiously take their children to places of worship where they are continually exposed to influences and teachings which the parents believe to be wrong? That the judge failed to realize the importance which Friends attach to their

religion, seems evident by the foregoing remarks.

On some points he really seems to have been misled by not understanding the facts. For instance where he says:

"There is no evidence of any action of the Yearly Meeting itself as a body, that is even claimed to have been a departure from the confession of faith, or discipline, or the usages and practices of the Society."

The testimony of Robert W. Hodson shows that protests had been made in the Yearly Meeting year after year. John W. Furnas was asked if there was any other cause for the separation than the Plainfield contest, but was debarré from answering. The discipline of 1881 contains radical changes from that of 1865, in doctrine and the principles of church government. It is true that these changes were not adopted in 1877.

In another place the judge remarks: "I think it is also clearly established * * * that no new Yearly Meeting can be set up and become a part of the Society of Friends, without the consent of all the other Yearly Meetings." The fact is, that Philadelphia Yearly Meeting, never was asked to give and never did give consent to the setting up of either Western, Iowa, Kansas or Canada Yearly Meetings."

The decision is contained in the following words:

"It appears to me that the evidence establishes that the plaintiff Society is the actual, identical and real White Lick Quarterly Meeting of Friends, intended by the will of Catharine Mulloy to be the trustee of the two funds devised by the fourth and seventh clauses thereof, and that my finding must, therefore, be for the plaintiff."

The defendants have appealed to the Supreme Court of Indiana, and the case is expected to be heard by that tribunal in about a year from this time. E. M.

CORRECTION.—In the last number, page 85, third column, lines 25-26, for "White Lick," read "West Union."

For "The Friend."

Religious Items, &c.

The Ecumenical Methodist Conference.—One of the noticeable events in the religious world is the recent gathering at London of delegates from all the various sub-denominations into which the followers of John Wesley have become divided. This conference of the Methodist bodies commenced its meetings on the 7th of the 9th mo., in the City Road Chapel, where Wesley preached a century ago, and closed its session on the 20th of the same.

At its last meeting an address was adopted directed to "The Ministers and Members of all the Methodist Churches throughout the World," from which the following information and extracts are taken.

The delegates were about 400 in number, and represented a total of 4,800,000 members, and including their families, not far from 20,000,000 people in all. They came from all the known organizations of Methodists, 26 in number. Among these sub-divisions, the address says:

"We are happy to observe decided tendencies to a closer, if not organic, union with each other. The example of three of the Methodist Churches in Canada, and two in Ireland, indicates that when Providence

points the way, our different bodies in the same countries may be brought into one, with promise of largely-increased usefulness. Such unions, we believe, should be prudently encouraged, and when they occur under favorable auspices should be hailed with great joy.

"But while we are praying and waiting for them, let us respect each other, especially in all matters of Church discipline, and maintain just and truly fraternal relations; and being one in doctrine, aims, and essential methods, and really one spiritual organism, let us bring together annually in one year-book the results of our labors under God, and be known every-where as one Methodist Church."

Among the items of advice, we observe a caution that First-Day Schools should not be allowed to take the place of public Divine service, lest a generation should grow up who will neglect the assembling of themselves together for worship. Their members are encouraged to be liberal, not only in contributing for church purposes, but for the "charities required to ameliorate the condition of the human race," and in order to this, "let all our people, young and old, be trained to the entire consecration of property, and hence to liberal, systematic giving, according to the ability which God giveth."

They think it is time that all their places of worship and institutions of learning be freed from debt, so that no more money be paid in interest; and sensibly advise that in the erection of buildings for these purposes, extravagance be avoided and economy and convenience be consulted.

The evils of intemperance are referred to, and an appeal is made that "the force of a consistent example, and of private and public influence" of their 4,000,000 members be brought to bear against "this grievous crime."

"With equal earnestness we bear our testimony against war, and insist upon the most faithful efforts of nations to settle all difficulties by peaceful arbitration."

"Finally, brethren, we most earnestly desire that our people should avoid all self-laudation. We have reached numbers and wealth and power, which fearfully expose us to temptation to church pride."

Dis-Establishment in Scotland.—We learn from English papers that John Dick Piddie, M. P. for Kilmarnock, has given notice that at the next session of Parliament he will move in the House of Commons the following:

"That this House is of opinion that the maintenance of the Church Establishment in Scotland is indefensible on public grounds; that in the ecclesiastical circumstances of the country it is eminently unjust; and that a measure for the dis-establishment and dis-endowment of the Church of Scotland ought to be passed at an early period.—Selected."

Infidelity and Crime.—The N. Y. Evening Post says: "A careful survey of the murders, suicides, and other great felonies committed in the chief cities of the United States during the last ten years shows that a heavy fraction of the perpetrators were atheists and free thinkers. These unhappy persons, persuaded that life is the be-all and end-all here, imagine that they can jump the life to come. A collection of letters and other papers often left by criminals, when anticipating death, shows

a fearful number of instances, some of which many readers will recall, of absolute disbelief in the existence of a God or in penalties for sins committed in this life to be exacted in a future one."

Ecclesiastical Contest among Roman Catholics.—The following, taken from the *St. Louis Presbyterian*, shows in a striking manner how little of the real power of managing the pecuniary affairs of their congregations is vested in the laity among Roman Catholics.

During the late session of the legislature of Michigan, Calhoun, a Roman Catholic member of the House of Representatives, and chairman of the Judicial Committee, reported a bill providing that all ecclesiastical property shall be vested in the hands of lay trustees. In presenting this report, Calhoun said:

The congregation in Catholic churches have no voice whatever in temporal affairs; such matters are entirely controlled by the priests. Councilmen are appointed by the bishop, but the priest names a certain number, and out of those the councilmen are appointed. Of course, priests select only men friendly to them, and who will do their bidding. They have no control in any event, and are mere bookkeepers or clerks. The congregations have nothing to do with fixing pew-rents or other revenues, or with the disbursement of any revenues. All charges, salaries, and expenditures are fixed for them by church authorities.

He called attention to the fact that no such powers are vested in Protestant pastors, but that, in all Protestant congregations, the people have full control, and manage their temporal affairs through trustees of their own choosing. By way of illustrating the wisdom and necessity of such a law as his committee recommended, he gave an example of the oppression to which Roman Catholics are not unfrequently subjected, by describing the character of a priest in one of their best churches. Said Calhoun:

This priest has diverted property from the uses for which the congregation procured it, to the uses of himself and friends. On the part of the congregation it is no mere personal dislike of him. It is a loathing of his character and methods. He is a notorious, shameless liar. Has been used for slander and compelled to retract. Is grossly dishonest; an extortioner who has exacted exorbitant payments of poor widows and orphans for funeral masses; a consummate hypocrite. Is a priest from purely mercenary motives, and only for the opportunity it gives him to get an easy living and dupe sincere people out of their money. He has vilified the living and the dead, and prostituted everything sacred, even the sacraments of the church, to his malicious ends. He is addicted to the use of liquor. Is an ignorant, vicious, malicious, thoroughly degraded and depraved wretch. Any one who will look at his bloated, discolored, swinish face as he stalks about streets can tell what he is. And yet he is retained there against the express wish of the people. People must submit to him and attend his mass, or be called non-Catholics.

For "The Friend."

Natural History, Science, &c.

Ventilation.—It is to the exhalations from the skin and lungs that the heavy, sickening smell noticed on first entering a crowded room is due. Odors being volatile and exceedingly light, these exhalations rise to the highest portions of the room; and, if not allowed to escape, accumulate there, saturating the air from above downward, and finally reaching the floor. Of all the noxious matters in the fouled air of a poorly ventilated school or public building, these are at once the most

perceptible, the most offensive, and the most rapidly prostrating. A distinguished physician, writing of an infant nursery under his charge where the children did not thrive, and many died of diseases of the digestive organs, says: "One remarkable circumstance observed was that there was a faint odor always present in the room. Yet it was a large room, about fifty feet in length. One side of the room was made up of windows which went up about ten feet where the roof or ceiling bevelled up in an inverted A shape, which raised the room in the centre seven or eight feet more. Do what I would, I could not get rid of this smell. One day, feeling much annoyed thereat, I procured some long steps which extended about three feet above the upper ledge of the windows. On walking upon, no sooner had I got my head one foot above their level, than I found a terrible odor that made me feel giddy and sick, and I was laden enough to come down. I instantly sent for a workman, and desired him to remove three or four tiles at each end of the room, on level with the highest point of the roof. He did so. In ten minutes all odor had disappeared; but his work was no sooner ended than he was taken very giddy and practically sick, so completely had he been overcome by the pestilential atmosphere."

A Remarkable Pony.—A well-authenticated and extraordinary case of the sagacity of the Highland pony has just come under our notice. A year or two ago William Sinclair, pupil teacher, Holm, imported one of these little animals from Shetland on which to ride to school from school, his residence being at a considerable distance from the school-buildings. Up to that time the animal had been unsold, at sometime afterward Sinclair had it shod. One day the blacksmith, whose smithy was a long distance from Sinclair's house, saw the pony, without halter or anything upon it, talking up to where he was working. Thinking the animal had strayed from home, he drove it off, throwing stones after the beast to make it run homeward. This had the desired effect for a short time, but he had only done fairly at work once more in the smithy when the pony's head again made its appearance at the door.

On proceeding a second time outside to drive the pony away, with a blacksmith's intent he took a look at the pony's feet, when he observed that one of its shoes had been st. Having made a shoe, he put it on, and then waited to see what the animal would do, or a moment it looked at the blacksmith, as asking whether he was done, then pawed once or twice to see if the newly-shod foot was comfortable, and finally gave a pleased sigh, erected his head, and started home at brisk trot. The owner was exceedingly surprised to find the animal at home completely shod the same evening, and it was only on calling at the smithy some days afterward that he learned the full extent of his pony's sagacity.—*Orkney Herald.*

That which holds the first place in our affections, which is uppermost in our thoughts, and which we pursue with constancy, whether it is money, or pleasure, or power, or ease, is our god. We may say, "Lord, Lord," but the lord whom we worship and serve is that which fills our hearts and rules our lives.—*Methodist Recorder.*

THE FRIEND.

TENTH MONTH 29, 1881.

In the article headed "Western Friends in Court," in our last number, it was said by one of the witnesses that correspondence with other Yearly Meetings had never been regarded as an essential accompaniment of the organization of the Society of Friends.

There has been so much misapprehension on this subject, that it may be profitable to examine into the origin of the practice of sending annual epistles to each other, which long existed in our Society.

Like the Apostle Paul, who daily felt the care of all the churches, George Fox watched with great interest over the society he had been so largely instrumental in gathering from the various professions of his day. He kept up an extensive correspondence with Friends in different parts of the world, who forwarded to him frequent accounts of their sufferings for the truth, and of the spread of the principles of the Gospel in their respective neighborhoods.

In 1689 he wrote an epistle to the Quarterly and Yearly Meetings of Friends in America, in which he advises them to "write over once a year, from all your Yearly Meetings to the Yearly Meeting here, concerning your diligence in the truth, and of its spreading, and of people's receiving it, both professors and prophane, and the Indians; and concerning the peace of the Church of Christ amongst yourselves."

He was then approaching the end of life, and, conscious of the failing of his bodily powers, through the multiplied labors, hardships and sufferings he had undergone, he desired the channel of intercourse might be kept open, when he would no longer be able to extend advice or help as had been his custom. This is shown by another document dated 1690—"All Friends in all the world, that used to write me of all manner of things and passages, and I did answer them,—let them all write to the Second-day's Meeting in London, directing them first to their correspondents there; and the Second-day's Meeting in London, for them to answer them in the wisdom of God; and let a copy of this be sent to all places in the world among Friends, that they may know and understand this."

In an account of the rise and progress of the Society drawn up by George Fox in 1689, he speaks of the Yearly Meeting in London as actively laboring to relieve any captives, prisoners or sufferers among Friends in Turkey or any parts beyond the seas; as assisting and laboring for those who were under persecution in any place; and as annually receiving accounts from all the Yearly Meetings in the world, and writing to them again; "so that once a year at the Yearly Meeting God's people know the affairs of Truth, how it spreads, and how all walk according to the Truth; having a heavenly correspondence one with another in the heavenly society and fellowship."

In those early days, the members of our Society in Great Britain were probably far more numerous than in all other parts of the world; and they included the most of the survivors of those faithful ministers who counted not their lives dear unto them, so that they might finish the work assigned them, of pro-

claiming the pure principles of the Gospel. The Yearly Meeting at London was therefore rightly looked up to with great respect, and constantly appealed to for advice and assistance in the emergencies that were arising. Excepting a comparatively small number on the Continent of Europe, nearly all Friends then lived in countries subject to the British crown; and London Friends were frequently called on to labor with the government in the interest of their brethren in the American colonies. The correspondence between Philadelphia and London Yearly Meetings, which was kept up from the earliest times to a comparatively recent date, furnishes several illustrations of this in the period prior to the revolutionary war.

Though this intercourse with the parent Yearly Meeting was maintained by probably all the offshoots, yet there was no corresponding interchange of communications between themselves. Friends of Philadelphia in writing to London Yearly Meeting in 1714 on the African slave trade, request them to advise with Friends "in other plantations where they [slaves] are more numerous than with us, because they hold a correspondence with you, but not with us, and your meeting may better prevail with them, and your advice prove more effectual." Yet epistles and deputations were frequently sent between the different Yearly Meetings in America, especially when any subjects arose of common interest, or where the help or counsel of neighboring bodies was desired. As early after the opening of Philadelphia Yearly Meeting as 1683, William Penn and others were appointed to write to Friends in the other colonies, and suggest the establishment of a general Yearly Meeting for all the provinces from New England to North Carolina. Though this scheme was not carried out, yet it opened the way for more frequent intercourse between the brethren in different localities, who had many subjects in which they were mutually interested, as in the case of slavery already referred to. So that, in 30 or 40 years it became the usual practice of Philadelphia Yearly Meeting to keep up a correspondence with the other bodies in America, as well as with London. Whether they pursued a similar course with each other, in those early times, we do not know.

Dublin Yearly Meeting was not included in this correspondence, except in one or two instances when special circumstances called for it, until some years after the separation of 1827.

As Friends in America became more numerous, and accustomed to the transaction of the weighty business that devolved upon them, they naturally came to depend less and less on the judgment of their brethren across the ocean; though still closely bound to them by the bond of a common faith, and by the traditions of the church. Hence, their epistles, which originally partook somewhat of the character of letters of information sent to a superior meeting, became the friendly greetings of co-ordinate bodies. London Yearly Meeting ceased to be regarded as the head to whose judgment the others felt bound to submit; but rather as the first among equals, whose advice carried great weight, but which was accepted and followed only as it commended itself to the calm judgment and better feelings of those to whom it was communicated.

In this altered condition of the Society, the

reasons which induced George Fox to recommend the sending of annual reports from all parts of the world to London, no longer operated. The burthens of the Church had become divided between the different Yearly Meetings, each of which watched over its domains, seeking for help from each other as seemed needful. Without watchfulness on the part of Friends, the custom of preparing annual epistles might easily degenerate into a formal thing; and mere moral essays with little of the savor of life might take the place of those statements of the condition of the Society which were very properly sent in the beginning for the information of what was then practically a superior meeting.

If Philadelphia Yearly Meeting should resume its correspondence with other co-ordinate bodies, it is much to be desired that it should watch the *restraining* as well as the *constraining* directions of the Head of the Church, and be willing to omit the preparation of epistles when it feels that it has nothing to say. In private life, we do not feel it an essential condition of true friendship to send letters at stated times to those we love; neither ought it to be so regarded in the case of Yearly Meetings.

SUMMARY OF EVENTS.

UNITED STATES.—The President has nominated and the Senate has confirmed Edward D. Morgan to be Secretary of the Treasury, vice Wm. Windom, resigned.

The reductions of service on the steamboat and Star routes are believed, at the Post-office Department, to have nearly reached their limit. These have already effected a saving to the Government of \$2,200,000 annually.

The steamship *Parthia*, from Liverpool, due in New York this week, has on board several tanks of young English sows and turbot, under care of a competent man, who has been entrusted with the work by Prof. Baird, of the U. S. Fishery Commission. They will arrive with Capt. Conerly in the forenoon, in about 15 or 16 feet water. This is the third attempt of the kind.

The first steamer that ever came to the port of New York from the Philippine Islands, the *Malabar*, arrived on the 24th inst., with 2325 tons sugar, said to be the most valuable cargo of that commodity ever imported into the United States from any country. The firm to whom it was consigned have sold it for \$360,000, and to a leading sugar refining firm. The duties amounted to \$125,000.

The steamer *Leipzig*, which arrived at Baltimore on Seventh-day, from Bremen, brought among her cargo 8000 cabbages, imported from Oldenburg in Germany. This novel importation is due to the scarcity and high price of home cabbages.

The number of immigrants who landed at New York during the twelve months ending the 18th of this month, was 368,045, against 270,356 during the corresponding period of last year; 139,502 came from Germany, and 58,294 from Ireland.

It is now authoritatively stated that the corn crop in Minnesota will be double that of last year, and that the damage by late rains has been overestimated. As a rule, injury to crops from weather influences are overestimated at the start, yet it is these overstatements, rather than the facts as finally ascertained, that usually control the speculative markets. Ohio, too, turns out quite a crop, the yield of wheat being 27,215,248 bushels, which is 70 per cent. of last year's unproductive production. Oats exceed the crop of a year ago by 3 per cent. The dry product is nearly as large. Corn is set down at 62 per cent.; rye, 85. The pastures throughout the State have been revived by the abundant rains.

The breaks in the Sky and other levees, near Quincy, Illinois, have resulted in a great flood. The farmers in the surrounding country have lost heavily, precipitated live stock, and much damage has been done to railroads.

Tennessee cattle that have been compelled to live on withered grass during the long drouth, are reported in remarkably good condition.

The report of the Registrar of the Board of Health states that there were 12 deaths in this city last week, 43 more than occurred during the corresponding week of last year, and two more than during the week ending

10th month 15th, 1881. The number of males was 187, of females 154. There were 35 deaths from consumption, 39 from typhoid fever, 20 from marasmus, and 20 from old age.

Markets, &c.—U. S. 3's, 101; 4's, 110 $\frac{1}{2}$; 4's, 110 $\frac{1}{2}$; currency 6's, 132.

Cotton continues quiet, but prices remain about the same. Sales of middlings are reported as follows: 11 $\frac{1}{2}$ cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white, 7 $\frac{1}{2}$ cts. for export, and 8 $\frac{1}{2}$ cts. per gallon for home use.

Floor continues dull, but prices were unchanged. Sales of 1900 barrels, including Minnesota extras, at \$7.75 for clear, annual at \$8 for Pennsylvania extra family at \$7.12 $\frac{1}{2}$ a \$7.37 $\frac{1}{2}$; western do. do. at \$7.50 a \$8.25, and patents at \$8.25 a \$9.25. Eye flour moves slowly \$6 a \$6.12 per barrel.

Grain.—Wheat is dull, but options a little higher. Sales of 3700 bushels Delaware red and amber at \$1.40 a \$1.45; Eye is steady at \$1.05 for Pennsylvania and \$1.03 for western. Corn is quiet and steady. Sales of 9000 bushels including yellow, at 72 $\frac{1}{2}$ cts.; mixed at 71 $\frac{1}{2}$ cts.; steamer at 70 a 71 cts.; No. 3 at 70 cts., and rejected at 70 cts. Oats are less active, but steady. Sales of 11,000 bushels, including white at 50 a 52 cts., and mixed at 49 cts.

Hay and Straw Market.—For week ending 10th mo. 22d, 1881.—Loads of hay, 327; loads of straw, 46. Average price during the week—Prime timothy, \$1.35 to \$1.45 per 100 pounds; mixed, \$1.25 to \$1.35 per 100 pounds; Straw, \$1.10 to \$1.25 per 100 pounds. Hay is mostly dull, and prices were a fraction lower; 4800 head arrived and sold at the different yards at 3 a 6 $\frac{1}{2}$ cts. per lb., the latter rate for extra.

Sheep were dull and rather lower: 16,000 head arrived and sold at the different yards at 24 a 54 cts., and lambs at 4 a 7 $\frac{1}{2}$ cts. per pound, as to condition.

Butcher stock was dull and rather low and sold at the different yards at 7 $\frac{1}{2}$ a 10 $\frac{1}{2}$ cts. per lb., the latter rate for extra.

FOREIGN.—It is estimated that 43,670 tons of produce, including 20,406 tons of coal, were lost at sea during the recent gale. A majority of the wrecked vessels were laden with coal, and the cargo was lost as building materials, petroleum, herrings, tar and oil cake lost aggregate 13,257 tons. The balance of the losses consisted of salt, iron and timber.

The steamship *Great Eastern* has been put up at auction, and bought for \$100,000. She was launched on the 13th of April, 1854, and was intended for the launching of a very long ship, sideways, instead of with the stern at the foot of the ways, as is usual. It is said that the launch itself cost between three and four hundred thousand dollars before she was got off the ways, and her entire cost up to this time, including the expense repairs, had reached the neighborhood of \$25,000,000.

At the last meeting of the Land League a manifesto was issued, advising members of the League henceforth to pay no rent until the leaders are released. This was speedily followed by a proclamation from the English Government warning all persons that the Irish National League, or any of its branches, if they are called into an unlawful and criminal association, and that all meetings to carry out or promote its designs or purposes are unlawful and criminal, and will be prevented and dispersed by force. The proclamation warns the Queen's subjects connected with the League to discontinue all such meetings, and to abstain from giving further countenance to it.

All the powers and resources at the Government's command, the proclamation says, will be employed to protect the Queen's subjects in the free exercise of their lawful callings and occupations; to enforce the fulfilment of all lawful obligations; and to save the process of law and the execution of the Queen's writs from hindrance or obstruction. It calls upon all loyal subjects to uphold and maintain the authority of the law and the supremacy of the Queen in Ireland.

At the meeting of the Land League's Dublin office of the Government's proclamation, a hurried council was held. The books and documents were secured, and letters from the country were destroyed. Many books and papers were carted to a place of safety. The lights were extinguished and the doors were locked. Executive officers of the Land League, fearing arrest, having no stock of note paper and envelopes.

Archbishop Croke has written a letter protesting against the manifesto of the Land League, which meets the approval of the clergy generally. The Dublin correspondent of the *Times* says: "Accounts from different parts of the country since the promulgation of the proclamation are not so favorable as the Land League satisfaction. There has been no disturbance of business, and the people are much relieved."

Preparations are making at Moscow for the coronation of Alexander the Third.

The *Norve Fremde* says: "It learns that an agreement exists between England and Russia, in which the former binds herself not to send agents to Merv, and the latter not to send agents to Afghanistan. The anniversary of the annexation of Siberia to the Czar's empire will soon be celebrated at Irkutsk and in other cities of Asiatic Russia. A volume will be published describing the immense progress which the country has made since the annexation one section of it being the province of the Polish exiles, of whom it is estimated that within the past generation upward of 100,000 have gone into the country."

It is reported from the interior of British Columbia that not one-fourth of the crops there will be saved, the wheat and barley being blown from their stands by the season's breeze. The most inclement known since the settlement of the country by the whites.

Colonel Mercer's recent exploring party on the Spanish river, in Ontario, are said to have discovered vast pine forests containing more than 24,000,000 feet of superior lumber, with good facilities for its conveyance to market.

BIBLE ASSOCIATION OF FRIENDS.

The Annual Meeting will be held in the Committee room of Arch Street Meeting-house, on Fourth-day, Eleventh month 2d, at 8 o'clock P. M.

Those desiring to be present are invited to attend. E. SMITH, Secretary.

THE CORPORATION OF HAVERFORD COLLEGE.

An adjourned Annual Meeting of "The Corporation of Haverford College" will be held in the Committee room, Arch Street Meeting-house, Philadelphia, on Fifth-day, Eleventh month 17th, 1881, at 3 o'clock P. M. EDWARD BETTLE, Jr., Secretary.

WESTYOWN BOARDING SCHOOL.

THE WINTER TERM commences on Second-day, 10th month 31st, 1881. Pupils who have been regularly entered and who go by the cars from Philadelphia, can obtain tickets at the depot of the West Chester and Philadelphia Railroad, corner of Thirty-first and Chestnut streets, by giving their names to the Ticket-agent there, or is furnished with a list of the pupils for the purpose. In such case the passage, including the stage fare from the Railroad Station, will be charged at the School, to be paid for with the other incidental charge at the close of the term. Tickets can also be procured of the Treasurer, Goddard Street.

On Second-day, 11th month 1st, 1881, the Second and Third days, 10th mo. 31st, and 11th mo. 1st, to meet the train that leave Philadelphia at 7.30, 9.30 and 11.15 A. M. and 2.30 and 5 P. M.

THE UNION TRANSFER COMPANY will send its BAGGAGE to any place in the built-up part of Philadelphia, service is left there at No. 538 Chestnut St., or the South East corner of Broad and Chestnut Sts., or a Market St. Ferry, (north side), and will deliver it at the West Chester and Philadelphia Railroad depot at charge of 25 cents per trunk, to be paid either when the order is given or when the trunk is called for. For the deposit on the arrival of the cars, baggage from any of the other railroad depots, if the railroad checks held for and baggage are left at one of the offices of the Transfer Company above designated, or are delivered to an agent of that Company, who will usually either pass through the train as it approaches the city, or will be found at the depot on the arrival of the train; but passengers by the *Philadelphia and Reading Railroad* should retain their checks and leave them at 833 Chestnut or Broad and Chestnut. In all cases it must be stated that the baggage is to go to *Westtown Boarding School* by way of the *West Chester and Philadelphia Railroad*.

Persons having baggage sent by the Union Transfer Company, will not require any attention from the owner either at the 31st and Chestnut St. depot or the Street Road Station, but will be forwarded direct to the School; but the card receipts given by the Transfer Company should be left with the Baggage-master at the 31st and Chestnut St. depot.

DURING THE SESSION, passengers for the School will be met at the Street Road Station, on the arrival of the first train from the City, every day except First-days and small packages for the pupils, if left at Friends' Book Store, No. 304 Arch street, will be forwarded direct to the School at 12 o'clock on Tuesday and Saturday in the *Twelfth month*, and the expense charged in their bills.

Tenth month 17th, 1881.

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Notes of Travel.

For "The Friend."

A series of visits through some of the counties of Pennsylvania, lying within the limits of Exeter and Monsey Monthly Meetings, has induced the writer to a section of country much of which he had never before visited. Presented to him many points of interest, arising from the features of the country itself, from the personal feelings awakened towards its inhabitants, and the historical reminiscences of meetings and of individuals who formerly lived in the places visited.

The traveller by the Reading railroad from Philadelphia, passes up the narrow, but beautiful valley of the Schuylkill River, by an most constant succession of towns and villages, ironworks and other manufacturing establishments, whose motive power is partly derived from the falling waters of the river, and partly from the coal so abundantly mined in the mountains drained by its upper tributaries.

About fifty miles from Philadelphia, he sees a conspicuous and somewhat isolated eminence, of considerable height, lying to the east of the river, and known as Monocacy Hill. This is a protrusion of trap rock, pushed through the red shale district of Berks county; and a few miles beyond it is Exeter meeting-house, where the Monthly Meeting of the same name is still held. This is formerly the most distant of our Monthly Meetings towards the north-west. As the progress of the settlements extended, and the more adventurous of those seeking homes penetrated to the valleys beyond the Blue Ridge, and among the mountain ranges lying between it and the Alleghenies, this became the parent Monthly Meeting of several others; and meetings of Friends were gradually established in Matamoras, Roaring Creek, Fishing Creek, and other places, and in the Alleghenies.

Exeter Monthly Meeting is composed of several meetings, none of them large; and of these that at Reading is under the care of a committee of Philadelphia Quarterly Meeting. Few are the members of that Monthly Meeting, an important service rests upon them upholding the testimony of our Society to the spiritual nature of true religion, as well as to the Divinity and Atonement of the Redeemer—both of which are needed

in that region. I believe they are in measure sensible of the weight of this responsibility, and that they exercise an influence for good in the community.

When travelling among the hills of Berks county, in the freshness of the early summer, the different shades of the verdure which clothed their sides and the valleys lying between, were very delightful; and they have left an impression of beauty on my mind which is not surpassed by scenes of greater extent and grandeur. The soil in the red shale is only moderately fertile; but it becomes very productive when we get into the *all-sorts-of-rock*; which is the name given to a curious conglomerate of stones of different shades of color cemented together, and consisting principally of limestone. The land is excellent also in the Oley Valley and in that through which the waters of Maiden Creek flow.

The object of my visit was to accompany a Friend whose mind had been brought under religious exercise for the people at large. In pursuance of this concern public meetings were held in many places, in some of which the goodness of our Heavenly Father was manifested in favoring those assembled with a covering of holy solemnity, under which a feeling of mutual love was experienced, and I believe desires were awakened for the spread of the kingdom of the Redeemer in the earth. Advantage was taken of the opportunities which presented for the circulation of many religious books and tracts. Nearly 5000 of the latter were distributed, mostly being given at the close of the public meetings to those who were in attendance.

A large portion of the population was of German descent; and among these, the German Reformed and Lutheran denominations were most prevalent. Those people are not much given to change in religious profession or in other things. One of the German Friends of Elklands Meeting told us, that at one time in Philadelphia he called on a relative who kept a boarding or eating-house. On passing through the room where several of his countrymen were seated, they gazed on him with much interest; and when he had gone to an inner apartment conversed among themselves about how strange it was that a German should become a Quaker! When we came to Elklands, we found that this Friend was not a solitary instance of conviction of our principles; for there were among the members of that meeting several natives of Germany who had been drawn to join with them in membership.

During the course of this visit, I was repeatedly impressed with the practical and well-balanced character of the views entertained by our beloved Society on the great subject of man's salvation. Though man, through disobedience to the Divine command, early lost the state of innocence in which he was created, and the thoughts and imaginations of his heart became evil; yet his meri-

ful Creator promised him a Deliverer who should restore him into the Divine harmony.

Our Saviour came to redeem us from all iniquity, and purify to himself a peculiar people; to bring us from darkness to light, and from the power of Satan to God. He effects these gracious purposes through his own eternal Spirit, which shines into the heart of man showing him his true condition. For the apostle John declares of the Word which was in the beginning, and by which all things were made, which was made flesh and dwelt among men,—that the life which was in Him was the light of men; "that was the true light which lighteth every man that cometh into the world." As man is obedient to the directions of this light or Spirit of Christ, and joins himself to it, it leads him to true repentance, and gives him power to forsake his sins. This he could by no means do of himself; for the human heart is deceitful and wicked, and there is no natural power inherent in it which can lead it to forsake the corrupt pleasures in which it has delighted. It is the Grace of God that bringeth salvation. This grace is but another name for the Light or Spirit of Christ; and it hath appeared unto all men, teaching them that denying ungodliness and worldly lusts, they should live soberly, righteously and godly in this present world. Those who faithfully follow it, and patiently endure condemnation for the sins they have committed, will be delivered from the government of the Evil One, and made subjects of Christ. Their past sins will be forgiven, being remitted for the sake of the offering on Calvary. It is those who walk in the Light, that know the blood of the Redeemer to cleanse them from sin.

The forgiveness of our sins is through Christ. He was wounded for our transgressions, the chastisement of our peace was upon Him. He suffered for our sins, and that He might procure for us the gift of the Holy Spirit, which is to lead us in the way of salvation. He told his disciples, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you."

The inseparable connection between obedience and forgiveness, on which George Fox so strongly insisted, that he declared that sanctification and justification were one experience; needs to be still held up to the view of those who are in danger of placing their hopes of salvation on a profession of Christianity and the observance of what are termed the ordinances, combined with a decent morality. For all these may exist, where the individual has never known that thorough change in the will and affections which we cannot inherit the Kingdom of Heaven.

The same doctrine may profitably be heeded by those who neglect the exhortation of the apostle—to work out their salvation with fear and trembling—and who hope that the merits

and sufferings of the Redeemer will secure their future happiness, although they refuse to submit to the requirements and baptisms of his Spirit. For into the holy city, the New Jerusalem, nothing that is impure can ever enter.

The local history of Berks county states that Friends were among the earliest settlers within its limits; some of them having taken up land in Oley valley about the year 1704. The name of Lee occurs among those who first moved into that neighborhood; and it is still borne by members of our Society residing in that vicinity.

Some of the French Huguenots also found a home there in very early times; and we were kindly treated by some of the *Berletoles* and *De Turcks* who were descended from them. To one of the latter we felt much indebted, for though strangers (save that he was present at an evening meeting at Baumtown) he piloted us to his home about a mile distant after the meeting had ended, then hitching a horse or mule to a wagon, conveyed us several miles through the darkness to the house of a Friend, where we wished to lodge; and refused all pecuniary compensation, though it must have been near midnight before his day's labors were ended. We would gladly have accepted his kind invitation to lodge at his house that night, had it not been that the next day's work involved the holding of three public meetings and riding nearly thirty miles in a heated atmosphere, over roads rendered dusty by the drought; and it seemed needful to be ready for an early start. J. W.

(To be continued.)

For "The Friend."

Joseph Barker.

Joseph Barker, who lived in Omaha in 1875, was a man of powerful intellect, and a distinguished orator, and had been until within the last five years of his life, a bold and active advocate of infidelity.

After his conversion he labored with the utmost energy to counteract the influence for evil he had exerted. His excessive labors broke down his strong constitution and caused his death.

His son said of him: "He was constantly in receipt of letters from infidels in this and other countries, complaining that he had led them into infidelity and now he had forsaken them. These letters he always endeavored to answer, rising early and sitting up late, trying to undo the mischief he had done. He said that what first opened his eyes and led him to consider the whole question anew, was the gross immorality and licentiousness which so often characterized the lives of infidels. He said he had never known an infidel, that hated the Bible, who was not an immoral man."

The following is his own language: "Carried away, as by a tempest, from my early faith, I wandered for years in the dreary regions of doubt and unbelief. 'I looked for light, and behold darkness.' I sought rest, and found disquietude. And the farther I went the worse I fared, and the longer I remained in those dismal shades, the more wretched I became. I found myself at length face to face with utter darkness and eternal death. God, in his mercy, rescued me from that awful state, and brought me back to Christ. And here I am, happy in the light of his truth, and in the assurance of his love. I praise the

Bible and I love Christ and Christianity more than ever, my hatred and horror of infidelity are greater than ever. I know it to be the extreme of madness and misery—the utter degradation and ruin of man's soul."

For "The Friend."

Due Moderation in the Pursuit of Learning, Fortified by Christian Humility.

Was the ballast of religious restraint and moderation ever more needed, than in such an epoch as the present, when the natural tendencies of the mind and heart toward the admired attainments of academical honors so greatly prevail? The writer values intellectual acquisitions, when they are kept within the bounds of Christian restraint, and not suffered to trench on the higher prerogative of due devotion of heart and affections to Him who made, and Him who ransomed man. He believes that the only safe soil in which human learning, now so extensively extolled and sought, can safely flourish and witness preservation from the exaltation and self-dependence which it is too apt to produce, is Christian humility. Is there not continual need of the antidote or correcting leaven of Christian life and principle, to keep in true moderation respecting it in a day when so much literary sail is hoisted and called into lively exercise? Is there not danger of inflation, and of the boasted march of intellect erecting talents and learning into idols? and is literary vanity any less a vanity because of its honorable prestige? Is there not danger that the inculcation of piety and virtue, as a seminal principle, will be too much overlooked if not disregarded amid the siege which popular applause is laying in the direction of much learning? And does not the one sure corrective against this, as against any other too absorbing worldly pursuit, lie in the worthy aim of seeking to fortify the heart with that precious obedience to, and love of Christ, which teaches to hold every thing in filial subservience to Him and his will? Most true it is, that human learning—valuable as it may be when kept in due subordination—is but as seeking for the smoother pebbles on the shore of the great ocean of Truth, unless that Truth itself be kept superlatively in view as the one thing needful. There may be "goodly pearls," of temporal value, worthy of being sought; but, at the same time, it is the "pearl of great price" which should not be eclipsed, but keep its due place in the noble ambition of the soul—first in time as it is first in value. Without this, however accomplished in the literature of the schools, we shall be as clouds without water. For the right knowledge of Jesus—that which makes wiser by rendering us better—is the all important knowledge, because it maketh wise unto salvation.

"When first the college rolls receive his name," the prize and prospect of academical honors, with, in too many cases, a name among men, cause many worthy youth to rise early and take late rest; to overtax their mental and physical powers, in order to obtain that, which after all—"when learning her last prize bestows"—is but "a corruptible crown." This acquisition, while dearly bought, may be useful—having respect both to this life and that which is to come—if sanctified and dedicated to the dear Saviour's use. But to those who trust in it, without seeking a better guidance, even that Wisdom which is profitable to di-

rect unto every good word and work, it may and perhaps too frequently does puff up; lead to a dependence upon itself; tends to exalt reason above revelation; to set the creature the moth, above the Creator, the Omnipotent and finally, without great watchfulness, almost imperceptibly lands the bewildered victim into the mazes of error or not into the labyrinths of materialism.

As we trust will be observed, it is not mean by these remarks to decry, in wholesale human learning; neither to convey that above results are always followed by such sad sequel; but only to point out some of the dangers and whirlpools that may attend the too great pursuit of even a good thing when sought in moderation, thus causing it to become an idol to us. The conclusion of the whole matter seems to lie in the danger of suffering any cherished object to divert the attention from that daily "watching unto prayer" which so becomes, whether younger or older such weak, frail, and wholly dependent creatures as we are, that so soon may be cut off. We can have no excuse, at whatever age or however sudden and unexpected the summons be sounded, "Behold, the Bridegroom cometh, go ye forth to meet him." May it prove through obedience to the grace that is given unto us, but the joyful entrance upon a life eternal, where the learned and the unlearned—the occupier of the five talents, the two, or the one—will alike have nothing to depend upon but the mercy and forgiveness of a Law giver and Judge who has said, that "Many that are first (in the world's honors and accomplishments) shall be last; and the last first."

What the writer would crave for the youthful aspirants of the present day is, that every one of this highly interesting class of community, might lay fast hold of the only Hanc which can safely guide through the vicissitudes and temptations of this fleeting, ever changing scene; preserve from placing the affections too much upon any mundane thing—even the renown that human learning and human eloquence give; and lead into a more intimate acquaintance and a closer walk with Him, in whom are hid all the treasures of wisdom and knowledge. Thus enlightened by a Saviour's grace, and taught meekness and humility of heart in his school, they will realize a learning unlearned before; as also the fulfillment of the poet's promise—

"Acquaint thyself with God, if thou would'st taste His works. Admitted once to His embrace,
Thou shalt perceive that thou wast blind before:
Thine eye shall be instructed; and thine heart,
Made pure, shall relish with divine delight,
Thill then unfehl, what hands divine have wrought."

The following, from the pen of Joseph Phipps, will form an instructive conclusion to these remarks: "What is cautioned against is the setting up human reason above its due place in religion, making it the leader instead of the follower of revelation, the teacher in stead of the learner; and esteeming it vested with a kind of self-sufficiency, independent of the direction and help of God's Holy Spirit."

"We are not required to lay aside our understandings, either in order to receive or act under the influence of the Spirit; but, as prudent and docile scholars, to submit them to the necessary instruction and improvement of that infallible Master of infinite wisdom and knowledge, who is the universal teacher of his people: Isai. liv. 13; that we may be

nabled rightly to obey and worship Him with the spirit and with the understanding also. The Spirit of God and a right understanding *must infallibly concur.*"

For "The Friend."

Disease as the Result of Unrestrained Passions.

In one of his lectures, Dr. B. W. Richardson points out the close connection between the workings of religion and of science, as regards the unrestrained indulgence of human passions and desires. That such indulgence leads to spiritual death is clearly stated in the words of our Saviour and his apostles; Dr. Richardson affirms that "it leads as surely to physical destruction of life as to moral degradation."

The manner in which this result is produced is thus explained and illustrated.

The nervous centres that are excited or analysed in the periods of rage, fear, undue excess of desire, hate, &c., are not the centres of the reasoning faculties, but are a distinct organic chain of nervous matter common to all animals that possess a semblance of a nervous system. They connect with, and are to a large extent controllable by the higher nervous centres, yet they are truly a separate system, impulsive, involuntary, and, if uncontrolled by the exercise of the reasoning centres, wild and dangerous. As animal centres, they are necessary and essential for the animal wants; for the building up of the organism, for the reproduction of the organism in the form of offspring, for the protection of offspring, for the protection and vindication of self, and yet dangerous if so excited as to exert supreme sway, and to make the man the equal companion of the lower class of animal being.

These nervous centres govern the action of the heart, lungs and other organs which are under the direct control of the will. When their power is impaired through over-excitation or other causes, the organs under their control do not perform their functions properly, and disease is induced. Of this, the following illustration is given:

"There is a peculiar form of disease of the circulation, a nervous derangement of the art, in the course of which the beating, or beating heart loses something of its natural force and tension. The heart beats and sitates; stops for a moment in its motion, and then, with confused impetus, goes on again. When you listen to such a heart, it is as if you were listening to a clock the ticking of which was several times in a minute interrupted, and which then went on again with a humming faint and uncertain tick. This many persons become a confirmed disease. It, what is more, it becomes a true hereditary disease. In its worse forms it renders man who suffer from it of uncertain mind and power. Their brain is not regularly and systematically filled with blood; their vessels are not at all times of equal tension. In the first instances, owing to the repeated induction of action, these sufferers are disposed to sudden impulses or to melancholy, and in the most instances even to suicide. We say these people that they are broken-hearted. Why? The answer is of singular interest.

"From a long and experimental study of this form of disease, I have ascertained that it is a permanent disease it is dependent entirely on paralysis or failure of those centres, those instinctive centres of nervous power, which govern the involuntary organs of

animal life, including amongst the others, and most importantly of all, the pulsating heart. And yet another truth have I learned on this subject, namely, that whenever this diseased condition appears in the young or middle-aged as a confirmed condition of disease, and when it has not come down as an hereditary taint, it is induced solely by one cause,—the exercise and indulgence of the passions, or the excitement of emotion due to some accidental provocation. Violent anger, extreme ambition, fierce contest, sudden fear, intense hate, too ardent love, overwhelming grief,—these are the causes which lead to the intermittent circulation that promotes so many subsequent evils, and impairs, alike, the mental and physical usefulness of those who suffer from it. In the unusually large experience I have had of this condition, I have not met with an instance in which it was traceable to any other cause than the influence of the passions, except where it was of hereditary development."

Prejudice.

For "The Friend."

When a feeling of prejudice against another obtains a place in the mind it becomes an unceasing as well as very damaging inmate. It can see but little or no good in those towards whom the evil eye exists. One of its effects is, instead of such disaffected ones casting out "the beam" from the eye, as our Divine Lawgiver represents, it, on the contrary, magnifies "the mote" in a brother's eye. In short, it tends to exalt self, and proportionally to diminish our offending fellow in our view, even in cases where no wrong has been intended or committed. But where this feeling is indulged, what becomes of the graces of sweet humility and Christian charity?—that humility which the Saviour enjoins upon all to be "clothed with," and that charity which "suffereth long, and is kind;" "doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;" and without which, to "speak with the tongues of men and of angels," to "have the gift of prophecy," to "bestow all our goods to feed the poor," "profiteth nothing."

Such unreasonable prejudice formed against individuals without due examination, is a mischief that is very apt to manifest itself at boarding and other schools; though in these cases it is usually short-lived. But when the disposition to it is allowed to grow with our growth, and to take deep root in the adult mind, it becomes a foe to true harmony and that fellowship and unity which it is so desirable should be maintained as promotive of the health of the social and religious compact. Whoever are in danger of falling into this snare of prejudice or coldness toward others, should shun it as they would a nest of scorpions.

Does not the remedy or antidote against this bias of the mind lie, in deep Christian humility; a preferring others before ourselves; a simple dependence upon the everlasting Arm; with the earnest desire to be searched by Him who looketh on the heart? that thus the precious promise concerning Israel may be reproduced in our experience: "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Nothing "shall hurt nor destroy in all my holy mountain, saith the Lord."

10th month, 1881.

Love better than Logic.

Have you ever pondered that dark mystery of human nature, the origin of the frightful idolatries of India? It seems to be proved that they have their beginning, not through development from some form of fetishism, baser and coarser still, but by degradation from the most refined and abstract speculations on the infinity, the spirituality, and the immutability of God: the fact is one that blocks the way of recent science in some of its most interesting tendencies. No subtler metaphysics is taught to-day in the lecture-rooms of Cambridge and New Haven than was taught long centuries ago by Hindoo sages, who enthroned their divinity in everlasting, impassive repose, far beyond the reach of affection, sympathy, or prayer, until the needy millions cried out, stifling, famishing, "Give us a God to love, to worship, to pray to!" and for lack of answer, betook them to the forest, or the quarry, or the mine, to the carver, and the smith, and made them gods that were no gods. So little can argument of philosophy hold us back, you and me, at such a time as this, when the stress of life comes down upon us, and the cravings of the soul grow strong!

I am bringing to the altar of God my offering,—my poor little offering of thankfulness and prayer. Here have I my little bundle of anxieties, cares, troubles,—it may be the concerns and anxieties of a nation, shuddering in fear and sorrow; it may be the distress and terror of some sorely afflicted little household; it may be the secret bitterness of some humble and contrite spirit,—in any case, a matter how infinitely small, when measured by the scale of immensity and eternity; but, oh, how great a thing to me! And there meets me, in the way, a philosopher. "And what, forsooth, have you there? Show it me, now." And I unroll before him my little bundle of griefs, of cares, of pangs, of sickness, of fears, of forebodings,—a handful of myrrh from a troubled heart, a sprig of frankincense from a grateful spirit. "And this, then, is what you would bring to lay before the Infinite, the Eternal, the Omnipotent, the Unchangeable God!" And each great title strikes my heart with discomfement and dread. "This is what you would bring to Him in prayer and deprecation! But do you not know that all this is part of a perfect system,—that it is all fixed by laws of nature, which no prayer can change or suspend, without upsetting the constitution of the universe? You would lay before God your wretched plight to move his pity. Tush! did He not know all this a hundred thousand years ago, ere ever the earth was? And I cannot gainsay him, and I will not cease to pray. But, by and by, the philosopher himself comes face to face with some of the overwhelming things in human life and human death. He hangs with tears and wringing of hands over some cradleful of childish anguish, and shrinks before what the laws of nature, the system of the universe, are doing,—so pitiless, so deaf to prayer, so blind to agony; and he turns away and cries, "My God, my God!" And his reason is not one whit the less true, because his love and faith are also true and strong. The awful wonder of God's unchangeable infinity abides; but out of cloud and darkness breaks forth, oh, what light of fatherly love!—Leonard W. Bacon.

For "The Friend."

"Vulgar Fractions" in Ohio.

Having observed in the last number of "The Friend" a statement of B. C. Hobbs, in his testimony in Indianapolis court, that Ohio Yearly Meeting had "run into vulgar fractions," I apprehend it to be the duty of some one to correct such statement by setting forth the facts in the ease, lest those unacquainted with the circumstances may thereby receive erroneous impressions relative to Ohio Yearly Meeting's true position and standing.

No separation has occurred in Ohio Yearly Meeting since those generally termed the "Binns Meeting" left it in 1854. It is not denied, however, that a few Friends withdrew from some of its subordinate branches in 1863, and for a time held separate meetings, and occasionally met in the capacity of what they termed *General Meetings*; but within a few of the more recent years, most of these have, through acceptable acknowledgments, returned to the respective Monthly Meetings of which they were formerly members; and consequently (to my knowledge) there is now no insubordinate meeting held, claiming the name of "Friends" within the limits of Ohio Yearly Meeting, except those of the Binns connection above alluded to. F.

Ohio, 10th mo. 21st, 1881.

Confidence and Safety.—"There are many persons who do not perceive the difference between *feeling* safe and *being* safe; or between *confidence* and *safety*. Men are often in the most danger when they feel the utmost sense of security. On the other hand, men may feel the utmost alarm, and yet be in perfect safety. There was a man who crossed the Mississippi river on the ice. Fearing that the ice might be thin or rotten, he began to crawl upon on his hands and knees, and so worked his way along in great anxiety and trepidation. Just as he gained the opposite shore, excited and exhausted, another man drove past him, on the trot, sitting upon a sled loaded with pig-iron. The poor fellow had his fear for nothing. The ice was firm, and he might have walked boldly over. Thousands of the doubts and fears which afflict the souls of good men are as vain as were the anxieties of this timorous man.

On the other hand, there are times when persons who feel the greatest confidence are really in the utmost danger. In the days of Noah and Lot men feared no danger, they felt no alarm, and yet they perished suddenly and miserably. So there may be persons to-day who are in danger, though they fear it not. There are others who are safe, though they can hardly believe it.

Seeking a Crown.—A French officer, a prisoner on his parole, met with a Bible, and was so struck with its contents that he was convinced of the folly of skepticism, and of the truth of Christianity. When his associates rallied him for taking so serious a turn he said:

"I have done no more than my old school-fellow, Bernadotte, who is become a Lutheran."

"Yes, but he became so," they answered, "to obtain a crown."

"My motive," said the officer, "is the same; we differ only as to place. The object of Bernadotte was to obtain a crown in Sweden; mine, to obtain a crown in heaven."

A Rich Hunt.—Some weeks ago Cornelius de Boer, a Volendam fisherman, was fishing for anchovies in the Zuyder Zee. On drawing in his nets, he found entangled in them a large stony mass covered with mussels. Had it been night-time he would have certainly thrown it overboard again. On inspection he found the mass was an aggregate of little heaps of coins, which examination proved to be mostly silver pieces, 450 in number. They were chiefly ducatoons; there were also a few Spanish and other gold pieces. They were all dated between 1660 and 1680. There were also in the petrified mass some small plates, some of them whole, some broken.

SECURE.

The winds blow hard. What then?
He holds them in the hollow of his hand;
The furious blasts will sink when his command
Bids them be calm again.

The night is dark. What then?
To Him the darkness is as bright as day;
At His command the shades will flee away,
And all be light again.

The wave is deep. What then?
For Israel's host the waters upright stood;
And He whose power controlled that raging flood
Still succors helpless men.

He knoweth all: the end
Is clear as the beginning to his eye;
Then walk in peace, secure, though storms roll by,
He knoweth all, O friend!

AUTUMN WOODS.

Ere in the northern gale,
The summer tresses of the trees are gone,
The woods of Autumn, all around our vale,
Have put their glory on.

The mountains that infold
In their wide sweep the colored landscape round,
Seem groups of giant kings, in purple and gold,
That guard the enchanted ground.

I roam the woods that crown
The upland, where the mingled splendors glow,
Where the gay company of trees look down
On the green fields below.

My steps are not alone
In these bright walks; the sweet southwest at play,
Flies rustling, where the painted leaves are strewn,
Along the winding way.

And far in heaven, the while,
The sun, that sends the gale to wander here,
Pours out on the fair earth his quiet smile,
The sweetest of the year.

Where now the solemn shade,
Verdure and gloom where many branches meet;
So grateful, when the noon of summer made
The valleys sick with heat?

Let in through all the trees
Come the strange rays; the forest-depths are bright;
Their sunny-colored foliage, in the breeze,
Twinkles like beams of light.

The rivulet, late unseen,
Where bickering through the shrubs its waters run,
Shines with the image of its golden screen,
And glimmerings of the sun.

Oh, Autumn! why so soon
Depart the hues that make thy forests glad;
Thy gentle wind and thy fair sunny noon,
And leave thee wild and sad!

Ah! twere a lot too blest
Forever in thy colored shades to stray;
Amidst the kisses of the soft southwest,
To rove and dream for aye;

And leave the vain low strife
That makes men mad—the tug for wealth and power,
The passions and the cares that wither life,
And waste its little hour.

Selected.

Selected.

—Bryant.

Selected.

THE HEAVENLY SCULPTOR.

"Thy hands have made me and fashioned me: give me understanding that I may learn thy commandments."—Psaln cxix. 73.

Shrink not from suffering. Each dear blow,
From which thy smitten spirit bleeds,
Is but a messenger to show
The renovation which it needs.

The earthly sculptor smites the rock;
And the relentless hammer rings;
And from the rude, unshapen block,
At length, imprisoned beauty brings.

Thou art that rude, unshapen stone;
And waitest, till the arm of strife
Shall make its crucifixions known,
And smite and carve thee into life.

The Heavenly Sculptor works in thee;
Be patient. Soon his arm of might,
Shall from thy prison's darkness free,
And change thee to a form of life.

—T. C. Upham.

Testimonies to the Truth.

Now, my friends, they that have believed are to wait to receive his power, according to the exhortation of our Lord Jesus Christ to his disciples, "Wait until you be endued with power from on high," Luke xlv. 49. Many people make a profession of belief in the Lord Jesus Christ, but do not come to know this mighty power to work sanctification, redemption and salvation. Let all any every one of you be concerned in waiting upon God, and attending upon Him, that you may receive strength, and power and ability from Him, whereby you may be enabled to perform your bounden duty which God requires of you. He hath shown unto man what is good, and what the Lord requires of him, which is to do justly and love mercy and to walk humbly with God. Let every one of us that have believed wait for power to perform that which may answer the requirements of God, that we may receive ability from Him to enable us to perform our duty that we may not only be professors of the blessed truth of God, but possessors of it that we may not only be professors, but possessors of Life, whereby we may live to God through Jesus Christ, and perform our duty acceptably to God.

It is a blessing to be found in that which gives acceptance with God. Now there is no acceptance with God but as we are found in Christ Jesus, in Him that was the promised seed, who God promised should break the serpent's head. The serpent beguile Eve through subtlety. Now God promise that the seed of the woman—that is Christ Jesus—should break the serpent's head. It is through Him that redemption and salvation are known; it is through Christ Jesus the Mediator between God and man, the man becomes reconciled to God, and no other wise. He tasted death for every man, and He died that He might destroy him that has the power of death, that is the devil. It is through Christ the mediator that we are reconciled to God, and for this, saith the apostle, was the Son of God manifested, that He might destroy the works of the devil. Sin is all ages hath been the work of the devil, and the devil is the author of sin; but the Lord Jesus Christ, the Mediator, is the author of eternal salvation to all them that obey Him. So that whatsoever your profession may be of God, or of Christ, his servants ye are if whom ye obey; now consider whose servants

on are, whether you are servants of sin, or
ought by Christ Jesus, and redeemed from
a miserable life, and from a vain conversation.
We cannot serve two masters, where there is
such a contrariety, as light is to darkness;
we cannot serve them at one and the same
time, there must be a cleaving to the one;
we that you cleave and join yourselves to
that which is good, to that principle that God
hath placed in your hearts, and this will save
your souls, this will lead you to God.
Luke xiii. 21. The kingdom of God is like
avenue, which a woman took and hid in three
measures of meal, till the whole was leavened.
God hath given to every man a measure of
grace that brings salvation. This grace hath
appeared to all men, teaching us that denying
godliness and worldly lusts, we should live
soberly, righteously, and godly in this present
world; yet too many people have not had re-
verence to the grace of God given to them, but
they trample upon it, and do despite to the
virtue of grace; the grace of God in Christ
Jesus is extended to all the children of men,
without respect of persons; God is no respecter
of persons, but in every nation, he that fear-
eth Him and worketh righteousness, is ac-
cepted of Him. Acts x. 34, 35.

Now, my friends, we cannot work righteously
but by the ability and assistance of
the grace of God; now this grace is from
Christ Jesus. 1 John, xvii. For the law was
given by Moses, but grace and truth came
by Christ Jesus; that grace came by Christ
that worketh sanctification. Now the law did not
make the comers thereunto perfect, nor purge
the conscience, but the bringing in of a better
covenant did, by which we draw nigh to God.
There is no drawing nigh to God but through
Christ Jesus, no redemption but through Him;
He is a complete Saviour; He doth not only
cleanse in part, but He saith to the utter-
most, all that come unto God by Him; He is
a complete Saviour, He that hath begotten
and desires in our souls, whereby we breathe
after Him, and are raised to pant and desire
that which is good; and as there is a
drawing up to Him that hath begotten these
desires in the soul, the Lord, in his good
will, will answer these desires; see that ye
be humble and meek minds, and lie low be-
fore Him, and wait on Him, and He will in
the time perfect the work which He hath
begun.

My Friends, I testify among you at this time,
there is not a living desire in the soul to that
which is good, but Christ is the Author of it.
He is the Author of eternal salvation to as
many as obey Him. It is He that begun the
work; He met with us by his power and spirit
when we were strangers to God. For we, as
well as others, were in the broad way, going
on and in hand with a multitude to do evil, and
did not seek God till He did first seek us; we
did not desire the knowledge of his ways; we
had raised desires in our souls; He met with
us in the way of his judgments, causing terror
to take hold of transgressors, so that we could
not take delight in vanities and pleasures as
we had done, because his terrors took hold of
us, blessed be the name of the Lord. It was
good for us that we were afflicted. Before
we were afflicted we went astray, but now we
have learned his righteous judgments. Judge-
ments upon the unjust we have found to be
very to the just. Blessed be the name of
the Lord that did seek us out, that met with
us, that put a stop to us in our way, that we

could not delight in vanity as we had done.
The Lord brought us to a consideration of our
ways and doings; He manifested to us, if I
live and die in this way I am in, I am undone
forever; I am miserable for ever if I do
not know redemption and salvation of Jesus
Christ. The Lord manifested to us, by the
shining of his Divine Light in our hearts, that
we were in the broad way that leads to de-
struction. We read of the narrow way that
leads to life, and of the broad way that leads to
destruction; we read of the narrow way, but
we did not know ourselves to be in that way.
When we saw the broad way that leads to de-
struction, this began a breathing in our souls,
and an earnest desire that we might know
the way that is pleasing to Him.

And there being many opinions in the
world, many of us were hurried in our mind,
and where we saw anything of sobriety and
weightiness of spirit, we were willing to try
them all, that we might know the mind of
God. Friends, God raised a travail in our
souls, and appeared farther to us; God that
commanded the light to shine out of darkness,
shined into our hearts; whereby a discovery
was made of that which was good, and of that
which was evil. This the Lord discovered to
us, by the shining of his Divine Light and
Grace in our inward parts, so that we need
not look abroad; we retired inward, we saw
that we had business enough at home; we saw
that when we had grieved the good Spirit of
God, we had trouble for it; and when we an-
swered the breathings of the Spirit we had
peace within us; so that we must distinguish
between that which gave acceptance with
God, and that whereby the Spirit of God was
grieved from day to day.

Now, my Friends, we came under a travail;
God by his light and grace discovered to us
his way, so that now we are come to a cer-
tainty of the way; Christ is the way to God,
and if any man be in Christ, he is a new crea-
ture, he is born again, born of the Spirit. You
should all of you be concerned, and consider
what you know of a change wrought in you
by the power of God, whether you have re-
ceived virtue from Jesus to stop the bloody
issue of sin. It is an easy thing to make a
profession, and to call yourselves Christians;
but it is a weighty thing to be a Christian, to
be so in reality, united unto God through
Jesus Christ; to be a Christian, is to be a fol-
lower of Christ in the way of regeneration
and self-denial; except a man be regenerate
and born again, he cannot enter into the king-
dom of God. There are many people would
go to God's kingdom when they die, but do
not mind being prepared for it; many have
been pleading for sin in their life, but would
go to God's kingdom when they die; where
must people be cleansed from sin, but on this
side the grave? There is no repentance in
the grave, nor no redemption out of hell.
This is the day of your visitation; God hath
prepared means whereby we may be accepted
of Him. Consider of it, the gate stands open
that leads to the holy city; there is none can
enter into God's kingdom in their dilemmas,
their hearts must be purged, their minds
purified, they must know the work of sanctifi-
cation, if they will enter into God's kingdom.
Now the preparation of the heart, and the
answer of the tongue, is from the Lord.

(To be continued.)

Prayer is the vital breath of faith.

"A Thing to Cry Over."

A newer sensation can hardly be given to
a European than New York waters afford on
a bright day, with the great white ferry-boats,
to which Europe has no parallel, on their
several tracks, the pert little tugs darting
through among them, and screaming every
now and then like impudent boys in a crowd,
while the dignified ocean steamers hold the
middle of the stream or repose at their wharves
on either shore. Liverpool docks are greater,
but for variety and vivacity New York within
"The Narrows" is unique.

I was taking in a part of this most animat-
ing scene from the end of a river-barge when
my attention was drawn to a well-dressed
young man, reeling in his gait, loose in his
speech, and all unwittingly making himself
disgracefully ridiculous. He was tipsy, and
many of the passengers were heartlessly en-
joying his wretched follies. Beside me stood
a man in middle life, of decent, but not fash-
ionable dress or address, looking at the spec-
tacle with such sad and pitying eyes that he
could not escape notice.

"They should hardly laugh at the poor fel-
low," I ventured.

"It is a thing to cry over," he said, with
inexpressible feeling. "If the silly youth had
been his son he could not have put more emo-
tion into his simple words."

A few sentences were exchanged. His ac-
cent soon satisfied me that my companion was
a north of Ireland man, at least by birth, and
a religious man; and as we were going up the
Hudson together it was natural to ask and
answer questions, to identify places and peo-
ple known to both of us, and to feel interest
in a countryman met in another land.

The exhibition which had led to our intro-
duction had turned his thoughts to his own
past in a way that spoiled the pleasure of his
trip. In vain I pointed out the places as they
came in view; named to him the points of
interest in the receding city; drew his atten-
tion to the Palisades walling up the river's
western bank for a score of miles, the rich-
colored wood covering the debris which ages
had brought down to the base of the long
precipices. Handsome villas, with sloping
green terraces dividing them from the eastern
bank, bright and busy towns on either side,
the Nyack creeping in at a branch in the
great wall, as if Rockland county, with its
waters and pastures, wanted to get one peep
at the noble Hudson, and the free expanse of
Tappansee, where the stream widens among
its hills into the loveliest of lakes—all these
appealed to him in vain. The scenes of his
own life, vividly recalled, banished the loveli-
ness from his view. In spite of my reluctance
to draw out what was personal and obviously
painful, he went on bit by bit, as if it were a
relief to him to tell me what made the poor
tipsy simpleton to him "a thing to cry over."

He was born and bred—I use almost his
language—on a farm in Ulster, Ireland, of
that class which, while its members are but
tenants, have held by a tenure so secure that
they feel as independent as freeholders. He
had little taste for farming; disliked the irks-
omeness of work and of watching little
things; and this he saw was the only way to
live on a farm. If it were not that the fami-
lies generally did the work within themselves,
and worked hard at that, they could not live.

He married a wife, a nice girl, who had

served her time in — to a dressmaker, and who shared his feeling, and they set up a little business. It was in the market town close by his own place.

"My people," said he, "were respectable, and I got credit to start with; but I did not know the ways of the trade. My old neighbors used to drop in, and my wife and myself wished to be kindly, and we had a deal of treating, and this cost money, and we soon ran behind in rent, in our bills, in every way."

"I could not bear to go down there, and we managed to sell out, pay part, and promise the rest, for our creditors knew who we were, and we moved to Glasgow. Were you ever in Glasgow?"

"Yes," said I, "I know Glasgow very well." "Then you know how many mills and works and shops it has, and how crowded the people are together. You may think the change it was to us to go into two rooms in the High street — you may mind the High street — and have nothing but these to ourselves. But necessity has no law. I got work, and we paid a little of our debt, and I was getting a rise in wages, and we had two nice children. They have in Glasgow what they call the Fair every July; for a week little work is done, pleasure is the only thing; and oh! it is too often pleasure like that poor fellow's drinking — men and women, aye, and children. Why, I have seen men and women in the broad daylight lying dead drunk on Glasgow Green, and nobody seeming to mind it. Somebody had to stay at the works this week, and I was glad to earn the money. At six I came home, meaning to take Bessie, that was her name, a walk; but when I came home she was out, and the two children were by themselves and crying dreadfully. I did the best I could, put them in bed, and went to look for Bessie. I found her under the — I found her — like that man, only worse. She did not know me — could not speak. The women with her were drunk, too."

"If somebody had run a knife into me it could not have been so bad. Then I found from the publican that it was not the first time. I had bills to pay, and it was not the last. I used to take a drink myself — not to be drunk — but this stopped me. I never tasted it again; please God, I never will."

"From that on it grew worse — money bought little or nothing, it seemed. I had no heart to work, no heart to come home, no heart to look at the children; but I earned and tried hard with Bessie. I got a minister to come, got her promise against it, got her clothes to go out, but it was no use; if she was doing better awhile, one of these drinking times, when everybody seemed to go that way, would come, and things would be as bad as ever."

Then I thought if I left the place and came to America it would be better, and she promised me it would. I saved the money. I sold my watch, and we came. It was useless. It seemed as if she had become another woman. Her natural affection left her. She would take the children's clothes and sell them for drink. It made her mad, and it killed her. We had a little boy, our baby, and she was found dead, when I was at work, with the child — we called him Thomas, for my father — sitting on the floor by her, trying to waken her."

He took longer to tell this than I have done, for he could not keep back the tears.

I expressed my sympathy with him.

"Thank you, sir," he said, "that's years ago, but I can't forget it yet. Only there's one thing, I never said a hard word to Bessie, thank God; I never did," said he, and I could well believe it, as I looked at the honest face. "But oh! when I think of her going before her Maker in that way!" he added, with flowing tears.

"Well, I hope," I said, "the children will be a comfort to you."

There was a long pause before he spoke, and then it was with so much evident pain that I regretted my words.

"One," said he, "the second, is; she is a good child. The oldest is not steady; I can do nothing with her, and my boy, the little boy I told you about, can't be kept from drink. That's my trouble now. I gave up the place I had in Jersey, and I am going out to Ohio, to a town where I am told liquor is not to be had, to try and save him. It breaks my heart a second time, and I can't altogether blame him, for at the time I took some, and his mother took too much, and it looks as if it was put into his very nature, that he couldn't help it. Oh, sir," said he, turning to me directly, and becoming eloquent in his vehement feeling, "fathers and mothers ought to be told that when they are drinking they are putting the feeling into their children that will ruin them; they will be scourged with the whip they made themselves."

We parted with some words of hope to him, some entreaty that he would not even yet lose heart, but believe in the Saviour from sin, direct his children to Him, and get strength from Him. If he sees this page he will know that I am trying to act on his honest, true words. Oh! that they could be put into the ear and heart of men and women in Ireland, in Scotland, where a "Glasgow Fair" is a national disgrace, in England, in America. — *John Hall in the Episcopal Recorder.*

When the children of Israel were taken to Babylon, though it was the finest city in the world, fifteen miles across, adorned with its hanging gardens, its palaces, its temple of Belus, its orchards, its walks, and filled with luxury, all that could attract the eye or please the taste; yet they hanged their harps upon the willows, and could not sing the Lord's song in a strange land. But we find, that when in the fiery furnace the three children were walking in the midst of the flame, and the fourth, like unto the Son of God, was with them, then they sang a song of rejoicing, which has been preserved for the instruction of the Church in all ages. Thus it is with us. Our Lord was made perfect through suffering; it tracked his every footstep. As with the Master, so with the servant. He forewarns us that tribulation is the path to his kingdom, the experience of his children confirms the same. Let us not faint, then, nor be weary. He walks with us, as with the holy children in the furnace; we will join them in their song of thanksgiving. — *M. A. Schimmelpennick.*

"There is no greater mistake," said Dr. Bushnell, "than to suppose that Christians can impress the world by agreeing with it. No, it is not conformity we want; it is not being able to beat the world in its own way; but it is to stand apart and above it, and to produce the impression of a holy and separate life. This only can give us a true Christian power."

Religious Items, &c.

The Future of Islam.—The political and religious connection of Morocco with the Sudan is a very close one, and, whatever may be the future of the Mediterranean province fronting the Spanish coast, it cannot be doubted that the Moorish form of Mohammedanism will be perpetuated in Central Africa. It is there, indeed, that Islam has the best certainty of expansion and the fairest field for a propagation of its creed. Statistics, if that could be obtained, would, I am convinced, show an immense Mohammedan progress with in the last hundred years among the negro races. The Christian missionary makes his way slowly in Africa. He has no true brotherhood to offer the negro except in another life. He makes no appeal to a present sense of dignity in the man he would convert. What Christian missionary takes a negro to wife or sits with the negro wholly as an equal a meat? Their relations remain at best those of teacher with taught, master with servant grown man with child. The Mohammedan missionary from Morocco meanwhile stand on a different footing. He says to the negro "Come up and sit beside me. Give me your daughter and take mine. All who pronounce the formula of Islam are equal in this world and in the next." In becoming a Mussulman even a slave acquires immediate dignity. This is a bribe in the hand of the preacher of the Koran, and one which has never appealed vain to the enslaved races of the world. Central Africa is already said to count 10,000,000 Moslems. — *The Fortnightly Review.*

Transfer of Denomination.—The Moravia congregation which met in the building the corner of Twelfth and Oxford streets, Philadelphia, has gone over to the Reformed Episcopal fellowship. Some dissatisfaction had existed with the subordination to the General Synod of the Moravians which meet once in ten years in Germany, and to the Provincial Elders' Conference at Bethlehem Pa. The meeting-house was erected almost entirely by funds supplied by the wife of the pastor, and the Conference required the title to be made over to them, which the trustee refused.

Religious Equality in China.—The National Baptist states that formerly Chinese convert to Christianity were compelled to pay tax for the support of idol-worship, repairing the temples, &c. In 1862, the French Minister obtained an order exempting "the professor of the Roman Catholic religion from giving anything toward receiving the gods, idols, troop processions, theatrical performances, incense offerings, and such like things."

This exemption did not extend to Protestants. Last year the subject was brought to the notice of James B. Angell, (President of the University of Michigan) United States Commissioner to China. He appealed to the Chinese government, and as the result, this exemption is now made to apply to Protestants as well as Romanists.

In the treaty negotiated with China by the Commission, one of the stipulations is, that any American vessel carrying opium into the Empire shall be forfeited to the Chinese government.

Clifton Springs Sanitarium.—Dr. Foster, the proprietor of this establishment, has executed a deed conveying it and the rest of his estate to a board of trustees representing different

religious denominations. The object of the nation which is valued at several hundred thousand dollars, is the gratuitous treatment of diseases of missionaries and ministers and their families, and teachers. The doctor reserves the use of a dwelling during life for himself and wife, and the right to draw an amount, not exceeding \$1000 per annum, from the income of the estate, for his own support. A singular religious frenzy has broken out in Nicaragua. The people affected believe themselves the recipients of Divine communications. Whenever a person feels the inspiration of a "communication," he rushes to the meeting-house and rings the bell, when the whole population assembles to hear the message from on high.

Natural History, Science, &c.

For "The Friend,"

Importance of Pure Air.—The surest of all prophylactics is active exercise in the open air. Air is a part of our daily food, and by the most important part. A man can live seven meals a week, and survive the warm summer day with seven draughts of fresh water, but his supply of gaseous nourishment is to be renewed at least fourteen thousand times in twenty-four hours. Every breath drawn is a draught of fresh oxygen, every expiration of breath is an evacuation of gaseous excrements.

The purity of our blood depends chiefly on the purity of the air we breathe, for in the respiratory of the lungs the atmospheric air is brought into contact at each respiration with the fluids of the venous and arterial systems, which absorb it and circulate it through the whole body; in other words, if man breathes the vitiated atmosphere of a room all day, and of a close bed-room all night, his life-blood is tainted fourteen thousand times in the course of the twenty-four hours with foul vapors, dust and noxious exhalations. We need not wonder, then, that ventilated dwellings aggravate the evils so many diseases, or that pure air should almost a panacea.

Hunters and herders, who breathe the pure air of South American paupers, subsist for years on a diet which would endanger the life of a city dweller in a single month. It has been repeatedly observed that individuals who attained to an extreme old age were generally poor peasants whose avocations required daily labor in the open air, though their habits differed in almost every other respect; also that the average duration of life various countries of the Old World depends so much on climatic peculiarities or their respective degree of culture as on the chief occupations of inhabitants; the starved Hindoos outlive the well-fed Parsee merchant, the unkempt Bulgarian enjoys an average longevity of forty-two years to the Western citizen's thirty-five.—*Pop. Science Monthly.*

Microscopic Investigations.—Duter, a German scientist, has vividly demonstrated to the eye the circulation of the blood in the human body. The patient's head was fixed in a frame which supported a lamp and a microscope. The lower lip was fastened to the face of the microscope by elips, the inner face being uppermost; a strong light and microscope were brought to bear on the face of the lip, and the wonderful procession of the blood corpuscles through the mi-

nute capillaries plainly seen, the colorless corpuscles appearing like white specks dotting the red stream.

Artificial Amber.—According to the *Chronique Industrielle*, considerable quantities of beautiful objects of artificial amber are now being produced in Vienna, and sold as of real amber. The substance employed is chiefly colophony, or resin obtained by decomposition of turpentine, though several other ingredients are used to give it the requisite qualities. The imitation is so perfect that the product has the electric properties of true amber. Ingenious manufacturers have even introduced into the substance foreign bodies, insects, &c., to make similarity more striking. Natural amber requires a temperature of 255° to 287° C. to fuse it, while the imitation becomes liquid at a much lower temperature. Also, true amber is attacked but slightly by ether or alcohol, and only after a long time, whereas the other loses its profile on contact with these liquids, and becomes rapidly soft.

Household Perils.—Under this head the *Boston Journal of Chemistry* names several dangerous substances which find their way into households. There are two or three volatile liquids used in families which are particularly dangerous, and must be employed, if at all, with special care.

Benzine, ether and strong ammonia constitute this class of agents. The two first-named liquids are employed in cleansing gloves and other wearing apparel, and in removing oil stains from carpets, curtains, &c. The liquids are highly volatile, and flash into vapor as soon as the cork of the vial containing them is removed. Their vapors are very combustible, and will inflame at long distances from ignited candles or gas flames, and consequently they should never be used in the evening when the house is lighted.

Explosions of a very dangerous nature will occur if the vapor of these liquids is permitted to escape into the room in considerable quantity. In view of the great hazard of handling these liquids cautious housekeepers will not allow them to be brought into their dwellings, and this course is commendable.

As regards ammonia, or water of ammonia, it is a very powerful agent, especially the stronger kinds sold by druggists. An accident in its use has recently come under our notice, in which a young lady lost her life from taking a few drops through mistake.

Breathing the gas under certain circumstances causes serious harm to the lungs and membranes of the mouth and nose. It is an agent much used at the present time for cleansing purposes, and it is unobjectionable if proper care is used in its employment. The vials holding it should be kept apart from others containing medicines, &c., and rubber stoppers to the vials should be used.

Oxalic acid is considerably employed in families for cleansing brass and copper utensils. This substance is highly poisonous, and must be kept and used with great caution. In crystalline structure it closely resembles sulphate of magnesia or Epsom salts, and therefore frequent mistakes are made and lives lost.

Every agent which goes into families among inexperienced persons should be kept in a safe place, labeled properly, and used with care.

✦
If heaven is lost, all is lost.

The Power of Mothers.—I was in the company of a talented Christian lady when a friend said to her, "Why have you never written a book?"

"I am writing *two*," was the quiet reply. "Have been engaged on one for ten years, the other five."

"You surprise me," cried the friend. "What profound works they must be!"

"It doth not yet appear what we shall be," was her reply; "but when He makes up his jewels my great ambition is to find them there."

"Your children?" I said.

"Yes, my two children; they are my life work."

I rejoiced to hear this Christian mother's outspoken words of love and faith, and said in my heart, if all mothers builded over against their own house in this manner what would there be for reformers?—*Congregationalist.*

THE FRIEND.

ELEVENTH MONTH 5, 1881.

We received a few days since a letter from one who has become convinced of the truth of the principles held by Friends, chiefly by the perusal of the writings of its earlier members. The doctrines and practices to which those writings bear testimony agreed with the teachings of the Spirit in his own heart; and he felt himself in unity with the people who held the same views and were led in the same path as our worthy predecessors in religious profession. Living in a situation where no Friends reside, he has had but little opportunity of personal intercourse with any under our name.

It is interesting to notice the effect produced on the mind of such an one, uninfluenced by any of the prejudices or prepossessions which are apt to grow up where doctrinal controversy exists, when made acquainted with the diversity of views and practices which are to be found in our borders. It is, perhaps, the nearest approach we can have to the judgment which would be given on the matters at issue by George Fox, Robert Barclay, and other authors of that period, whose writings have in measure moulded his opinions, if it were possible now to appeal to those ancient worthies.

The letter of our correspondent may help to show some how their actions affect the minds of others.

My attention has been rather forcibly drawn to the strange position occupied by the "progressive or modern Quakers," by receiving a few days ago a copy of the *Friends' Review*, containing an account of a meeting held in the State of Indiana during Ninth month, and called Indiana Yearly Meeting. This article, which had been marked for my especial attention, together with "Western Friends in Court" now appearing in "The Friend," have not failed to leave their impression on my heart. To one who has so recently become convinced of the truth as held by Friends—truth as held, taught and practised by Fox, Penn, Barclay, and all the early Friends—it seems strange, almost unaccountably strange, that people who have so little in common with those Friends who first united to form a religious Society, should still adhere to the name. My knowledge of Friends, as thou art aware, has been derived almost entirely from reading their standard writings; but from the knowledge thus obtained it appears to me that any unprejudiced mind must see that the Reformed Friends, as some love to style

them, have sadly departed from some of the very foundation principles of their fathers. Should an article appear in "The Friend" professing to give an account of a meeting among the early Friends in England, in which it should be stated that the exercises were opened by the reading of the 53d chapter of Isaiah, by William Penn, after which the whole congregation united in singing a hymn, and that then prayer was offered by George Whitehead, after which George Fox spoke from some portion of Scripture, there would be no objection. But to pronounce it a fabrication. But if such things were once inconsistent with Friends' manner of worship, why should they not be now? I am surprised that any minister among Friends should make the statement that "waiting upon the Lord is doing his will," without explaining that he can only know the Divine will as he knows the will of all carnal reasoning, to hear that voice which he speaketh inwardly. I said these things were almost unaccountably strange, for I think my experience of eleven years in the ministry of a church practising a stated form of worship, during which I was at times grasping after the true spiritual nature of worship, has opened my eyes to the danger arising from a desire in man to do something—which desire, if yielded to, will lead to an activity which is vain and by which the Master can never be glorified. I cannot think that the eleven years to which I have referred were entirely without profit. The Master had compassion upon my ignorance, and granted seasons of precious heavenly visitation, and as the truth concerning the nature of true spiritual worship opened to my mind, I felt I was commissioned to show the same to the people, and I hope that teaching has not been without its effect. But because of these occasional seasons of heavenly visitation, shall I return to a formal worship? No, I have been shown a more excellent way. And while I would not in any sense despise the human instrument, of whom the Master is pleased to make use, yet it hath been shown to me, in the language of John, in his first epistle, "Ye need not that any man teach you, but as the same *anointing* teacheth you all things, and is truth and is no lie."

Perhaps thou wilt think I write rather freely and energetically for one who is not a member of the Society, but I love the Society, and more, those principles on which it was founded, and that spirit which animated its first members. I hope that these modern departures in matters of worship, &c., will be over-ruled to the benefit of the Society and the praise of our Divine Master. While it rends the Society, I have confidence that it will stir up many who believe and love the principles of the fathers, to wait for the same spiritual anointing which they had. Thus the whole Society will be aroused to a new spiritual life. I hope that thou wilt not make me dependent upon the state of things.

I am hopeful and trustful, although humbled. I feel like exclaiming: Let all the earth keep silence before the Lord; or in the language of Scripture: "Be silent, O all flesh, before the Lord!" Zech. ii. 13.

Our attention has been called to a remark appended to an account of Ohio Yearly Meeting, on page 79 of our journal, which speaks of epistolary correspondence as being "more important to our own Yearly Meeting than it is to that of Ohio." This sentence has been regarded by some of our readers as implying a comparison between these two Yearly Meetings as to their religious weight, &c. As no thought of the kind was in the mind of the writer, it did not occur to him that the expressions used could be so understood. The motive that prompted the remark was the belief, that the advantages to be derived from the open and unmistakable reaffirming of our real position, as shown by the official records of our Yearly meeting, would be greater to ourselves than they would be to any one else.

Our friend, John Bell, of San Jose, California, desires us to mention for the informa-

tion of Friends visiting that State, that meetings of Friends are held at San Jose, and in the new City Hall at San Francisco—the latter at 11 o'clock on First-days only.

SUMMARY OF EVENTS.

UNITED STATES.—Ex-Governor Morgan, of New York, having declined the Secretaryship of the Treasury, the President nominated and the Senate confirmed Charles J. Folger, of New York, to be Secretary of the Treasury. Thomas L. James, of New York, to be Postmaster General (to succeed himself), and Frank Hatton, of Iowa, to be First Assistant Postmaster General, to succeed Tyner, resigned, have also been confirmed by the Senate, as were also a considerable number of other appointments. The extra session of the Senate closed on Seventh-day.

Copious rains have fallen in Virginia, New York and the interior of this State, and nearly all the streams are reported to be rising.

Sixteen young Indians, half of them girls, and all with members of Sitting Bull's tribe, have arrived at the normal school at Hampton, Va.

The steamer Gilchrist, which left Davenport, Iowa, on Fifth-day night last week, for a trip up the Mississippi, with a valuable cargo and fifteen passengers and a crew of thirteen, became disabled by the breaking of her main rods, soon after leaving the wharf, and was dashed against the Government bridge connecting Davenport and Rock Island. The boat, on striking the bridge, careened, the weights fell off the safety-valves, and the steam from the boiler rushed into the saloon, scalding many of the passengers. The boat drifted with the swift current down the stream and sank. Of the 28 persons on board, 17 are known to be lost. It is stated that the boat was not fit for passenger service, and that the crew, at the time of the disaster, were under the influence of liquor.

The Mississippi river continued to rise on Second-day at St. Louis, and was 19 feet above low water mark the same night. The flood is the heaviest ever known at this season of the year, and has only been exceeded by the great spring freshet of 1851. All railroad travel south and west from Quincy remains suspended, except on the Hannibal and St. Joseph road, where the levees in places are being broken and the low lands completely flooded. All the inhabitants of the Spy Valley have moved to the high grounds or taken refuge in Quincy. People living north of Burlington have lost heavily in crops and live stock, and have been driven from their houses to the plains. The Mississippi is completely inundated, and many of its inhabitants have gone to Warsaw and Keokuk for safety.

Two-thirds of the village of Edgefield, South Carolina, was destroyed by fire on Seventh-day night. Only three stores remain in the business section. The loss is estimated at \$100,000. The fire started in a stable, and is attributed to incendiarism.

The whalers Atlantic and Hunter have arrived at San Francisco from the Arctic Sea. They saw nothing of either the Jeannette or the Rogers.

Two immense icebergs were seen from St. John, Newfoundland, on Seventh-day morning southeastward. The National Bank of Newark, New Jersey, was closed on Second-day, in consequence of the wickedness of its cashier, Oscar L. Baldwin. The latter made a confession to the Directors on First-day, and it is said, informed them that "nothing was left of the resources of the bank except the building." Baldwin is stated at \$2,400,000. It was sunk in stock speculation, and it is said, in sustaining the morocco manufacturing firm of C. Nugent & Co. The share of the latter, however, was small, being only about \$150,000. Cashier Baldwin is held in \$25,000 bail each.

The railways of the United States report gross earnings of \$615,000,000 and net \$256,000,000 for 1880, showing that \$360,000,000 was paid out for wages and supplies.

There were 34 deaths in this city last week, being the same number occurred during the previous week, and 44 more than during the corresponding week of last year. Of the whole number 179 were males, and 162 females: 60 died of consumption, 23 of typhoid fever, 19 of marasmus, and 15 of diphtheria.

Markets, &c.—U. S. 3½, 101½ a 101½; 4½, 113½; 4½, 114½; currency 94, 132.

Cotton.—There was no essential change in price or demand. Sales of middlings are reported at 1½ a 12½ cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white, 7½ cts. for export, and 8½ a 9 cts. per gallon for home use.

Flour was dull and lower. Sales of 1600 barrels, including Minnesota extras, at \$7.50 a \$7.75 for clear, and at \$7.75 a \$8 for straight; Pennsylvania extra family flour, yellow, at 77½ cts.; western do., at \$7.60 a 8 cts., and patents at \$8.25 a \$9. Rye flour is steady at \$6.

Grain.—Wheat is inactive and 3c. per bushel lower. Sales of 4400 bushels red and amber at \$1.39 a \$1.42 Rye is lower, and quoted at \$1.06 for Pennsylvania. Corn is dull and inactive; Pennsylvania extra family yellow, at 71 cts.; mixed at 70½ a 71 cts.; steam at 70 cts.; No. 3 at 70 cts., and rejected at 69 cts. Oats are in fair demand, but steady. Sales of 9500 bushels including white at 50½ a 52 cts., and rejected and mixed at 48½ a 49 cts.

Hay and Straw Market.—For week ending 10th mo 20th, 1881.—Loads of hay, 315; loads of straw, 65. Average price during the week—Prime timothy, \$1.30 to \$1.45 per 100 pounds; mixed, \$1.25 to \$1.35 per 100 pounds; Straw, \$1.10 to \$1.20 per 100 pounds.

Beef cattle were in fair demand, and prices were in fact higher; 4000 head received and sold at the different yards at 3 a 6½ cts. per pound, the latter rate for yearlings.

Sheep were lower: 14,000 head sold at the different yards at 2½ a 5½ cts., and lambs at 3 a 8 cts. per lb.

Hogs were rather lower; 5000 head sold at the different yards at a 10½ cts. to be made, as to quality.

William Harcourt, speaking at Glasgow on the 25th ult., after receiving the freedom of the city said that both the late and the present Government were reluctant to proceed at an early stage against the Land League, because it was not desirable to suppress agitation, but to be made to turn the agitation into a real grievance; but when such an agitation allowed illegal ends, no Government would fail to be supported in any and all measures it might take for the safety of the society. The task, he said, was difficult and painful, but the Government, having its hands to the plough, they might rely upon its not turning back.

A number of arrests have been made in Ireland under the coercion act.

Gambetta, speaking at Bolbec, in the department of the Seine-Inferieure, said that all interests should be harmonized under the Republic. The democrats and republicans must not be misled by the importation of the American party and mistrust of the superior classes.

Glatneuf, member of the Chamber of Deputies for the Department of Eure-et-Loire, presided over a meeting in Paris on the 24th ult., which, after a speech by Lef Chotteau, unanimously adopted a proposal to demand the abrogation of the decrees against the importation of the American party into France. Representations have been made to Gambetta in the same sense.

The Times correspondent at St. Petersburg says a question of Jewish emigration to America is still a subject of concern to the Russian Government. It is stated that another attempt is to be made to turn the tide of Jewish emigration and settle them in the province of Kherson and Ekaterinoslav.

A fire at Manila, in the Philippine Islands, on Ninth mo. 15th, caused a loss of \$1,000,000.

CORRECTION.—In essay "Excessive Dissipation in last (12th) No. of 'The Friend,' p. 91, for bought read banquet.

THE CORPORATION OF HAVERFORD COLLEGE.

An adjourned Annual Meeting of "The Corporation of Haverford College" will be held in the Committee room, Arch Street Meeting-house, Philadelphia, Fifth-day, Eleventh month 17th, 1881, at 8 o'clock P. M.

EDWARD BETTLE, Jr., Secretary

DIED, Tenth month 8th, 1881, LYDIA ANN, wife of Samuel B. Smith, a member and overseer of Gurn Preparative and Flushing Monthly Meeting, aged years 9 months and 21 days. This dear Friend was faithful wife, a loving mother and a kind neighbor. She bore a long, and at times, a very painful illness with true Christian patience; remarking near the close of her life, "The Master's will he would be glad to do. And we trust and believe that through redeeming love and mercy her end was peace."

—, on the 16th ult., at his residence in this city BENJAMIN H. COATES, M. D., in the 84th year of age, a member of Monthly Meeting of Friends of Philadelphia.

WILLIAM H. PILE, PRINTER,
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Communications to be addressed to

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Subscriptions and Payments received by

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PHILADELPHIA.

For "The Friend."

Notes of Travel.

(Continued from page 98.)

The town of Reading is beautifully located in a valley or basin among the high hills on the eastern side of the Schuylkill river.

It was laid out by Thomas and Richard, who in selling lots reserved a quit-rent, which subsequently became a source of dispute between the purchasers and themselves. The meeting-house built by Friends in 1751, did not have been the first place of worship in the town. After the separation of 1777, the meeting ceased to be held, and of Exeter Monthly Meeting sold their interest in the property for a moderate sum, which has been invested; and the fund is the possession of that Monthly Meeting. Ten years ago the meeting was revived; and few Friends residing in the town meet in winter form, which is large and airy.

Several public meetings were held in this town, as well as in various places in the surrounding country. At one of these, which I been favored with the presence of, the Master, a woman was present who seems to have been much impressed with what she heard and felt there. She afterwards spoke of it to one of her friends. It was the last meeting for worship she attended; for she was laid on sick soon after it was held, and in about a week was removed by death; she made, as thought, a peaceful close. This occurrence was calculated to awaken serious reflections, and lead to self-examination as to whether the service required by the Head of the Church had been fully and honestly discharged.

From Reading, the road northward winds up the mountain ranges which furnish an abundant supplies of anthracite coal. One of the narrow and steep ravines are used on trestle-work, from which the travelers may look down to the ground 125 or more feet below him. This is rather startling to those nerves are weak; but the ever-varying views of mountain and valley which present are grand and beautiful. We greatly enjoyed the ride between Reading and Catawissa, where we emerged on the North Branch of the Susquehanna river.

From the narrative of Moses Roberts, which appeared inserting in another number of "Notes," a meeting of Friends appears

to have been held in the neighborhood of the present town of Catawissa, as early as 1775. The town itself was laid out in 1787, by William Hughes, a member of our Society who had removed from Berks county. The venerable Margaret Plowman, who is still living, in the 91st year of her age, and whose father was half-brother to this William Hughes, states (under date of 9th mo. 20th, 1881), that it was originally called Hughesburg, but afterwards the Indian name of Catawissa was adopted.

In the reports sent up to the Yearly Meeting in 1780, from Philadelphia Quarter, it is stated that in one case a meeting had not been kept up; "it being a new settlement on the frontiers of Pennsylvania, called Catawissa, most of the Friends having been violently seized and drove from their habitations by a number of armed men, and some of them committed to prison on unjust suspicions, so that the meeting is for the present wholly discontinued."

The outrage on these Friends was only one of a long series to which our members were exposed during the stormy period of the revolution. Feeling themselves conscientiously bound to obey the government under which they had lived, they could take no part in opposing it by force of arms; nor could they make affirmation of allegiance to the revolutionary authorities. Hence many of them were called on to suffer by fine and imprisonment, for conscience sake.

The Catawissa Friends were living in a peculiarly exposed condition. The people along both branches of the Susquehanna river were greatly harassed by attacks from the Iroquois Indians and their allies, the refugees from the Colonies who were under British influence.

It was to check these incursions, that, in 1779, an army under General Sullivan had collected at Easton, marched through Wyoming Valley, laid waste the home of the Six Nations in Central New York, and driven the Indians to seek protection from the British troops at Fort Niagara. But this destructive campaign brought little relief to the settlers in Northumberland county. War parties were continually fitted out at Fort Niagara; and coming through the wilderness, carried death and destruction to the isolated settlers over a wide range of frontier country. It was in this year (1780) that Benjamin Gilbert's family were carried away captives from Northampton county. The Pennsylvania Archives contain abundant evidences of the distress occasioned by these attacks, and of the consequent unsettlement of the people, as is shown by the letters to the Governor of Pennsylvania from Sunbury and other places.

Under date of "April 24, 1780," Col. Hunter writes: "The savages have made their appearance on our frontiers in an hostile manner. The day before yesterday they took 7 or 8 prisoners about two miles above Fort

Jenkins, and two days before that carried off several people from about Wyoming. This has struck such terror to the poor scattered inhabitants of this county, that all the settlers above this will be in the towns of Sunbury and Northumberland before two days. Our case is really deplorable."

On the 9th of the same month, William Macley writes to the Council: "Col. Hunter this moment calls on me. A fourth party of Indians struck last night at 9 o'clock, at his plantation on the west branch of Susquehanna, about 15 miles from this place. A man and child were killed, and a woman taken. We do not know the strength of this party. The inhabitants have been flying this week past. I believe there will not be one family in Northumberland town before tomorrow morning. I will not attempt describing our distress."

On the 17th another letter mentions that one man had been killed and three wounded by the Indians at Swart's plantation on the west branch.

On the 18th of 5th month, a writer from Northumberland says: "The savage enemy made a stroke on the inhabitants of this much distressed county at Buffalo Valley, and killed four men."

The settlers at Catawissa appear to have been left unmolested by the Indians. This was probably due, in part at least, to the reputation which Friends had acquired as lovers of peace, who abstained from all warlike proceedings; and of being friends to the natives, whose rights they respected and used persistent efforts to protect. But this exemption from attack awakened the jealousy of neighboring settlements, which were in too irritable and excited a condition to form a just judgment, or to properly weigh the effect of the principles of peace and good will to men. They placed greater reliance on military operations stimulated by the reward offered by the revolutionary government of Pennsylvania of "\$1500 for every Indian or Tory prisoner taken in arms against us, and \$1000 for every Indian scalp."

On what insufficient grounds the peaceable inhabitants of Catawissa were accused of holding treasonable correspondence with "Tories" and Indians, will appear from the following documents forwarded to the Supreme Executive Council, and preserved among the Archives of the State.

DEPOSITION OF HENRY O'NEILL, 1780.

North'd Co. ss.

Personally appeared before me the subscriber, one of the Justices of the peace for the county aforesaid, Henry O'Neill, and after being duly sworn as the law directs, depose that on the 24th inst., being in company with Peter Simerman at Catawissa Mill, and as they were engaged in repairing the Mill pond, heard two whistles as they supposed on the Charger of a Gun, but took no notice but soon heard an Indian hallo and saw him wave his hand as though he wanted them; this Dep't asked the Indian what he wanted, the Indian asked if Ellis Hughes was there,

this Dep^s answered no, he then asked if Job Hughes was there, this Dep^s answered no, he then asked if it was Tories that lived at the Mill. Peter Sinnerman answered not but that it was Yankees, then the Indian answered aye—aye—twice and did not seem well pleased took up his Gun and went up the hill, then this Dep^s returned and Sinnerman asked if they would load the Canoe, O'Neil answered not, he then asked this Dep^s if they would tell that they saw an Indian, to which this Dep^s answered yes.

HENRY O'NEIL,
mark.

Sworn and subscribed before me this 27th day of August, A. Dom. 1780.

THO. HEWITT.

THOMAS HEWITT TO PRES. REED, 1780.
August 29, 1780.

Sr, Inclosed you have the Copy of Henry O'Neil's Deposition, taken Before me in the presence of a number of the respectable Inhabitants of North's County, which Evidently shews the Dismal situation of this County from the number of Disaffected persons in it. The Deposition of Henry O'Neil, together with the former Conduct of a Number of the Inhabitants of Catawisse and the places adjacent, forms a Long Chain of Circumstances, that they held and always holds a Correspondence with the Enemy, who, from their situation, being surrounded with Mountains on the one side, and the North East Branch of Susquehanna on the other, Gives them an opportunity of holding a treacherable Correspondence with the Enemy without Discovery; they have lived peaceably at home in the most Dangerous times, Negroes and other suspected strangers being frequently seen among them. Every Incursion the Enemy has made into this County and all the Disaffected families in this fly there for protection, whilst the well-affected are obliged to Evacuate the County, or shut themselves up in Castles. By the Confession of Ellis Hughes, he went up to Wyoming with a flag when the Enemy was in possession of that place; by the Confession of Casper Reyer, Duncan Beeth and Others, that they were sent to Niagara by David Fowler and Others, the Inhabitants of Catawisse and Fishing Creek; The Indian that came in a peaceable manner to that place last Spring; together with many more Circumstances that might be produced.

I therefore Humbly request the favour of you to Lay this accusation before Council, hoping the Hon^{ble} Council will Grant such relief in the premises as they in their wisdom shall think proper.

Y^r most Obed^t Humble Ser^t,

THOMAS HEWITT.
J. W.

(To be continued.)

For "The Friend."

Popular Quakerism.

Any attempt to popularize Quakerism or to make it palatable and inviting to the unenlightened mind, will, so far forth, be simply to kill it. The Omnipotent Author of the Christianity He himself came to introduce, made no abatement in the requisitions of his will in order to gain converts or win to his standard. The great work of the religion of Jesus is the subjugation of the fleshly will in man; submission to his cross; and, through the obedience which is of faith, the formation of a new creature in the place of the carnal mind of the fallen Adam. This involves a change of heart and life; a baptism comparable to fire and the Holy Ghost. It calls for deep plunges in the laver of regeneration; and such a crucifixion of the natural will and affections as to make it to the last turned from and rejected until, as in the beginning, the Spirit of God moves upon our dark hearts, and He says, "Let there be light," or until the Father of mercies draws, through a sweet and loving obedience to his dear Son, into heavenly union and a closer walk with Him.

Entertaining these views, the writer has

been fearful lest the widespread religious activity of the present day, was not duly authorized, neither leavened by the renewing of the Holy Ghost and by prayer. While some of those thus engaged, there can be no doubt, have a worthy motive, and while that motive at its first presentation may seem a plausible one, such, meanwhile, should ever bear in mind that in every religious work the incontrovertible truths enunciated by the forerunner of Christ and by that Divine Lawgiver himself have lost none of their applicability or force, viz: "A man can receive (or take unto himself) nothing, except it be given him from heaven;" and, "Without (or apart from) me ye can do nothing." Now, bearing in mind that it is often much easier to enter upon some professedly pious labors, than to submit *ourselves* to the transforming discipline of the grace and cross of Christ, is there not cause for grave fears, that at such a time of weakness and outwardness as this, when the church is draped in garments of mourning, or has fled for safety into the wilderness, that unsanctified efforts may be made, like to putting forth the hand unbidden, as in the case of Uzzah, to stay the tottering ark? and who may cry, "Lo, here is Christ; or lo, he is there;" ya, even as is written, "Show signs and wonders to deceive, if it were possible, the very elect?" Is there not danger also of our presuming that a revival has been inaugurated, where the chief end thereof seems but to lead back to what our forefathers in the Truth were, by the Spirit of Christ, led out from?—a revival not warranted in the followers of a Saviour, who calls all his to that watchful, waiting, prayerful, importuning state, represented by the precept, "As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God," &c. Is there not danger at such a time, of our substituting semblances of the truth for the Truth itself? Of attempting to bridge over the narrow way of self-denial and a cross that crucifies to the world, in order to make it more easy and inviting to the natural mind? Is there not danger, too, of making means so plausible, unto an end so desirable, stand proxy for those "sacrifices of sweet smelling savor" made, of *life, by fire* unto the Lord, which involved an entire change in, or destruction of the oblation offered? In short, is there not danger of forsaking the fountain of living water, for cisterns of man's device that can hold no water?

If the heart is not right in the sight of our Holy Head and High Priest without whom we can do nothing, it will be in vain to say, "We have eaten and drunk in thy presence; and thou hast taught in our streets." That which the dear Master requires for the building up of his spiritual house, is lively stones—humble, contrite, penitent, passive, prayerful hearts—"an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." The Church wants workmen and workwomen who are experimental witnesses of the truth as it is in Jesus; those whose eyes have seen, and whose hands have handled of the word of life. She needs such as are skillful in lamentation, and who are willing to suffer for Him who endured so much for them—for all—and who was himself made perfect through suffering. While there are those who seem willing to do much for the cause of Truth,

they neither manifest a willingness to suffer for it, and thus to know Christ and "the fellowship of his sufferings being made conformable to his death," nor to separate from that which hinders its vitality, spread and growth. That which is wanted is more living, practical examples of what genuine Quakerism leads into,—more of the denial of self—more of giving up all for Christ—more of not loving our lives unto the death—more of inwardness—more of the life of righteousness—more union from the Holy One—more of the precious gem, humility—more obedience to the Spirit of truth which leadeth into all truth.

Did not the secret of the success of the early Friends in influencing and stirring the hearts of others as well as of their own spiritual attainments, very much lie, next to the great outpouring of the Holy Ghost or of power from on high, in their thorough dedication and espousal of the cause of Christ with continually operating example they set, that at whatever cost, they were in earnest in their unwearied pursuit after eternal life? They counted not their lives dear unto themselves and preferred persecution, prisons, the loss of their estates, with every temporal thing, rather than give up their testimony for Truth, their fidelity to Him who had bought them with the costly sacrifice of suffering and blood. What would be the effect to-day, the successors of such a noble ancestry were to unfurl the banner these so nobly bore—"holiness unto the Lord;" having the same inscribed in living characters upon their lives and conversation? What were their living epistles for Christ known and read by all men? Would there not be a stir in camp, as in that of Dan formerly? Would not the heaven of the kingdom work as in early day, when not from an afflicted remnant only but from the whole of the people, would go forth the inviting language, "Come a have fellowship with us," for "our fellowships" is with the Father, and with his Son, Jesus Christ."

Were this our condition, there would be need of getting up expedients of our manufacture, like to patching up a remedy no sewing of fig-leaves together to cover known nakedness; no putting "a piece of new (raw or unwrought) cloth unto an old garment," whereby "the rent is made worse but instead thereof, a getting down to the root of things in ourselves, and realizing the indispensable transformation, consisting, child-like submission to the yoke and sufficient grace of the Lord Jesus.

The sentiment has been ventured, with allusion has been made to the reduced condition of some meetings, to the effect that, that is needed to restore primitive vigor them, is First-day schools. Can First-day school teachings renew a lost soul, or engrave Christ the living Vine. We want something deeper; something vital and searching; something that has union abiding; something that not only teaches abiding Christ but baptizes, renews and makes alive in Him. First-day schools for acquiring knowledge of Holy Scripture have their use particularly in respect to those who, otherwise, would not come to the knowledge their precious doctrines and precepts. I commend Timothy in that "From a child thou hast known the Holy Scriptures," But after any have attained all the knowledge

any can of the letter and text of this book of books, there still remains the indispensable requisite—the illuminations of the Holy Spirit—Christ to open them to our understandings, for all searching or study of them will avail but little, even though we become as mighty and eloquent in them as Apollos was, unless they are instrumental in leading us to their Author and Teacher—their aim and end in order that we may sit at his feet as little children, and experience the grace that came from Him to lead us into all truth. The knowledge of truth is very desirable; but it is Truth itself, brought home to, and received into the heart, that saves. Thus our blessed Lord said to the Jews: "Ye search the scriptures; in them ye think ye have eternal life; and yet they are they which testify of me. And ye will not come to me, that ye might have life." Valuable as these sacred records are, they are not other things of the Spirit of God cannot be received or comprehended by the natural man; "for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Written for our learning by holy men of old "as they were moved by the Holy Ghost," it requires a measure of the same heavenly anointing, in order to understand and savingly apply them for our instruction in righteousness.

The following is from the pen of that well-instructed scribe unto the kingdom of heaven, Thomas Scattergood: "All our religious activities must be performed in the name of Jesus, in his power and strength. If it was not for his active man, less would be done, and no appearance, but what was done would be able to more effect; the Lord will bless his work. Not thousands of rams, nor ten thousands of rivers of oil are what is wanted, not a great appearance of doing, and saying, 'Lord, Lord'; but doing and suffering the will of God. This mysterious work is confounded to man's wisdom and activity! Lord, keep us from sliding in slippery places—grant us power, mercy and love to go with me, that I may move with it, and stay with it, that I may seed under suffering—is religion long enough men? Grant ability to say in sincerity, Where thou art, there let thy servant be, even if it is in suffering and death."

Land-Slips in Switzerland.

A correspondent of the *New York Times* writing from the scene of destruction, under date of 9th mo. 19th, describes the disaster which befell the village of Elm a few days ago. Though the most destructive of the landslips occurred there, yet it was only one several which have taken place in Switzerland the present season.

Large tracts of country have been undermined by incessant rains and the overflow of mountain streams. The famous road from Chamonix to Chamouny has frequently been impassable. Whole sections of it have given way, and suddenly, without warning, dropped the valley, thousands of feet below. In one case a family of four persons, with horses and carriage, was hurled into the abyss, dashed to atoms against the sharp rocks, or persons who braved the dangers of the road, once most frequented, narrowly escaped in their lives, and now there is much talk of prohibiting carriages from going over it, or roads once popular have suffered utterly. Land-slides of a more or less serious

character have been of frequent occurrence. At Leisigen, on the lake of Thun, near Interlaken, a land-slip of most extraordinary character has been in progress for some time past. The movement of the mountain is hardly perceptible, yet it is gradually burying the village out of sight. Several houses are already covered with mud and stone from the moving hills, and though the best efforts are being made, it is not possible to save the place from destruction. At one time it was feared that the same danger threatened Grindelwald, famous for its glaciers, but fortunately that village escaped. Many of the rich fields near by, however, have been covered and destroyed by mud and stone-slips from the surrounding mountains. At Krithal, in the Canton Basle, the same destruction has come upon many an acre of good land. In one case an extensive wood slipped from the mountains upon the meadows in question, and strange to relate, the trees are still standing intact, as though they grew where they are.

But these and many other minor misfortunes of a similar character which might be related, are as nothing compared to the terrible calamity which has fallen upon this once lovely village of Elm. Three thousand and odd feet above the level of the sea, it nestled half in the valley, half clinging to the hillside in a deep basin formed by great mountain peaks which towered above. Three well-sized brooks, coming from the glaciers comparatively near at hand, united above the village to form the little river Sernf, which flowed through it to the lowlands far away. For years past the inhabitants of the Sernf Valley have found in the extensive slate quarries of the Tschingelalp or Plattenberg, one of their chief sources of revenue. The berg or mountain in question rises to a height of several thousand feet just behind what was the village. It is composed, as the event has proved, of a loose, scaly material exceedingly liable to crack and give way. Into the base of this crumbling and treacherous mountain the quarrymen of Elm dug in former years without any regard to the laws of science or the simplest principles of engineering. Recently they have been more cautious, but their caution came too late. In a word, they cut away the foundations of the mountain, and at last, as a natural consequence, it has fallen upon them. That there was some danger of a land-slip from the Plattenberg has long been known in Elm. Within the past three or four months slight falls of stone and mud have been of frequent occurrence after heavy rains, yet the people never for a moment thought of leaving the beautiful home to which they were so much attached, and even experts who examined the mountain seem to have had no idea of the full extent of the danger to which they were exposed. So in fancied security and entire ignorance of the awful fate which was in store for them they lived on.

"Meanwhile, the almost unparalleled rains of summer were slowly but surely completing the work which had been begun by the thoughtless or ignorant quarrymen scores of years ago. The end came on the evening of the 11th inst. During the early part of that day the people of Elm went about their usual vocations in the usual way and without any anticipation of the terrible calamity which was so near at hand. At 5 o'clock in the

evening, while many of them were out in the fields, some one was heard crying, 'Look at the Plattenberg—the Plattenberg!' Those who followed the direction and who are still alive, say that for a moment it seemed to them as if every peak above the slate quarry was in motion; then there came a rumbling noise, like far-off thunder, and in a moment they were blinded by clouds of dust.

"When they could see again they found that a great slice of earth and stone had slipped down from the Tschingelalp, burying fine houses and covering acres of good land. Men and women were at the same time seen struggling among the ruins, and from all sides friends, neighbors and relatives hurried to their aid. Unhappily, they hurried also to a terrible death. Even while they were engaged in their work of love the mountain above them moved again. This time the sound of thunder was not far distant, but only too near at hand. The pine trees on the grassy slopes were seen to sink. A great cloud of dust and steam covered the whole valley, thousands of tons of stone were hurled through the air. An all-powerful wind pressure carried everything before it, there was a horrible crash, a sound of madly rushing torrents, and all was still. Then the dust and smoke cleared away, the sun shone in a cloudless sky, and it was seen that as far as the eye could reach the once blooming Sernf Valley was covered with from 40 to 160 feet of black stone, moraine, dirt and slime. Forty dwellings, the best in the village, together with dozens of stables and outbuildings, were buried far out of sight, torn to pieces by the air-pressure, strewn broadcast on the mountain. One hundred and eleven of the people of Elm were swallowed up in the general ruin. At least 12 strangers—Italian quarrymen—shared their fate. It was useless to think of rescuing any who fell in that awful death slough. Far out upon the edge, from a strong house, which was partially covered with the slime and stone, four persons—a gray-headed 91 years, and a mother with two children—were taken out badly injured but alive. Every other human being overtaken in the path of the avalanche was forever buried out of human sight.

"The extent of the landslip is almost beyond belief. To give anything like an adequate idea of it is no easy task. At Elm a great mass of the Plattenberg, a mass 1,500 feet wide, at least 2,000 feet high above the valley, and according to the engineers, from 60 to 100 feet deep, fell over upon the village, its farms, gardens and meadows. Tons of rock were dashed entirely across the valley, and now rest quietly 300 feet high upon the hillside. The air pressure was so great that houses were lifted up from their foundations and carried a distance of 1,000 feet. A barn built of heavy logs, and filled with hay, was carried entirely across the valley and overturned 200 feet on the mountain opposite the Plattenberg. An iron bridge which crossed the Sernf was torn up, carried scores of feet away from its abutments, and now rests on end more than half buried in mud and loose stone. The whole valley, as far as it can be seen from the village inn, which is still standing, very closely resembles the bed of a glacier which has receded. As I have already stated, the masses of stone and earth which have fallen are everywhere piled up to a height of very many feet. At least 500 acres

are covered in this way. The river Sern has made for itself a new channel through the debris, and has flooded and ruined much of the land below, land which was not directly harmed by the avalanche of stone. So in one way or another the whole valley has been injured beyond all hope of repair. The loss in property will reach not less than 2,000,000; at the lowest estimate 123 people have lost their lives. The state engineers, fearing further landslides, have forbidden those who have escaped to return to the houses which remain standing, and in consequence more than 800 men, women and children who but a few days ago were prosperous and well to do are now almost without a roof to cover them."

"Wounded in the House of His Friends."

BY A CONGREGATIONALIST CLERGYMAN.

I went into a book store. Having some curiosity to know what sort of books that particular establishment offered for sale, I looked the stock carefully over. It consisted, almost exclusively, of works designed or fitted to promote unbelief in the Scriptures and in God. Was I surprised? No; for I knew the bookseller was an outspoken unbeliever.

I passed into another establishment. It was large, handsomely furnished, indeed almost palatial in size and appointments. Its shelves were loaded with thousands on thousands of beautifully made and attractively displayed volumes. On looking them over I found very many of them to be in the interest of unbelief—some of them after a very subtle and concealed fashion, but many without any concealment whatever. Not a few of these bore the imprint of the firm. Some of the most specious and dangerous of all the modern assaults on religion were included in the latter class. They were books which no careful, Christian father would have in his house for any consideration. They were books which few Christian pastors could see circulating freely among their people without grief and alarm. And yet here they were, splendidly advertised and in course of being sent through all the arteries of trade with the immense push and commercial facilities of a great, veteran, Christian corporation. Was I surprised? By no means. I had known the firm for years, and could have directed inquirers, off-hand, to the greatest publishers and distributors of infidel and atheistic writings on this continent. No, I was not surprised; only puzzled for the hundredth time to understand how Christian people could conscientiously lend themselves and their resources to such work. Am I alone in my perplexity?—*Recorder and Covenantant.*

It is the religious influence which prevails at the institution of learning rather than the direct religious teaching that affects the lives of the students. That is really an infidel school in which the teachers do not show in their daily walk and conversation that God is in their thoughts and that their faith in Christ is a living, active principle. The fact that infidelity is not taught directly, that the faculty show "respect for religion," does not meet the requirement for the proper education of the young persons of religious families. It is chiefly in the interest of the young themselves that we urge upon parents that they send their children where they will have religious training. The Christian that does not wish to have his children under religious influence

all the time, will do well to look into his heart and ask what it is that he calls religion.—*Christian Advocate.*

Selected.

LABOR.

Live for something, be not idle,
Look about thee for employ;
Sit not down to useless dreaming;
Labor and its sweets, enjoy.

Folded hands are ever weary;
Vacant minds are never gay;
Life for all has many duties,
Do we only find our way.

Live to bless the lot of others,
In their trials bear a part,
Think how oft a word of kindness,
May relieve an aching heart.
Make the world around you happy,
Even the cheerful smiles you wear,
Bud and blossom by the wayside
And may overshadow your care.

Lend a hand to those less favored,
Let the balm of Gilead flow,
Scatter sunbeams o'er their pathway;
There is work for all to do.

Let us for each other labor,
Guide the hand by heart with rest,
We will then feel good out pouring,—
Blest to see our brother blest.

Faithful in the Master's vineyard,
Prompt to answer duty's call,
He, the busy, happy gleaner,
Reaps the harvest best of all.
Wield the armor, brethren, higher,
Love and labor for the Lord,
And be firm that the faithful labor
Yields a sure and rich reward.

Selected.

WATCH, MOTHER WATCH.

Mother, watch the little feet,
Climbing o'er the garden wall,
Bounding through the busy street,
Ranging cellar, step and hall;
Never count the moments lost,
Never mind the little frosts;
Little feet will go astray;
Guide them, mother, while you may.

Mother, watch the little hand,
Picking berries by the way,
Making houses in the sand,
Tossing up the fragrant hay,
Never dare the question ask
"Why to me this weary task?"
These same little hands may prove
Messengers of light and love.

Mother, watch the little tongue,
Prattling eloquent and wild,
What is said and what is sung
By the happy, joyous child;
Catch the words while yet unspoken,
Stop the vow before 'tis broken;
This same tongue may yet proclaim
Blessings in a Savior's name.

Mother, watch the little heart,
Beating soft and true for you;
Wholesome lessons now impart;
Keep, oh, keep that young heart true;
Thence extracting every weed,
Sowing good and precious seed,
Harvest rich you then may see
Ripening for eternity.

Selected.

NOVEMBER.

Yet one smile more, departing distant sun!
One mellow smile thro' the soft vapory air,
Ere, o'er the frozen earth, the loud winds run,
Or snows are sifted o'er the meadows bare.
One smile on the brown hills and naked trees,
And the dark rocks whose summer wreaths are cast,
And the blue gentian-flower, that, in the breeze,
Nods lonely, of her beauteous race the last.
Yet a few sunny days in which the bee
Shall murmur by the hedge that skirts the way,
The cricket chirp upon the russet leaf,
And man delight to linger in thy ray.
Yet one rich smile, and we will try to bear
The piercing winter frost, and winds, and darkened air.

—Bryant.

THE REAPER.

In among the bearded barley,
In among the rustling rye,
Toils the reaper, late and early,
While the summer hours go by.
Bending o'er swarth and windrow,
Gathering, blinding golden sheaves,
Over all his honest labor
Heavenly benediction breathes.

Reaping, reaping, toiling, toiling,
Underneath the burning sun,
Ploughing, sowing in the spring-time,
Reaping, 'ere the whole is done.
This for bread, and bread for living,
And the living is for death,
And the death for life immortal—
But the reaper draws his breath,

Hard above the whetted sickle,
Thinking as he cuts the grain,
Little of the endless circle
He is helping to maintain.
Sowing, reaping, birth, and sleeping,
In a never-ceasing chain,
Follow still, and still awaking
Breaks the winter night again.

For "The Friend."

Letter of Nathan Kite.

The following letter of the late Nathan Kite was written more than fifteen years ago to a Friend who at that time was engaged in holding religious meetings of a public character.

The family visiting, "from house to house" to which his thoughts were turned, was formerly practised to a greater extent than has been common amongst us of late years. For very many years, the Yearly Meeting in Philadelphia annually recommended this good labor to its subordinate meetings; and the reports which came up from them, generally showed, that several of its Monthly Meetings in each year had been engaged to perform this service by committees, or otherwise.

Philadelphia, 3d month 19th, 1866.

Dear —: Last night as I was thinking of thee and thy First-day meetings among those who are not Friends, my mind reverted to scenes and feelings I had when lying apparently near death's door, some years since.

I seemed to look down on the fruitful field of Chester county and some parts of Delaware county, and it seemed to me that a large part of the inhabitants were as sheep without shepherd. I knew that the ancestors of many, perhaps of most of the inhabitants had been valuable, consistent members of the Society of Friends, and outward prosperity had, from generation to generation, been permitted to rest upon the offspring. Fine houses, nob barns, fertile fields, everywhere greeted the mental eye as I mused over the country, and spoke of outward blessings.

But how had it fared spiritually with the inhabitants? The greater portion, much to greater, had lost all connection with the Society of Friends, and there was little to remind the observers that they were the descendants of those to whom the cross of Christ the self-denying walk of the Truth, were so strange—a many went to no place of worship as a regular duty. Surely they were as sheep lost in the wilderness.

I felt my heart affected as I thus beheld them; and it seemed that the time was drawing near when the Great Shepherd of the sheep would send forth delegated shepherds who from house to house would be led on weary yet availing embassy to gather some of these wanderers into his fold. It did seem

left as they were to themselves, as though "no man spot in heathen or nominally Christian land, claim greater sympathy from the humble faithful disciples of the Lord Jesus?"

So vividly did the whole land apparently pass before me, so earnestly was I affected by the sight, that I would then have been willing to go from house to house with such as the Lord might send with a message of mercy and call of redeeming love, to come enter into his vineyard, and labor; to come away from formalism, from infidelity, from indifference, that they might witness, through the mercy of God in Christ Jesus, an awakening into spiritual life, an earnest concern for the well-being of their immortal souls, and through the effectual baptisms of the Holy Ghost, experience at last the washing of regeneration, even the new birth unto holiness.

As these views dwelt with me, I thought that if ever I should have any service in the Church, if restored to bodily health, it would be among those scenes, and with those people who were so brought into sympathy with. I do not think I ever hear of any concern leading me into labor for any portion of these neglected people; but I feel a warm interest herein, and at times I earnestly look for some to stir more deeply, more fully in the matter, — ah, if the Master saw it right to send Samuel, in the evening of his day, to finish his earthly service by a home-visiting, soul-awakening call among these neglected ones, wouldst thou rejoice. Nay, I think I would gladly be a member of the meeting he belongs to, go with him from house to house in the labor.

Well, I do not wish to set any one to labor to that to which the Master does not call them; but I wish my friend — to know, that whenever she gives up to the Master's will to service in any degree touching on those for whom my mind is sickened and since has been so interested, it gives me satisfaction.

Thy friend,

NATHAN KITE.

What it Costs.—A gentleman was walking in Regent's Park in London, and he met a man whose only home was in the poorhouse. He had come out to take the air, and excited the gentleman's interested attention.

"Well, my friend," said the gentleman, getting into conversation, "it is a pity that a man like you should be situated where you are. Now may I ask how old you are?"

The man said he was eighty years of age.

"Had you any trade before you became penniless?"

"Yes, I was a carpenter."

"Did you use intoxicating drink?"

"No, oh, no, I only took my beer."

"How much did your beer come to a day?"

"Oh, a sixpence a day, I suppose."

"For how long a time?"

"Well, I suppose for sixty years."

The gentleman had taken out his note-book, and he continued figuring with his pencil while he went on talking with the man.

"Now, let me tell you," said he, as he finished his calculations, "how much that beer cost you, my man. You can go over the figures yourself." And the gentleman demonstrated that the money, a sixpence a day for sixty years, expended in beer, would, if it had been saved and placed at interest, have yielded him nearly eight hundred dollars a year, or an income of fifteen dollars a week for self-support.—*Dr. Richard Newton.*

Testimonies to the Truth.

(Continued from page 107.)

I do not question, but here are many tender-hearted ones, that have tender desires and breathings of soul after God, that desire to know peace with God, and reconciliation with their Maker. Now, my friends, there is not another mediator besides Jesus Christ, He is the alone Mediator and Redeemer; it is He that gave himself a ransom for us; it is He that reconciles man to God, and we must be found in Him, if we will come to have acceptance with God. So let every one of you consider with yourselves, how far you are broken off from your evil ways; we are all by nature children of wrath; consider how far you are broken off from the wild olive-tree, from that which is corrupt by nature, and whether you be grafted into Christ; if thou beest grafted into Him, thou receivest strength, and nourishment, and ability from Him. And for this end we have waited after we have believed, we have waited for power; many a time we have travelled many miles to a silent meeting; people have wondered what encouragement we could have, to travel to a silent meeting; indeed we have had great encouragement to meet together, and we have travelled in great hazard and jeopardy; yet we have met together, and the Lord hath made us living witnesses of the fulfilling of that promise: "That where two or three are gathered together in my name, I will be in the midst of them." This was that which beautified our meetings, and we were willing to wait; there was a disposition of soul in us, that if the Lord did hide his face from us, we were troubled; if we did not enjoy the Lord, and find Him in the midst of us, it brought a great concernment upon our minds and spirits, and we were willing to reflect upon ourselves, and examine within ourselves, what was the matter that the fountain did not send forth its living streams as at other times, and what was the reason it was withheld from us.

Friends, this was a great exercise upon our minds, but the Lord, graciously manifesting himself, appeared to us, causing the cloud many times to vanish away, and the light of his countenance shined on us, and our spirits were revived, and we were comforted; and this was a great encouragement to us to wait upon God, seeing our own weakness to perform that which is our bounden duty, which God required of us; of necessity this brought a constraint upon us to wait upon the Lord, that we might renew our strength; seeing our own weakness, insufficiency and infirmity, there was a necessity that constrained us to wait for a Saviour, for a Redeemer. Isaiah xl. 31: "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

My friends, we have need of supplies from God every day, we have need of our daily bread, and God gives bread to the hungry soul. He filleth the hungry with good things; this is that we labor and travail for; now, those that are hungry God takes notice of, and gives bread to; He hath promised, "That those that hunger and thirst after righteousness shall be filled." See what you are hunting after this day, what is it that your souls do desire? You have presented your bodies here at this time, what is it for? Is it to hear what a man can say? To hear eloquence of speech, to hear some novelties, or is it your end to

wait upon God? I would have every one of you to wait for yourselves, you that have been acquainted with the manifestation of the Spirit, wait in it; feel your minds exercised towards God, wait at his footstool; this was Mary's choice, when Martha was cumbered about many things, Mary attended at the footstool of Jesus, her attendance was upon Him. So, friends, let us all look unto the Lord, and wait upon Him, wait for his appearance, and for his salvation to be manifested to us; wait that you may know that arm of power that wrought tenderness in you, and did beget desires in your souls after that which is good; wait that you may be strengthened in that power, that you may be a growing people, that you may grow in grace and virtue, that you may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. There are degrees of grace, and there are several statutes and degrees of growth; you may read of several statutes, I John ii. 13; children, young men, and fathers; "I have written unto you fathers, because ye have known Him that is from the beginning; I have written unto young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one; I write unto you little children, because ye have known the Father."

Now see how far you that make a profession of the truth, are grown into the life of it; see how far it hath prevailed, so as to season your souls, and to make you savory to God, that you may not only stand in a profession, and be professors of life, but possessors of life, of the life of Jesus, that you may receive life and ability from Him every day, so as to be enabled by his power, to perform what He requires of you. Now, there is no more required of us, but faithfulness according to the ability of grace given; the Lord God hath been free in his love, and hath communicated to us a talent or talents; now, it is those that are faithful in a little, that He will commit more unto; but do not expect a greater talent, or more to be communicated, till you have been faithful in a little, which hath already been made manifest to you; see that you be every one concerned for yourselves, mind your travail, "Lay aside every weight and burden, and the sin which doth so easily beset you, and run with patience the race that is set before you, looking unto Jesus, who is the Author, and will be the Finisher of your faith." If thou dost give up thyself to Him, He that is the Author, will be the Finisher of thy faith, to the joy and comfort of thy soul. He will perfect the work He hath begun in thee.

I would have neither old nor young, to satisfy yourselves with an outside profession of the Truth of God; but see that you be converted, that you be broken off from the wild olive, and ingrafted into Christ; see that there be a thorough reformation wrought in your souls, and that you be separated from that which is evil. What doth an outward separation signify, if there be not an inward separation? 2 Cor. vi. 17, 18: "Wherefore come out from amongst them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Wait upon the Lord, and know an inward separation, for what will it signify to change the name, and retain the corrupt nature, the old nature, and

to live in pride, vanity, lust, covetousness, and other abominations? What doth it signify to make a profession of Christianity, while people live in these sins from day to day? Consider how it is with you, how you stand related to God. I do not question, but that all here make a profession of God, and Christ, and true godliness; some are too much like to those that profess God in words, but in works deny Him, being abominable, and to every good work, reprobate. I would have better hopes of you that are here present; there are many that make a profession of Christianity, that are vile in their lives, and ungodly in their conversations; more like heathens than weighty, sober, solid Christians; their lives do not speak them to be Christians; they have the name of Christians, they are called so, but their lives speak them to be otherwise.

(To be continued.)

A Street-Car Scene.—The amount of one's usefulness depends more upon the spirit than upon the means. The first movement to a noble charity comes often from the sympathizing poor calling the attention of the thoughtless rich to some immediate suffering.

No one noticed a humble market-woman seated in one of the crowded Philadelphia horse-cars as it made its way on a certain morning towards the centre of the city. She was middle-aged, and very plain of face and plain of dress—but her soul was beautiful, for she was one of the children of God, and ever quick to do a Christian deed. By her side sat a poor, worn-looking mother, trying to hold two little children on her lap. She was evidently in trouble, for her face was very sad, and tears rolled frequently down her cheeks. When the market-woman saw this, she kindly took one of her children upon her own lap, and began talking with her and the child, and trying to impart some comfort. The act of sympathy soon won the mother's grateful confidence, and she told her story. Her husband, a working mason, was employed at one of the great summer hotels in Atlantic City, New Jersey, and she had just received news that he had fallen and broken his leg. He could send her no money, and she had determined to go to him from Philadelphia on foot—a journey of more than fifty miles.

"Bless you, poor soul," said the tender-hearted market-woman, "you're but a weak little body, and you'd never live to get there so, with the two little ones." Then reflecting a moment (for she had but two cents in her own pocket), she spoke out to the passengers, "Ladies and gentlemen, will you listen to this woman's story?" and she repeated it exactly as she had heard it. Immediately one of the gentlemen passed a hat up and down the car, and a sum of money was collected sufficient to pay the poor woman's passage to her husband on the railroad, and her expenses in Atlantic City for a month.

The spirit of the humble market-woman, and her genuine kindness, so pleased a wealthy and benevolent lady who happened to be in the car, that she made her acquaintance—and the result was an arrangement by which hundreds of needy ones besides the poor mason's wife received encouragement and help. Ann B.—the market-woman, became the wealthy lady's agent to distribute her charities among the worthy poor, and for years in the homes of want and sorrow in the

great city, no name has been more welcome or more warmly blessed than hers. Everywhere the homely alms-bringer carried also some treasure of cheerful counsel and words of Christian peace. Her business as a huckster brought her in contact with the roughest characters when she made her night purchases at the wharves, but her pure and simple goodness every one knew and respected. She made her station glorious. "I don't know anything about the Christianity of de big churches," said a negro stevedore, "but I know Ann B.—and I believe in her God."—*Condensed from Youth's Companion.*

Theatre.

Many of us, in looking back on our experiences of fifty years of life, must recall some instances of merciful interposition, when our own will, purpose and determination have been set aside by an unseen but powerfully-felt agency, and we, with our will and purpose set, have been compelled to take an entirely opposite course from that we had planned, or have been mysteriously, or I would rather say providentially, hindered from carrying out our determined plans.

When quite a young man, I had an intense desire, almost amounting to a passion, to adopt the theatrical profession. I was fascinated by the theatre, stage-struck, enamored of all dramatic representation.

The gorgeous dresses, the music and lights dazzled me. I went home to my lodgings fascinated, carried out of myself. How mean and poor was my little bedroom, and what a dreary monotony of life mine was, plodding in a shop to learn a trade! Trade, profession, occupation, business—all was tame, slow, groveling, compared with the glorious, the grand, the bewildering pursuit of the actor. Again and again I enjoyed the delicious enchantment, and fully determined that I must be an actor—I must strut my hour upon the stage. I envied the poor stick who came on to remove the tables and chairs, the poor, despised supple; even the doorkeeper was an object of interest. Yes, I was smitten.

I left New York, and for awhile I worked in Providence, where I became acquainted with some gentlemen attached to the theatre, lost a good situation through neglect of my duties and fascination for the stage, and obtained an engagement at the Lion Theatre, Boston. Surely I am now at the summit of my ambition, my permanent engagement on the staff of artists at a regular theatre. Before, it had been an occasional appearance to fill up a gap at a temporary place of entertainment. Alas! I found the gold to be tinsel. Here I acquired a thorough distaste for all theatrical representations, and all the genius and intellect displayed by the most famous actor has not, and never can, reconcile me to the sham, tinsel crowns, the pasteboard goblets, the tin armor, the paltry spangles, cotton for velvet, all make-believe, the umbats, and the sham blood. Even the nightly disguise became an annoyance; the putting the face, corking the eyebrows, pendulating the wrinkles, the doing up with false whiskers, hair, moustache, the French chalk, the rouge, the burnt cork, to say nothing of the habiliments, rendered the whole thing at the last odious to me; and I never felt meaner, or had less self-respect, than when I was be-

dizenized to do some character. How men of ability and common sense can submit to this caricaturing, night after night, passes my poor comprehension.

In that theatre I found some men of education in the higher walks of the profession; but O, the disenchantment! The beautiful women were, some of them, coarse and profane; the noble gentlemen often mean, tricky, and sponging. In fact, the unreality of, the terrible temptation to the lower forms of vice, especially to those of a nervous, excitable temperament, increased by the falsehood and fiction involved in their profession, in seeming to be what they never were or could be, studying virtue to represent it on the stage, while their lives were wholly vicious, repelled me.—*John B. Gough.*

The truly serious mind is often bowed under a sense of the awful necessity there is to be deepened and grounded in the one true and saving faith. This is not to be attained by any act or contrivance of man, but by and through unreserved obedience to the guidance of that principle, which, though in different places and ages it hath had different names, is, however, pure and proceeds from God. By the gracious condescension of the Heavenly Parent, the knowledge necessary to salvation is rendered attainable by the lowest as well as the highest capacity, and therefore requires not the exertion of extraordinary endowments to comprehend its nature or experience its efficacy. The great mistake of many in all ages, and especially of the present day, has been, that losing sight of this clear, indisputable truth, their minds have wandered into curious and unprofitable speculation about things no ways necessary to be known, and thus swerving from that humble dependent state wherein alone there is true preservation, they have become bewildered in a maze of perplexity and doubt. The meek and the humble, those of pure hearts and contrite spirits, who are obedient to the call and engaged to do the will of their Lord and Master, these are they who shall know of the doctrine, whether it be of God, and be made wise in the things pertaining to salvation; while every attempt out of this teachable, child-like disposition, to comprehend the Divine mysteries, or to grasp at the knowledge of things not clearly revealed, will prove but a fruitless application of those excellent talents bestowed upon us for the noblest purpose, and instead of their rounding to the praise of the Great Giver, will, in proportion to their extent, become a snare to their possessors.—*An Ancient Epistle of Philadelphia Yearly Meeting.*

An Old Prayer.—One of the liturgies put forth by Edward VI. contained "a prayer for landlords," which indulged in some pretty plain speaking. The following is a sample of its quality: "We heartily pray Thee that they (who possess the grounds, pastures and dwelling places of the earth), may not rack and stretch out the rents of their houses and lands, nor yet take unreasonable fines and incomes after the manner of covetous worldlings, but so let them out to others that the inhabitants thereof may both be able to pay the rents, and also honestly to live, to nourish their families, and to relieve the poor. Give them grace also that they may be content with that which is sufficient, and not join

house to house, nor couple land to land, to the impoverishment of others, but so behave themselves in letting out their tenements, lands and pastures, that after this life they may be received into everlasting dwelling places."

Quenching Thirst.—Nearly a hundred years ago Dr. Lind suggested to Captain Kennedy that thirst might be quenched at sea by dipping the clothing into salt water, and putting it on without wringing. Subsequently the captain, on being cast away, had an opportunity of making the experiment. With great difficulty he succeeded in persuading part of the men to follow his example, and they all survived; while the four who refused, and drank salt water, became delirious and died. In addition to putting on the clothes while wet, night and morning, they may be wetted while on two or three lines during the day. Captain Kennedy goes on to say, "After these operations we uniformly found that the violent drought went off, and the parched tongue was cured in a few minutes. After bathing and washing the clothes, we found ourselves as much refreshed as though we had received some eternal nourishment."

The bare possibility of the truth of the statement makes it a humanity for any aper to give it a wide publicity, since here are few readers in any hundred who may not go to sea and be shipwrecked. We personally know that wading in water quenches thirst, and very few remember being thirsty while bathing at the sea-shore while swimming in our rivers. When the fearful horrors of dying with thirst are remembered, and the more fearful madness which is the certain result of drinking sea-water to allay thirst, it is certainly well to encourage individual experiment in this direction, and to solicit an authenticated report of the same.—*Hall's Journal of Health.*

A Ship's "Log."—The speed of vessels is approximately determined by the use of the log and log-line. The log is a triangular, or quadrangular, piece of wood about a quarter of an inch thick, so balanced by means of a late of lead as to swim perpendicularly in the water, with about two-thirds of it under water. The log line is a small cord, the end of which—divided into three, so that the cord hangs from the cord as a scale-pan from a balance-beam—is fastened to the log, while the other is wound round a reel on the ship. As the ship moves through the water, the log, while the line is unwound from the reel as the ship moves through the water, the length of line unwound in a given time gives the rate of the ship's sailing. This is calculated by knots made on the line at certain distances, while the time is measured by a sand-glass of a certain number of seconds. The length between the knots is so proportioned to the time of the glass that the knots unwound while the glass runs down show the number of miles the ship is sailing per hour. The first knot is placed about five fathoms from the log, to allow the latter to get clear of the ship before the reckoning commences. This is called the stray-line, the log-book, sometimes called the log for brevity, is the record that the proper officers keep of the speed of the ship from day to day, and of any and all matters that occur

that are deemed worthy of note, of the winds and storms, and especially of ships that are sighted.

For "The Friend."

Religious Items, &c.

Roman Catholic Schools.—The Roman Catholic priest of St. Mary's Church in Pittsburgh, announces that he will refuse absolution to any parent or guardian who sends children to the public schools of that city instead of the Roman Catholic parochial schools. A member declares that in case of the priest's refusal to spiritually minister to his family in the manner prescribed by the usages of the Roman Catholic Church, recourse will be had to the civil law.

Spirituality.—In a recent Baptist gathering at Reading, some good sentiments were expressed. Such as the following: "We need more religious meditation, more shutting out of the world, more acquaintance with God. Vital piety is at the bottom of all ministerial success. The Spirit of God in the heart of man is the life-principle of the church, the real church. A Christian is a son of God; but he becomes such only by generation and birth. The Spirit is the producing cause of faith and repentance. The Spirit does not leave man to himself after creating him anew. Rather, the Spirit is an ever-present agent."

Jewish Christians.—The Church Union contains an account of a meeting lately held in New York City, at which it was concluded to organize "a Jewish brotherhood without regard to denominational connections, to meet as Jewish Christians, the purpose being to encourage one another, and to render such aid as circumstances would admit of." Such a brotherhood, it was thought, might be very helpful to young converts whose isolated position is one of peculiar trial.

Independent Catholics.—J. V. McNamara, late Bishop among the Independent Catholics, has joined the Baptists. He professes a call to preach in Rome and Ireland.

For "The Friend."

Natural History, Science, &c.

Jewish House-Cleaning.—The strange immunity of the Jews from the ravages of pestilential diseases, even under circumstances of a social kind most favorable to them, can, I think, be fully accounted for on this ground and no other, that by the yearly complete cleansing of the house, the accumulation of the organic substances which act as the poisons of the spreading diseases, is prevented. Once in twelve months certainly, the Jewish house is absolutely cleansed of the perilous stuff that plagues are made of.

The above remarks of Dr. B. W. Richardson may serve to satisfy some of our readers, who find their comforts abridged and themselves inconvenienced for a time, by the purifying operation to which our nice house-keepers annually subject their houses and all the contents.

A Good Samaritan.—I read with much interest in your last issue the following passage: "I observed a curious thing one day lately. Some food had been thrown to the starving birds by some good Christian, when a rook came down and flew back to where he had left another rook sitting in a very weak-looking condition, and fed her with what he had picked up. This he did twice in my

sight before taking any thing himself. It was a very interesting sight, and I was very much pleased with it."

I was particularly struck with it, because I had some time previously received from a correspondent in Wales, a stranger to me, a precisely similar account of another of these birds. "What I wanted to mention was this: One day, in the bitterest of the weather, when I was sure our friend, the rook I have spoken of, was indeed reduced to great extremities, the bird, nevertheless, performed the following good deed: It picked up a bit of bread, carried it to another rook which sat on the terrace wall, too shy to come nearer, and fed it there. Nor was this after having satisfied its own hunger, for it had only just alighted." When I put this little story down I had a misgiving that any one who might read it would scarcely be disposed to believe it, as beyond credibility. I was therefore much gratified at having so soon afterward seen such an exactly similar fact recorded in corroboration of it, as above. It was, indeed, I think, a very touching incident, and one to make every one, I should hope, who reads it, have much good feeling for all God's creatures.—*Land and Water.*

No amount of training can make a gentleman or gentlewoman unless the gentle spirit be within. A recent writer has well said that the root of manners springs from the soil of the heart. "Politeness may be a social virtue," he adds, "but it can only be true and sincere when springing from refinement of mind. Kindliness of heart will cause its influence to be felt in a degree bearing towards all; and the secret of art in manners may be found by acting on the principle of making every one as happy as lies in our power."

From *Evangelical Messenger*: "It is better to have thorns in the flesh with grace to endure them, than to have no thorns and no grace."

THE FRIEND.

ELEVENTH MONTH 12, 1881.

We have received a printed copy of the Minutes of Western Yearly Meeting of Friends of the Smaller Body, held at Sugar Grove, Indiana, and commencing 9th mo. 16th, 1881.

From this it appears that epistles were received from the corresponding bodies in Iowa, Kansas, Canada and New England; and replies prepared to these communications. A committee of men and women Friends was appointed to attend at Western Yearly Meeting and present the epistle.

The committee appointed last year to extend labor to subordinate meetings reported, and were continued "to labor, as ability may be afforded, with meetings or individuals, for their restoration and establishment in the doctrines, testimonies and usages of our Society."

The answer to the queries show a concern to maintain the testimonies of Friends to plainness, simplicity of dress, language and deportment. The members are reported to be clear "of importing, vending, distilling and the unnecessary use of all intoxicating liquors."

"A meeting for worship and a Preparative by the name of Poplar Grove, in Howard County, has been reorganized, and attached to Westfield Monthly Meeting."

Reports were received from Committees on Peace and Temperance, Education, Books and Tracts, and First-Day Schools for Scriptural instruction; and those committees were continued under appointment.

One feature in the proceedings which differs from the practice in Philadelphia Yearly Meeting, is the submission to the Yearly Meeting of a report from the Meeting of Ministers and Elders, containing a summary of the answers to the queries addressed to the members of that body, and the minutes adopted by it to embody the exercise felt in it when those answers were under consideration.

There are seasons in the experience of the Christian when the comforting feeling of the Divine presence is much withdrawn; and days and weeks pass by while the mind is oppressed with an apparent coldness and insensibility as to spiritual life and warmth. At such times he is ready to exclaim with Job, "Oh, that I were as in months past, as in the days when God preserved me; when His candle shined upon my head, and when by His light I walked through darkness; as I was in the days of my youth, when the secret of God was upon my tabernacle."

Such dispensations we believe have their use. They tend to humble the individual, to show him his dependence on the Lord for his own spiritual food, to awaken more earnest hunger for that bread which comes from God, to make him willing to labor in the Lord's cause, and to awaken the petition, "Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread." After passing through such a proving season, it is a relief to have the mind brought under religious exercise, and a willingness is felt to perform services which are in the cross to our own natural inclinations. The subject to persons such as these is accepted as an evidence that we are not altogether cast off, and we are affected as was the prophet Isaiah, who, after the live coal from off the holy altar had been placed upon his lips, was willing to perform the errands of the Lord.

Surely the advice given to the "overseers and watchmen of the flock" by the minute sent down from Philadelphia Yearly Meeting to its branches, in 1850, is applicable to all:—"to be found diligent in their respective allotments, remembering that the time of their probation is short; that, as those who must give account, they may discharge with uprightness and singleness of heart to the Lord, their religious duties to Him and to the Church."

SUMMARY OF EVENTS.

UNITED STATES.—Lionel S. Sackville-West, the new British Minister, arrived in Washington on Seventh-day afternoon.

The public debt was diminished during the 10th month \$13,321,458, which makes the decrease since 6th March 30th—the beginning of the current fiscal year—\$55,064,345, or at the rate of \$165,000,000 per year. The statement of the assets and liabilities of the Treasury at the Treasury at the end of 10th month, owned \$167,755,609 gold coin and bullion, against \$169,122,024 at the beginning of the month; that the amount of silver owned at the end of the month was \$37,146,570, against \$42,447,784, at the beginning. It is notable that there were outstanding \$66,327,031 silver

certificates, against a total of standard silver dollars in the Treasury of \$66,576,378, so that the limit of the issue of silver certificates on the present stock of silver dollars has about been reached.

The Second Comptroller of the Treasury, in his report for the fiscal year ending on the 30th last, shows that 12,635 against claims and claims of every kind were settled in his office during that period, and that the amount allowed thereon aggregated \$114,476,554.

According to the report of the Government examiner the assets of the Merchants' National Bank of Newark, N. Jersey, are \$2,495,252, and its liabilities \$4,146,252. The schooner "Golden Fleece," which left San Francisco on 7th month 18th, with Lieutenant Ray and the Signal Service party, to establish a meteorological station at Point Barrow, returned on Seventh-day afternoon. The Captain reports that on 10th mo. 7th, he took the whaling bark, *Dawn*, in Behring's Sea, and learned that in the latter part of 9th month the *Dawn* had spoken the U. S. States relief steamer *Rodgers* in the Arctic Ocean. Captain Perry, of the *Rodgers*, had circumnavigated Wrangel Land, establishing its insular character, but failed to find any trace of the *Jennette*. He intended to enter on Wrangel Land or on the neighboring Siberian coast.

The U. S. steamer *Alliance*, Captain Wadeigh, arrived at Halifax on the 1st inst., on her return to New York from the Arctic seas. During her four months' cruise on coasts of Norway, Greenland and Iceland, she had not saw nor heard anything of the missing *Jennette*.

The total catch of mackerel at all the New England ports, including Boston, for the season ending 11th mo. 1st, was 321,430 barrels, against 240,961 last year.

It is stated that Chang Chao Yee, the new Chinese Minister to the United States, is also accredited to Peru, and that he will go to Peru, after settling arrangements at Washington, for his permanent residence. Our State Department has not received any official information of his appointment.

A signal station is to be established on the volcano of Elicol in the Sandwich Islands, in connection with the weather service of the United States.

The report of the Registrar of the Board of Health states that there were 324 deaths in this city last week, 11 more than during the same period last year, and 17 less than during the week ending 10th mo. 29th, 1881. Of the number 163 were males, and 161 females; 50 died of consumption, 18 of diphtheria, 17 of typhoid fever, 17 of old age.

Markets.—C. U. S. 3½'s, 101½; 4½'s, registered 112½; coupon, 112½; 4's, 110½; currency 5's, 132.

Cotton.—There is no material change to notice in prices of the various grades of cotton. The market is at 11½ to 12½ cts. per lb. for uplands and New Orleans. Retractions.—Standard white, 7½ cts. for export, and 8½ & 8½ cts. per gallon for home use.

Flour continues dull and prices favor buyers. Sales of 1700 barrels, including Minnesota extras, at \$7.50 for clear, and at \$7.50 for straight; Pennsylvania extra family at \$6.22; western do. do. at \$7.25 & \$7.75, and patents at \$8 & \$9. Rye flour moves slowly at \$5.62 to \$6.

Grain.—Wheat was dull and 1 c. per bushel lower. Sales of 2700 bushels red amber at \$1.39 & \$1.41. At the option 1000, 5000 bushels at \$1.40 & \$1.42; 1000 bushels do. sold at \$1.43 for 12th month. Rye dull at \$1 for Pennsylvania. Corn is in moderate request. Sales of 8000 bushels, including yellow, at 70 cts.; mixed at 68 & 69 cts.; steamer at 69 cts.; No. 3 at 69 cts., and rejected at 68 cts. Oats are dull and unchanged. Sales of 9500 bushels, including white, at 50 & 51 cts., and rejected and mixed at 48 & 49 cts.

Beef cattle were in fair demand at former rates 4500 head arrived and sold at the different yards at 3½ & 7 cts. per pound, the latter rate for extra.

Sleep were in demand and prices were a fraction higher. 10,000 head arrived and sold at the different yards at 2½ & 5½ cts., and lambs at 3½ & 7 cts. per lb., as to condition.

Hogs were in demand; 5000 head arrived and sold at the different yards at 7 & 10 cts. per lb., the latter rate for extra.

FOREIGN.—The English Old Testament Company have finished their seventy-first session. The second revision of Isaiah was carried as far as xlv. 14.

The British Board of Trade returns for 10th month, show an increase in the value of exports of £2,539,021, and an increase in the value of imports of £3,571,253, as compared with the same month of the preceding year. The number of applications to the Land Commission to fix fair rent, now reaches sixteen thousand. The *Freeman's Journal* predicts that the Land Court will fail because of the overwhelming mass of business.

An application has been made to the Dublin Land Court, to fix the rent of a holding in Cork, where the valuation is £27, and the present rent £113. Lord Justice O'Hagan said the figures were very startling.

A curious plan has been adopted in some parts of the West of Ireland, with the view of keeping the "no rent" manifesto before the tenants. It takes the form of a promissory note which has been circulated among the farmers attending a fair at Moate, county Westmeath. The note is a promise to pay rent on the day Parnell, Davitt, and other suspects are released. It is intended that the note shall be signed by the tenants and sent to landlords.

Truth says that the late Baron James Rothschild incurred losses on the Bourse in 10th month, amounting to \$16,000,000, and that his anxiety caused the bursting of an aneurism.

The same correspondent says he is assured that negotiations are still actively proceeding for absolute cession of all territory north of the river Mejerda, in Africa, to France. The insurgents number about fifty thousand fighting men, and a march is necessary in an almost unknown country before the French can come up with them.

Berlin, 11th mo. 1st.—Corrected complete returns from 335 election districts show that, of the successful candidates 44 are Conservatives, 22 Free Conservatives, 100 members of the Centre party, 31 National Liberals, 24 secessionists, 35 Progressists, 3 members of the city of Berlin, 15 Poles and 17 Protestants and Protesters. The politics of four of the successful candidates are not defined. One hundred second ballots are necessary.

The first complete railway tunnel, carrying 100 passengers, passed through the St. Gothard tunnel recently in Italy.

The St. Petersburg correspondent of the *Standard* says: "Last week numerous Nihilist proclamations were distributed about the city, and several copies were thrown into the barracks of the Imperial Guard. It is stated that the Czar has lately received many threatening missives."

The correspondent of the *Times* at Darjeeling, India, says the deaths from epidemic choleraic fever at Umritsar amount to 9000, or ten times the normal rate of mortality for the past few years.

Fifteen thousand immigrants are reported to have arrived in Lima this year.

Advices from Buenos Ayres of the 8th ult., state that the Government of Chili has sent a special mission to Peru to conclude a treaty of peace or to provide for the complete military occupation of Peru. Advices to the 11th report that the United States Minister at Santiago has advised the Chilean Government that his Government would not interfere in the negotiations for a treaty of peace with Peru.

WANTED.

A young woman Friend is wanted in a Friend's family to assist in the teaching and care of the children, and in some of the lighter household duties.

Apply through this office.

THE CORPORATION OF HAVERFORD COLLEGE.

An adjourned Annual Meeting of "The Corporation of Haverford College" will be held in the Lecture room, Arch Street Meeting-house, Philadelphia, on Fifth-day, Eleventh month 17th, 1881, at 3 o'clock P.M.

EDWARD BETTLE, Jr., Secretary.

FRIENDS' ASYLUM FOR THE INSANE.

New Frankford, (Twenty third Ward,) Philadelphia. Physician and Superintendent.—JOHN C. HALL, M.D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, at her residence in Germantown, Pa., Fifth month 23rd, 1881, SARAH ANN MATLACK, in the 70th year of her age, an esteemed member and overseer of Frankford Monthly Meeting of Friends.

Her sudden decease took place in Frankford, on the 26th of the Eighth month, SARAH A. DEACON, wife of Benjamin H. Deacon, and daughter of Robert R. Levick. Her desire was to seek for an increase of that living faith whereby we shall be enabled to serve the Lord with the whole heart, and with increased diligence and fervency of spirit.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

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JOHN S. STOKES,
T. NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Notes of Travel.

(Continued from page 106.)

The letter of Thomas Hewitt to Pres. Reed, printed in the last number of these "Notes," is not the only evidence remaining of his readiness to act on mere vague suspicions in oppressing his peaceable neighbors who were willing to co-operate in the military movements which he favored.

He had already been a prominent actor in the seizure, imprisonment and exile of a number of the inhabitants of Catawissa. This is the occurrence which caused the suspension of the meeting for worship at that place, reported by Philadelphia Quarterly Meeting in 1780. On the 9th of the Fourth month of that year, fifteen of the Catawissa people are arrested and taken prisoners to Sunbury. Several of these were not members of our Society, and were soon after released on giving bond not to return to the county till after the conclusion of the war. Others, who felt themselves to be innocent men, against whom no relation of any law could justly be charged, were unwilling so to compromise their standing, and refused to be bound, demanding an open trial. This they could not obtain, and so of them, who were members with Friends Moses Roberts and Job Hughes—were sent to Lancaster gaol, where they were imprisoned for many months. Their wives were soon afterwards turned out of their homes by armed men, not even allowed time to take care for their journey, and with their seven children (one less than five weeks old), compelled to make their way as best they could across the mountain wilderness lying between them and Berks county. In its precincts they finally found friends who gave them shelter till the storm was overpast. Much of the valuable property they left behind was plundered and destroyed.

The mittimus signed by Thomas Hewitt, which accompanied the prisoners to Lancaster, stated that they were committed to gaol, upon suspicion of high treason. "These severity of injustice with which they had been treated, awakened the earnest sympathy of their fellow-members, who made repeated efforts to procure their release, and to induce the authorities to examine into their case and give them an opportunity of maintaining their innocence. Their efforts were for a long time

ineffectual. Several of them called on President Joseph Reed, who told them that the only information that had reached the Council was a letter from a magistrate in one of the back counties (probably Hewitt) which stated that the prisoners were supposed to hold intercourse with Indians and white people who had committed divers outrages on the frontier inhabitants, and that a paper had been found in the pocket of one of the white men who was slain, containing the names of the prisoners. The Council would not enter into an examination. Several interviews were afterwards had with Chief Justice McKean and Judge Atlee of Lancaster, to induce them to try the cases of these Friends, or to release them on parole till wanted—but they seemed unwilling to bring the imprisoned Friends into court. It is quite probable that they were desirous of sparing the committing magistrates the reproach of a public exposure of their harshness and injustice, knowing that there was no accuser, and that no proof of guilt could be produced against the Friends.

The Friends of that day testified, that they found no foundation for the story of a paper being found on a slain refugee with their names inserted; and expressed their belief that the sole cause of the cruel treatment was enmity and a thirst for plunder. Though stripped of nearly all their outward substance and cruelly oppressed, they were preserved in patience and resignation of spirit. The Meeting for Sufferings at its meeting 6th mo. 22d, 1780, having appropriated £20 for their support in Lancaster gaol, they wrote a letter to John Pemberton, a few days afterwards, acknowledging the reception of the money. In this letter they say: "We are pretty well in health, and desire to be resigned under confinement, until the Almighty shall be pleased to make way for our deliverance. We desire the prayers of all faithful Friends." With part of the money sent them they purchased leather, and settled down in prison to making shoes.

After about seven months' imprisonment, each of the two sufferers drew up a statement of his case, which was entrusted to a committee of the Meeting for Sufferings to be laid before the General Assembly of Pennsylvania. In these documents, testimony is borne to the merciful overshadowings of Divine favor, and the continuance of the Lord's loving kindness, comforting and supporting under this unjust confinement. There could to give bail is placed on the ground of "being conscientiously scrupulous of doing anything that may be a precedent for wicked and designing men to oppress the innocent by." The assembly is asked to consider whether liberty (which was the pretext for the war) "is not in danger of being turned into cruel slavery, tyranny and oppression by such arbitrary proceedings;" and "whether the government you are establishing is not in danger of being more corrupt than that from under which you are come, if

such work as this is allowed of and acknowledged."

No decisive action appears to have been taken by the Assembly in consequence of this address, and the patient sufferers were continued in prison for a year or more afterwards. Their case was kept under the care of a committee of the Meeting for Sufferings, who seem to have made efforts for their relief from time to time.

In the latter part of the year 1781, Friends of Philadelphia were much abused by the populace for not illuminating their houses on one occasion. This drew forth a calm and dignified statement of the grounds of the testimony, our Society has always borne against military operations and all things connected therewith—a testimony which is the legitimate result of the teachings of the gospel of Christ. The document also referred to the settlement of Pennsylvania by their ancestors, who encountered the hardships attendant on moving into the wilderness in order that they might enjoy the peaceable exercise of their conscientious convictions; and it alluded to the hardship it was, that their successors in religious belief should be vilified and abused for the maintenance of the same principles.

This statement was presented to the Supreme Executive Council and also the General Assembly of Pennsylvania, and 2000 copies were printed for general distribution. It was adopted by the Meeting for Sufferings on the 22d of 11th month, 1781, and at the meeting of that body on the 20th of 12th month following, information was received of the release of Moses Roberts and Job Hughes from their tedious imprisonment. It is probable the release may have been one of the results of the effort to plead the cause of truth which so shortly preceded it, but of this I have found no definite statement.

Moses Roberts drew up a narrative of the circumstances and motives which led to his settling at Catawissa; and of his seizure and imprisonment; which throws so much light on the early history of Friends in that neighborhood and is so interesting in itself, that it is here inserted.

A Narrative of my going to and living in the New Purchase in the County of Northumberland, and of my being taken prisoner by Thomas Hewitt on the 9th day of the 4th mo. 1780, according to the best of my remembrance.

About the time that I married, I removed from Plymouth township in the County of Philadelphia, to the township of Oley in the County of Berks, and settling on a farm lived there some years; and the first time that I saw the New Purchase, George Nagle, High Sheriff for Berks County, summoned me and others to view some land in dispute and serve on a Jewry between the Proprietors of Pennsylvania, plaintiffs, and Samuel Wallace, defendant. Although I did not use to be forward in serving on Jewrys, yet I felt an uncommon freedom to attend on that. So at the time appointed I went with the Sheriff and others to view the land at Muncy, and when we came amongst the inhabitants of the New Purchase, I lamented the loose and irreligious lives

and conversations of the people. Yet there was something that attracted my mind much to the country, which I could scarcely account for; and sometime after I returned home I felt drawings of love in my heart to visit some friendly people about Catawsey, and to have a meeting amongst them for the worship of God; of which I acquainted my friends at Maiden Creek, and their consenting, I performed it and returned in company with my uncle Mordecai Lee; and found great inward peace to attend my mind in so doing.

And still my mind and inclinations drew me much into the New Purchase; and with the consent of my friends, I several times visited them, and had meetings for worship near Catawsey aforesaid, and was felt the sweetest rest and inward peace with God in my soul for my obedience. And still it often worked in my mind both day and night, that I should endeavour to settle a meeting for the worshiping of the Lord Almighty in the New Purchase. And at length I was persuaded in my conscience that the love of Christ constrained me to go there and live with my family; of which I acquainted my friends of Exeter Mountain. And after some time of consideration they left me to my liberty, which was about two years after my first going to Muncy. And about five years ago, I removed with my family, and settled on a piece of land which I bought of Ellis Hughes, near Catawsey. And we concluded to meet together twice in the week for to worship the Father in spirit and in truth, according to Christ's directions to the woman of Samaria. And I was often confirmed in my mind by the consolation of soul that I felt, that I was in the way of my duty.

(To be continued.)

J. W.

For "The Friend."

Moonshine Religion.

The Bible tells us that in the beginning, "God made two great lights; the greater light to rule the day, and the lesser light to rule the night." And John, in the wonderful revelations which he had, and which are left on record for us, represents the true Church under the figure of a "woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." Does not this represent the true and living Church, crowned with glory and honor from above? A church clothed with the sun of righteousness—adorned with the brilliancy of the greater light and the stars of heaven? Being ruled by Christ, the life and light of men—the true unchangeable and everlasting light, which lighteth every man that cometh into the world; and in which "the nations of them that are saved shall walk." While the moon—"the lesser light"—the borrowed light—the reflected light—the changeable light—has to be kept under foot; for it is not to rule in the great and notable day of the Lord. And so far as we undertake to scan the things which belong to the heavenly day, by the lesser light which might be compared to the light of reason—the light of education—the light of cultivated intellect, &c.—so far we fail; not knowing the scriptures nor the power of God. But the moon, or the "lesser light," like all other reflected or borrowed lights, as alluded to above, is good in its place; but should be kept under foot, in comparison with the great unchangeable and everlasting light of God's eternal day. The smaller lights are to rule, and properly so too, in the darkness of this world, in order to enable us to see and understand concerning the needful things rightly belonging to the outward or natural man. But let us, as spiritual men, seeking a spiritual inheritance beyond the grave, while we have the greater light for our guide, be-

lieve in it, and be led and ruled by it, that we may become the children of that light, and of God's eternal unchangeable day.

I sincerely fear that some of the religion of the present day is what we might call a moonshine religion; which is ruled by a light that has no more stability or vital warmth about it than the light of the moon—a light which can never bring life and immortality to light because it lacks the gospel power—a light that can never shine more and more to the perfect day; because it waxes old and changes; and is forever ebbing and flowing like the waves of the sea—a light which is only reflected, by spells, from the great unchangeable and everlasting light, the Sun of righteousness. Christ is the unchangeable light of the world. And they that are ruled by Him, and follow Him, will not walk in darkness (spiritually) because their life and light is everlasting, and "cometh down from the Father of lights, with whom there is no variableness neither shadow of turning;" but is the same yesterday, to-day and forever.

The Psalmist tells us, and we have great reason to believe the truth of it, that man is "fearfully and wonderfully made." And we see he is endowed, by his beneficent Creator, with a heavenly wisdom, and an earthly wisdom—a heavenly light and an earthly light—a greater light and a lesser light; the greater light to rule in heavenly things, and the lesser light to rule in earthly things—all right and good except as perverted by sin. But as it now is, the prevailing religious element seems to be too much ruled by that which may be compared to "the lesser light," making our religion very much like a moonshine religion, without vitality and warmth, or growth in the immortal life; too destitute of that quickening Spirit which first moved on the unstable element and said "let there be light and there was light." But as our faith is so we may expect it to be with us. If our faith stands more in the wisdom and eloquence and light of men, than in the light and power of God, we shall be left to the wisdom of men, which is foolishness with God; and the Divine power will forsake us. If we prefer the moonshine light to the splendor of the gospel day, or to that light which clothes the true Church, we shall be left to our choice. "He will give us our request, but send leanness into the soul." But instead of this, let David's prayer be our prayer: "O send forth thy light and thy truth: let them lead me; let them bring me to thy holy hill, and to thy tabernacles." O God! For "in thy light shall we see light." Then shall our light rise out of obscurity; and our darkness be as the noonday." And the glorious time will come when "the sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory; and the days of thy mourning shall be ended."

Now choose ye whom ye will serve, or what light ye will follow. "If the Lord be God, follow him; but if Baal, then follow him." Or the time may come in which it will be said, "Ephraim is joined to idols, let him alone." For the Lord's Spirit will not always strive with man. He that is filthy will be left to be filthy still; while he that is holy, will be holy still; and will "shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and forever." But let us remember, "these are they which

came up out of great tribulations, (did not sink under them,) and have washed their robes, and made them white in the blood (or life-giving virtue) of the Lamb." And have joined "the general assembly and church of the first born," in that holy "city that has no need of the sun, neither of the moon to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof." D. H.

Dublin, Ind., 10th mo. 31st, 1851.

For "The Friend."

Winter and Its Dangers.

This is the title of one of the series of American Health Primers. The present volume is from the pen of Dr. Osgood, and its contents are appropriate to this season of year, when winter weather will soon be upon us.

The subjects most prominently treated by Dr. Osgood, are the effects of cold and impure air on the system, both of which are more difficult to guard against in winter than in summer.

The animal heat of a living body is generated by the slow process of combustion which is continually going on within it, by which the worn out portions of the system are removed, and their place supplied by new material derived mainly through the digestion of food. The blood from within conveys warmth to the skin, and there loses a certain portion of its heat, which is regained on its return to the internal organs. When an animal is long exposed to a degree of cold so intense that the loss of heat from the body is greater than the supply, the temperature becomes lowered to a point where the functions of the body cannot be carried on, and life ceases. It is to prevent the too rapid waste of the vital heat, that clothing is worn. This has no warmth in itself; it simply acts by its non-conducting power to prevent the escape of the internal heat.

In cases where the chilling of the system is not carried so far, evil results may still follow. One of the first effects of cold is to cause the contraction of the muscular fibres in the small arteries so abundantly diffused through the skin. This throws the blood inward, and produces increased pressure on the heart and larger arteries. When, therefore, cold weather comes on abruptly, sudden deaths among the fragile and aged are common, the cause being apoplexy or arrest of the heart, perhaps consequent on the congestion of the lungs.

The checking of the perspiration, which is constantly going on through the pores of the skin, is another effect of chill or sudden cold. This throws increased labor on other organs of the body, and frequently leads to inflammation or other disease, which is apt to settle in the weakest part of the system.

These considerations clearly point out the necessity of varying the clothing with the weather. Perhaps as good a general rule can be given is, to wear such an amount of, and of such a kind as will keep all parts of the body in a state of comfort. Young children of course are helpless in this respect, and must wear what their parents put upon them. It should be borne in mind that the power of producing heat is less in them and in the aged than in the more vigorous period of middle life; and therefore both of these classes require warmer clothing than will suffice for one of the strength of his days.

Dr. Osgood says: "There are now word

strong enough to characterize the folly of those parents who think it right to 'harden' their children by forcing them to face the cold sufficiently clad. "By this means," sharply says one writer, "children are hardened out of the world." If it were possible to compute the number of children who lose their lives simply because they are not warmly enough dressed, the statistics would startle fathers and mothers."

Winter clothing should be worn loosely, so that there may be a layer of warm air between it and the body. Any portion that binds the skin impedes the circulation, and thus produces evil, as well as being less effective in retaining the natural warmth.

Wool should always be worn in cold weather next the skin, as it is much more effective in retreating from cold and chill than linen or cotton goods. The doctor says a "hatred of woolen undergarments on the part of women is as common as it is inexplicable. It causes a loss of many treasured lives." He mentions several cases that occurred in his own practice. In one of these the patient suffered from terrible headaches and neuralgia. By putting on heavy suits of merino underwear, the overtasked system was relieved, and the aches and aches disappeared. In another case, the woman had been subject to severe attacks of bronchitis from the 11th to the 15th months. The slightest change in the weather brought her a sore throat. "In her case," he says, "I recommended a light suit of merino next the skin, over this a second of heavy, all-wool merino, both suits being made in one piece, so that there were only two instead of four neckpieces at the waist. Wearing this protection, the lady has not had a cough once during the past winter. She was formerly one of the bitterest enemies to woolen underwear. It irritated the skin. It kept her in a constant fever. It ruined the fit of her dresses, &c. I had the greatest difficulty in overcoming her prejudice to what she finally accepted as her chief protection."

Winter clothing should protect all parts of the body. "The habit of piling clothing upon the upper parts of the body, while the limbs and feet are neglected, is both injurious and dangerous. If a person is attempting to protect the lungs, he will succeed better by wearing heavy drawers, stockings and boots, than by neglecting the feet and overloading the chest."

As much clothing is needed in the damp, chilly weather of the Eleventh month as in the dry, clear cold of mid-winter. Moist air is a good conductor of heat, and in such weather the body loses warmth rapidly, and becomes chilled if not sufficiently clad. Our author gives this caution: "I cannot too strongly impress the fact that many lung diseases are contracted during these uncertain seasons by improper dress. The winter underwear should be put on early and worn late, if a day be very warm, the change must be made in the outside garments."

One of the chapters of Dr. Osgood's book is headed, "Inattention to Pulmonary Food." His title, he says, was "suggested by the story of a physician who had vainly tried to reveal upon his patient—a nervous, hysterical lady—to admit fresh air to her chamber. He never failed to find the atmosphere of the room close and sickening. The patient's hobby was a search for the cause of her low tone of system. Her physician argued in favor of

fresh air. But nothing could induce that woman to have her window opened. At last, in desperation, the doctor one day said, "I have concluded that the whole cause of your condition is *dirty food*." Being extremely fastidious in regard to her meals, the patient for a moment was speechless with indignation, but finally burst out with, "Doctor, what do you mean by such language? *My food dirty!*" "Oh!" he said, "I did not mean to refer to the food you eat. That, of course, is in a proper condition; although, if it were not quite clean, it probably would do you no harm. I was alluding to the food you give your lungs, and through them to your blood. With all the earnestness of a conscientious man and physician, he then again explained to her the condition of the air she constantly inhaled. How it reeked with carbonic acid, decaying matter, personal effluvia; how unwashed and foul it was, and expressed his astonishment that she, a dainty, fastidious person in other respects, could breathe over and over again the air which had once swept out her lungs and those of her attendants. The patient became so embarrassed as to be unable to reply. But the startling revelation to which she had listened converted her. The doctor never again had occasion to allude to the matter."

Pure air is necessary to health at all seasons, but the subject is mentioned among the dangers of winter, because at that season a free circulation of the air is not so readily procured, and the danger of injury from coal, illuminating and sewer gas, and other impurities, is greater, as well as that from breathing an over-heated and unnaturally dry atmosphere produced by heating apparatus.

For "The Friend."

Overmuch Learning.

It has, perhaps, been well said, that "Learning is an excellent thing, when it is not the best thing a man has." The danger lies in giving it too much place; or, in other words, of making an idol of the human understanding. This is especially to be apprehended in the youthful aspirant of the present day, of enlarged opportunity, of cumulative ambition, of sanguine hopes. But is not the true light in which this power should be considered that of the hand-maid of religion? Without this agency and aid, may it not promote our ability to do mischief; and that scripture be painfully verified, "He that increaseth knowledge increaseth sorrow?" Knowledge, oftentimes, so far from being wisdom is but as the light of the moon to it—bright and attractive, but without warmth or influence. Whereas wisdom, which primarily leads to, or is an humble experimental acquaintance with our own extreme frailty and weakness, induces, at the same time, a childlike dependence upon, and trust in the unfailing Source of everlasting strength; and thus, like ballast to a ship, steadies and preserves us when in imminent danger of being puffed up with high thoughts of ourselves—our extensive knowledge and advantages.

Is not one reason why "Not many wise men, after the flesh, not many mighty, not many noble" were, according to the Apostle, called to proclaim the precious truths of the religion of Jesus, in part to be attributed to the danger of such trusting too much to their own abilities and learning, and an arm of flesh, instead of that simplicity, and meek-

ness, and filial trust and dependence, becoming "babes in Christ" who have no might of their own? Most true it is that those whom the Lord loves and honors, and upon whom He bestows his richest gifts, have ever been such, whether learned or unlearned, as have felt their own impotency and littleness; and that without Him they are nothing and can do nothing promotive of his cause or honor. Thus Paul, learned and distinguished and faithful as he was, laid all his worldly wisdom at the feet of Gamaliel, where he obtained it; and counting all things as loss and dross compared with the excellency of the knowledge of Christ Jesus his Saviour, determined to know nothing among those to whom he went to preach the gospel of life and salvation save Jesus Christ and him crucified. His learning was ever held subordinate to the great aim of his new-born life, and was esteemed by him in proportion to the help it gave him to promote the spread of Christianity among his fellow men. He gloried in his infirmities, that the power of Christ might rest upon him; and his chief delight in the possession of every temporal blessing was, in that he had something of value in the world's account to offer in willing sacrifice upon the altar of fidelity and allegiance to Christ.

The writer does not mean to plead for ignorance—which would be to err on the other hand—neither against a wholesome liberal amount of useful learning; but only the excessive or overmuch attention to it for its own sake independent of its need for the necessary duties of this life, and its aid in the advancement of Christian truth. "Knowledge puffeth up," and can the motive be a worthy one, which prompts to the pursuit of it in order that the possessor may revel in the worldly advantages of notoriety, distinction, and esteem among men? May it not, in this sense, be idolized as well as riches or worldly fame? What difference does it make to us, as respects our actual bondage, whether the bond that holds us be a golden or an iron chain, whether made of silken thread, or of hempen cord? Whatever habitually obstructs obedience to the saving light of Christ in the heart, or intercepts that communion with Him which gives life to the soul, must be rated as an idol. The danger consists in pursuing it too exclusively, and too far; and without a single eye to the last suffering here, which it cannot ease, and the great avail hereafter, which it cannot propitiate. Human learning is not able to sustain the mind in trouble, nor solace and support it on the bed of languishing and of death. Hence the superlative importance, in the language of a wise and good man, of "appropriating all the gifts of Divine Providence to the purposes for which they were intended." And whether learned in all the knowledge of the schools, after the manner of this ambitious sage, or "unlearned and ignorant" as were some of the apostles of our Lord, we may alike manifest as did those of the latter class, that "they had been with Jesus;" and were more engaged to lay up treasure in heaven, than in seeking after the perishable emoluments or honors of this fading and deceitful world.

The contemplation of that august event which transpired or culminated nearly nineteen hundred years ago on Mount Calvary, with its consequences immediate and remote—its purchased redemption, its saving grace, abiding anointing, and Spirit of truth as our

guide into all truth—is calculated so to humble under a lively sense of our obligations to redeeming love and mercy, that with contrite hearts and subdued spirits we are brought to look upon all that the world calls great as comparatively too insignificant and evanescent to claim much of our consideration or regard; and that a mind disciplined by Christian principle, and leavened with Christian emulation, love and hope, are the only safeguards against the overmuch or immature desire for the fruit of the tree of knowledge.

At a meeting in Japan where a number of our Christian girls were gathered together, the subject was—How to glorify Christ by our lives." One of the girls said: "It seems to me like this: one spring my mother got some flower-seeds, little, ugly, black things, and planted them; they grew and blossomed beautifully. One day a neighbor coming in and seeing these flowers, said: 'O, how beautiful! I must have some, too; won't you please give me some seed?' Now, if this neighbor had only just seen the flower-seeds, she wouldn't have cared for them; 'twas only when she saw how beautiful was the blossom that she wanted the seed. And so with Christianity; when we speak to our friends of the truths of the Bible, they seem to them hard and uninteresting, and they say; 'We don't care to hear about these things; they are not so interesting as our own stories'; but, when they see these same truths blossoming out in our lives into our kindly words, and good acts, then they say: 'How beautiful these lives! What makes them different from the others lives?' And when they hear that 'tis the Jesus-teaching, then they say: 'We must have it, too!' And thus, by our lives, more than by our tongues, we can preach Christ to our unbelieving friends.—*Advocate and Guardian.*

The doctrines of Christian experience, of this modern or regressive movement, are summed up in two sentences. An instantaneous justification, by the "exercise of faith in the blood of Christ." An instantaneous sanctification by the exercise of faith in the "cleansing power of Christ." This "two experience" doctrine is about as far removed from the doctrine of early Friends as is the doctrine of any other denomination in the world. And as for Scripture teaching; either as a doctrine, or by types of examples, it is utterly without foundation; and the sooner it is abandoned by its misguided believers the better it will be for the world and the Church.

Any doctrine that teaches that God justifies an unholty thing, or that a man may be justified and in a "saved state," and yet not sanctified, is putting a premium on wickedness, whether they so intend it or not. Mixed audiences of sinners, backsliders, &c., are taught that they may all "go out of this house justified and saved to-night," if they will only exercise faith in the "blood of Christ." But if such teaching is true one night, it would be true the next night. If a man believed such a gospel, he might sin all day, the next day, and be justified at night. We believe that the practical effect of such teaching is to establish sinners in a feeling of self-complacency, that it does not matter if they do sin, for they can get justified the next time one of those revivalists comes around and preaches his instantaneous doctrine.

Christian experience is a spiritual change,

the "old man," or old nature, or "life of the flesh," is slain or crucified, and put off; and the new nature, the "new man," or life of the Spirit is put on. It is a deep spiritual work. It is no mere imputation; it is through the renewing of the Holy Spirit. It is presented to us in the New Testament as a being "born again," "risen from the dead," "adopted as a son," "created anew," "baptized," "circumcised," "justified," "translated into the Kingdom of God," or sanctified; these are not different parts of salvation or experience, but the various Scripture words by which, in metaphor, the *one great change from nature to grace* is presented to us. Each type or metaphor, is complete in itself; only based on, or adapted to different views of the condition of man in the fall.—*From The Western Friend.*

ASPIRATION.

Selected.

With timid hand a little laid,
From hunger faint and ill,
Knocked at my door one autumn night,
At twilight gray and chill.

For broken bits of food he begged,
In such a humble way,
That, had my heart been made of steel,
I could not say him nay.

He entered when I bade, and crouched
Within a corner dim;
And ate in hungry haste the food
I quickly proffered him.

Bright home life glimpses strange and sweet,
Through open doorways stole;
And warmth and love awoke to life
The hunger of his soul.

That little, pleading, wistful face,
Undimpled by a smile,
I oft recall, at twilight gray;
Though years have lapsed the while.

Thus I through doubt and darkness pressed
My way, and we were saved,
And at the door of Faith and Hope,
In humble accents pray:

"O, grant me, Master, but the crumbs,
That from thy table fall;
And I indeed shall grateful be,
Although this gift be all."

Grateful, indeed, but not content;
I crave a richer store,—
"Dear Lord! the bread thy children share,
Give me forevermore—"

"And let the warmth and light and love
Of kinship, peace impart,
In royal measure that shall fill
And satisfy my heart."

Selected.

LIVING WATERS.

There are some hearts like wells, green-mossed and deep
As ever summer saw;

And cool their water is, yes, cool and sweet,
But you must come to draw.
They hoard not, yet they rest in calm content,
And not unsought will give;

They can be quiet with their wealth unspent,
So self-contained they live.

And there are some like springs, that bubbling burst
To follow dusty ways,

And run with offered cup to quench his thirst
Where the tired traveller strays;
That never ask the meadows if they want
What is their joy to give;

Unasked, their lives to other life they grant,
So self-bestowed they live!

And one is like the ocean, deep and wide,
Wherein all waters fall;
That girdles the broad earth, and draws the tide,
Feeding and bearing all;
That broods the mists, that sends the clouds abroad,
That takes, again, to give;
Even the great and loving heart of God,
Whereby all love doth live.

Selected.

THE LAND OF THE LIVING.

Beautiful was the reply of a venerable man, to the question whether he wot in the land of the living? No; but I am almost there."

Not yet; though the fiat I feel has gone forth,
Not yet has the summons been spoken;
The frail, feeble link that connects me with earth
Not yet has been shattered and broken.
The kindred and friends of my earlier years,
Have long in the grave-yard been lying,
I, faint would depart from this valley of tears,
And pass from the land of the dying.

A few of the friends of my manhood are spared;
Alas! they are dull and repining;
They talk of hopes withered, of talents impaired,
Worn spirits, and vigor declining;
I suffer like them, yet I do not complain,
For God the assurance is giving
That soon shall I lay down my burden of pain
And haste to the land of the living.

I weep not for those whom on earth I loved well,
They are only removed to a distance;
The shroud and the pall, and the funeral knell,
Were their passport yet to deathless existence;
Like them may I soar to the realms of the blest
And join in the angels' thanksgiving;
In the land of the dying, sink softly to rest,
And awake in the land of the living.

Gold and Silver in the Desert.

BY H. CLAY TRUMBULL.

Another of the puzzling things in the Bible story of the wandering Israelites, is the abundance of gold and silver and precious stones which those fugitive slaves appear to have had ready on any call for religious gifts and offerings in the wilderness. Although they had been held in bitter bondage for generations, and therefore might fairly be counted poor in this world's goods, they first supplied golden ear-rings in sufficient quantity for a molten calf; and then, when that gold had been taken from them and destroyed, they responded to the summons for the tabernacle building and furnishing, with such an abundance of gold and silver ornaments, and of costly jewels, as would put to shame the contributions of wealthy givers in the richer cities of the world to-day in their highest enthusiasm of church erection. How can this be shown reasonable and consistent? Even the recorded fact, that the departing slaves had "borrowed" jewels of gold and jewels of silver, every man of his neighbor, and every woman of her neighbor, in the land of Egypt, without a thought of ever returning them, only throws a shade, in the popular mind, over the morality of the Israelites, without sufficiently making clear the possibility of their seemingly unstinted wealth. Here it is again that light is found in the unchanging peculiarities of the lands and the people of Egypt and Arabia.

To this day the women of both Egypt and Arabia adorn themselves with gold and silver coins and other ornaments, to an extent quite unknown in more enlightened lands, and far beyond their apparent wealth—as shown in their garments or their dwellings. Bracelets, anklets, ear-rings, nose-rings, finger-rings, brooches, necklaces and ornaments for the hair, are seen, not alone on the persons of the rich, but on those also who are scantily and coarsely clad, and who live in mud huts. Several causes combine to give prominence and permanency to this custom. There are no savings-banks in those lands, in which to deposit one's accumulations; nor are there any safe modes of investment at usury. The lack of confidence between man and man

akes each person cling to what he has, as safe hands only while it is in his own lands. Therefore each new gold or silver coin as it is obtained is likely to be punctured, and attached by a wire to the string of coins already wound about the owner's head, hanging from the neck; and so the weight hoarded personal treasure grows. The more oppressive a system of bondage becomes in such a land, the more the enslaved will prize gold or silver for its own sake, and the less regard will be paid by those of that class to outer dress, or to an uncertain home and its furnishing.

Moreover, the system of polygamy, with its iniquities and hardships—prevailing in those lands to-day as it prevailed in the days of Moses—tends to make this loading of the person with gold and silver a temptation, and a certain sense a necessity, to the women there. A daughter of Archbishop Whately, who has done a wonderful work in the training of native children and youth in her mission-schools in Cairo—brought out this fact most emphatically as I talked with her in her school-rooms. Pointing to little girls—even led out of homes of poverty—who were busily adorned with strings of coins and thin ornaments of silver or gold, she spoke of the love of this kind of display prevailing among these people universally, and of her situation in rebuking it under the circumstances in which the women of Egypt found themselves, as otherwise she would be glad

"Any woman who is a wife," she said, "may, by the Egyptian laws, be divorced and sent away by her husband at any hour. Then she must leave her home and go out to get on the best she can. The law guards her, however, in the possession of whatever she may have upon her person. So, you see, that those rings and necklaces may come to be all important to these girls in their need. I can hardly, in conscience, insist that they shall strip themselves of that which alone is their property possession in the eye of the law."

Whatever causes may have led to this habit at the outset, the fact of it is indisputable; and the people themselves would perhaps be unable to tell why they indulge in it. The hoarding of gold and silver in coin and ornaments for the person is well-nigh universal in those lands. It begins in infancy; the child grows in years, constant additions are made to its stock of precious metals and personal adornings. A bride's dowry is reckoned upon her person. A wife's wealth is tried there. The men, meantime, store their treasures in coin and jewels out of sight, but out of mind. As we were traveling in the desert, near the site of Kadesh-barnea, one evening, there was a sudden halt in the camel train, and a jabbering in Arabic was heard among our Bedawin attendants in the darkness. Asking what had happened, we were told that my camel driver had lost out of gold and silver coin, and wanted to go up and hunt for it. That driver had every appearance of poverty; there were no ornaments of gold or silver on his person, and he did not yet been paid for his present camel-ride; but in a knotted corner of a coarse shawl wound about his single short and dirty outer garment, there had been tied up a stock of gold and silver that would have supplied him with parched corn or barley flour for the remainder of his natural life. The knot in

his girdle slipping as he fingered it complacently in the darkness, his money had suddenly gone from him; and that was the cause of the jabbering. Then it was that a Yankee pocket-lantern did good service with its small wax taper, and as its light pointed out the missing money on the desert, there was a new light shed on the Bible story of the gold and silver in that same desert forty centuries ago.

That this has been the state of things in all the intervening ages, in both Egypt and Arabia, the testimony of sacred and profane history bears ample witness. Look at the paintings and sculptures of the Egyptian tombs and temples in evidence of this! See also the treasures of gold and silver and precious stones, in the shape of personal ornaments, unearthed from the tombs of Egypt, and gathered in the museums of Boulaq, Turin, the Louvre, and London! Read the story of Gideon's triumph over the Midianites at the plain of Jezreel, and of his request for a share of the spoil in this very line in the days of the Judges! "And Gideon said unto them, I would desire a request of you, that ye would give me every man the ear-rings of his prey: (for they had golden ear-rings, because they were Ishmaelites)." The Bedawin of to-day are descendants of those Ishmaelites. "And they answered, We will willingly give them. And they spread a garment, and did cast therein every man the ear-rings of his prey. And the weight of the golden ear-rings that he requested was a thousand and seven hundred shekels of gold; besides ornaments, and collars, and purple raiment that was on the kings [sheikhs] of Midian, and besides the chains that were about their camels' necks." To-day the goldsmiths and silversmiths of the bazaars of Cairo and Jerusalem and Damascus are multiplying the personal ornaments of the women and children of the East to an extent unknown in the newer countries of the West, but always prevailing in the unchanged and unchangeable lands of Egypt, Arabia, and Syria. And on the desert to-day the Bedawin men and women have gold and silver ornaments upon their persons, and gold and silver coin hoarded away from sight, to an extent which brings the Bible story of the treasured wealth of the Israelites in that desert within the limits of entire reasonableness and probability.

Why, I have seen a Bedawin woman in that desert with a single scanty and filthy blue cotton garment, hurrying out of sight into her coarse black goat's-hair tent, faintly weighted down with her swaying head-dress and necklace of hanging coins, and with heavy nose-ring, and ear-rings, and bracelets, and anklets, of silver. And an old sheik, in the mid-desert, whose dress bespoke a disregard of appearances, if not a lack of means, asked my permission in securing the release of his nephew from custody at Jerusalem. He was ready to pay a thousand dollars, if necessary, for the employment of an English-speaking lawyer, and other thousands, if need be, for a ransom. He had the hoarded gold, and he could have brought it out if he had really become interested in the casting of a golden calf, or the building and furnishing of a tabernacle. If indeed no such use was made of it, he would pass it down to his children, and so its accumulations would increase, generation by generation, in his tribe and household. And so it has been in all these centuries.

(To be concluded.)

Testimonies to the Truth.

(Continued from page 116.)

Now, friends, I hope and believe that many of you here present, do abhor those abominations that are acted among many that are called Christians; you that hate and abhor these abominations, do not you retain that which is evil in the least degree; but now there are some that may abhor to be seen in abominable pride, and yet there may be something of that nature that doth in secret remain; and though they may seek to hide it from men in their profession, yet God will find them out; "If I regard iniquity in my heart, God will not hear my prayer." See that you be a clear people, a people redeemed to God; do not halt between two opinions, that so you may come forth clear for God; you whose understandings God hath opened, see that you be preaching for God; do not keep correspondence with the spirit of the world, though you may have commerce and dealing among men; be watchful, keep yourselves from the evil of the world, as Christ prayed for his disciples, John xvii. 15: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." So that we must have a care that we partake not with them in their sins, lest we partake with them in their plagues.

Take heed of mixtures; this was an abomination in Israel; they were not to sow their land with mingled seed or grain, nor to wear garments of linen and woollen; take heed of the spirit of the world, do not mix with it, lest you be corrupted by it, and the enemy prevail. Sin will harden a people, the longer they go on in a course of sin, and the longer people take liberty in that which is vain, the harder they will grow, and the more stupid and benumbed, if they answer not the call of God to come out of the abomination of the world. God calleth us to purity and holiness, for without holiness, saith the apostle, no man shall see the Lord; they shall not see God to their comfort, to their joy and consolation. See that you be found in that holy way which God hath cast up; many men have been casting up ways of their own devising, but God hath cast up a way for the ransomed of the Lord, that the waytaring man, though a fool, shall not err therein. The unclean beasts have not trod in this way; the ransomed of the Lord, those that are redeemed from their vain conversation, are they that walk in this pure and holy way, the way of righteousness and truth; see that you be joined to the truth, and that will be for your good; not that God hath need of us, but we have need to be reconciled to Him. Man hath need of reconciliation to God his Maker, for he hath gone astray from Him, and hath been separated by reason of sin, and had need be reconciled.

Friends, I would have you to prize the mercy of God, and the day of his visitation. He hath stretched forth his hand, and his love and mercy have been extended to us; there are many good people, zealous people, that have desired to see the days that we now see, and have not lived to see them, but have died in the faith of this, that God would send forth more of his light, more of his grace to the children of men; and that the light of the moon should be as the light of the sun, and the light of the sun as the light of seven days; many good people that are gone to their rest

have died in the faith of it, though they never attained to see the days that we have seen. God hath stretched forth his hand to the nations, and sent forth his servants, to declare the glad tidings of peace and salvation, to be perfected through Christ Jesus the Mediator. Now, God hath made us partakers of this grace, and blessing; blessed be the Lord our God, who hath made a remnant partakers of it, that have given up their all, that they might enjoy truth, and be professors of the truth; and the Lord hath preserved this remnant through many tribulations, ever since we have been a people, the love of God, and his almighty power have surrounded us, and He hath gathered us to be a people. Many of us have living experience of the tender mercies and blessings of God; we cannot say that He hath been a bad Master; He hath not laid hard things upon us; He hath fed his flock like a shepherd; He hath gathered the lambs with his arm, and carried them in his bosom, and doth gently lead those that are with young, Isa. xl. 11. The Spirit of the Lord hath led us on gently, and hath instructed us according to our capacities; He hath not laid hard matters upon us, when we were as weak children, but He hath nourished us by degrees, and fed us with the sincere milk of the word, that we might grow thereby, that we might grow in grace, and in virtue and goodness, that you may be strengthened in your inward man, the outward man cannot long subsist without food, but the body without food will grow weak and feeble; nor can the soul live unto God, except it receive strength and nourishment from Him, who fills the hungry with good things, and sends the rich empty away.

Wait upon God, that you may be strengthened, and enabled to perform your duty, and what God requires of you. "Obedience is better than sacrifice, and to obey the voice of the Lord, than the fat of rams." It is in Christ alone that we have acceptance with God, and He is the author of eternal salvation to all them that obey Him. Acceptance with God is of great value, and much to be desired; O! many an honest heart desires to have acceptance with God, and enjoy his favor; sin in all ages hath made a separation between God and us; sin hath caused man to be driven out of the paradise of God; thou camest unto separation by sin, it was sin that separated between God and thee; thine iniquities have kept good things from thee; there is a partition wall between God and us made by sin, but Christ is come to break it down, and to finish transgression, and make an end of sin, and bring in everlasting righteousness. This every particular man and woman is to wait for, to wait for the salvation of God, and to be in a travail of spirit and soul to know the way of truth; after the truth came to be made manifest to our understandings, and that we were at a certainty in the ways of God, we found a straitness in ourselves, a want of power and ability to perform what God required of us; a want of enlargement from God, and of love to Him; according to the certain knowledge we have of God, let us see that we be found faithful to Him, and wait upon Him for strength and ability to perform our duty.

Now, friends, after there were good desires in our souls, we have found ourselves at a loss, for want of watchfulness; the enemy many times hath prevailed upon us, and drawn us to things that were not convenient,

whereby we came to have distress upon us; and many times we were compassed about with sorrow and trouble of mind, in seeing there was such a shortness in ourselves, after we knew the Truth, for to will was present with us, but how to perform that which is good we found not; until we received ability from God, we found a shortness in ourselves, but we found a sufficiency when joined to the Grace of God. So it was with the Apostle Paul, 2 Cor. xii. 7, 8: "Lest I should be exalted above measure," saith he, "through the abundance of revelations, there was given to me a thorn in the flesh, the messenger of Satan, to buffet me, &c. For this thing I besought the Lord thrice that it might depart from me; and He said unto me, my grace is sufficient for thee, for my strength is made perfect in weakness." We have had a sufficiency of grace to withstand the motions of sin, when we came to Christ, we found Him a complete Saviour, that He is able to save to the uttermost all that come unto God by Him.

(To be continued.)

For "The Friend."

Religious Items, &c.

Temperance.—The "Temperance Lesson Book," by Dr. B. W. Richardson, of London, has been placed on the "supply list," as a book of reference for the teachers under the charge of the Board of Education of New York, and as a reading book for scholars of certain grades.

Episcopalian Congress.—A meeting of this body was held at Newcastle-on-Tyne, England, in the early part of the Tenth month. The correspondent of the *National Baptist*, in speaking of its proceedings, says it is evident that a large part of the clergy and a considerable section of the laity of the established Church of England, regard it as a branch—a younger sister—of the Church of Rome. They trace the right of its priests to minister in sacred things to an imaginary succession from the apostles through the Romish priests. This foolish doctrine, he says, was brought out very distinctly in the papers read and the speeches made. Civil authority in matters pertaining to doctrine and ritual was disclaimed and denounced. This would be very well, if they did not at the same time seek to be supported out of the tithes collected by the authority of the government. As the correspondent states, they "demand all the privileges of a Free Church with all the pecuniary advantages of a State Church. They make no secret of the fact that they tolerate union with the State only for the sake of the emoluments and social position."

Reformed Episcopal Doctrines.—Somewhat in contrast with the preceding paragraph, are the views of the Reformed Episcopalians as expressed in the *Episcopal Recorder* of 11th mo. 5th. While adopting the Episcopal form of government they deny that it is of Divine origin, and maintain that "The Lord alone calls to the Ministry, and no Bishop or House of Bishops can give it or take it from those whom He sends forth." They "deny that Regeneration is in any way connected with [Water] Baptism, and affirm that it is the work of the Spirit." Though using a Liturgy, they "affirm that all the services of the Prayer Book are only forms of prayer; and, therefore, perfectly worthless, unless energized by the Spirit."

This affirmation is a testimony to the truth so steadily maintained by the Society of Friends, that all true worship requires the aid of the Holy Spirit; and it seems a confirmation of the propriety of our practice of waiting on the Lord in our religious meeting to feel the influences of his power and Spirit before venturing to utter words of prayer or exhortation, which are "perfectly worthless unless energized by the Spirit."

Blindness of Superstition.—To one who has been taught to believe that the work of salvation must be accomplished between the soul and its Creator; and that no outward observances can effect, or be a substitute for, the change of heart which our Saviour declared to be an essential pre-requisite to entering the kingdom of Heaven; it seems strange that any can be so blinded as to believe that any spiritual benefit will accrue to them from prayers purchased by money. The following circular sent by mail to a poor laboring man in a Western city, shows that the Romish Catholic clergy still resort to means of raising money, which are founded on ignorance and superstition:—

"New Melleray Abbey, (P. O. Box 1571.)

Dubuque, Iowa, Nov. 1, 1880.

To pay off a heavy debt on our new, half-finished Abbey, we shall have two daily Masses—one for the living and one for the dead—said every day, for a period of 50 years from date, in which those who give a donation of \$100 shall participate for 50 years. Those who donate \$50 shall participate in the fruit of said two daily Masses for 25 years, and in proportion down to \$1, for which donors shall participate in said two daily Masses for 6 months from date of their donation.

FATHER BERNARD, PRIOR.

Collector will please write the name of each donor, the date and amount of donation after number. When the sheet is filled, return to me, with the amount collected. I will endorse it, with a receipt, and return it to you. The donors will then see that the donations have been received, and that the will participate in the two daily Masses."

For "The Friend."

Natural History, Science, &c.

Animal Sagacity.—I am exposed to some annoyance from a clever old donkey, who being turned out on the green in front of my house, constantly lets himself into my yard to graze on my lawn. This he effects by pushing his nose between the rails of an iron gate, and then pressing down the latch the gate. Expulsion, with ever so striking an appeal to his feelings, avails only a short time for his exclusion, unless the gate is locked.—W. B. Kesteven in *Nature*.

Electric Light in Collieries.—The Earno Colliery in Lanarkshire has been fitted with electric lamps. The incandescent carbon surrounded by a stout air-tight lantern glass, with steel guards. The risk of accident is considered to be much less than with the ordinary Davy lamp, and it is thought a general introduction into coal mines of electric lighting will much diminish the number of deaths from explosions of gas, which last year amounted in Great Britain to 499.

Falls of Niagara.—A writer in the *Episcopal Recorder* speaking of the change in the Falls since his first visit in 1826, says the recession in the centre of the Horse Shoe

ll, caused by the fall of masses of rock has changed its shape from a curve to an angle.

This recession is not caused by the wearing of the rocks over which the water falls, but by the action of water and frost on the soft shale which underlies the upper limestone, until the latter projects so far as no longer to be able to bear its own weight. This is analogous to the recession of the falls of St. Anthony on the Mississippi, and the falls of Minnehaha in Minnesota, where the limestone bed rock rests upon a bed of consolidated sand. At Minnehaha there is (or was in 1859) a good, dry pathway under the Falls, on the side of the river.

The same process of undermining a harder layer of upper rock by wearing away a softer strata beneath is well shown in the gorges or *gorges* (as they are termed in the neighborhood), worn by the streams that descend the Adirondack Mountains in New York.

In 1826, at Niagara, the table rock under the falls on the Canada side projected so far to leave a clear space for persons to pass a considerable distance under the Falls, his has since fallen. At that time, Crawford, who kept the only hotel on the Canada side, said that he collected all the eels that he could, by going under the falls and catching them when crawling over the wet rocks in his efforts to go up stream.

Prior to 1826 a fall of the table rock occurred, as well as since. Crawford thus described the former of these.

"As I went with a party on the Table Rock, I observed a fine crack which appeared to be new, but so fine that you could hardly put the blade of a knife in it. After dealing with them a short time, I went back to examine this crack, and found that I could not find my hand in it. I immediately got them to the rock without giving the reason. The next morning, about four o'clock, I was aroused by a powerful jar. I roused my wife, and told her that the Table Rock had fallen. She said I had been dreaming. But I insisted that I felt the shock distinctly. As soon as day was light enough, I went to the spot and found that the Table Rock had disappeared. I returned to the house and called up all who had been on the rock the previous day. They asked what I wanted of them at that time of day. I said that I wished to show them something interesting. We started, and I helped the ladies through the mud, since it had been raining heavily [which I thought an important fact]. When near the spot, I requested them to point out the Table Rock, which we had been standing the previous afternoon. They began to take the bearings of different objects that they remembered. I thought that it ought to be about where they were standing, but there it was not. When they agreed that they could not find it, they asked me where it was. Then, pointing to the rocks below, I said, 'Those are the rocks upon which we were standing.' They then burst out crying like children."

Colliery Explosions.—A recent report of the effect of the English Government, shows the effect of *coal-dust* in promoting the explosions of fire-damp in coal mines. The fine dust from grain in the manufacture of flour, believed to be a source of danger in flour mills; and, similarly, the experiments on the subject show that a mixture of fire-damp and air, which is perfectly safe from fire, owing to the small proportion of inflammable

gas present, will explode when a sufficient amount of coal dust is diffused through it.

When the dust is fine and combustible, it will propagate flame through an atmosphere containing only two per cent. of fire-damp. But dust of any kind, though incombustible itself, as powdered chalk or magnesia or slate, produces a similar effect where a somewhat larger proportion of the fire-damp is present; explosions having been caused thereby by an air mixed with from 3 to 3½ per cent. of the gas. It appears to operate by furnishing, as the particles of dust pass through the flame, successive red-hot nuclei.

The Mountain Nestor or Kea.—This New Zealand Parrot, like the rest of its tribe, formerly fed on fruits and seeds. Since the introduction of domestic sheep into the island, it has acquired a taste for mutton. Many instances are recorded of its attacking not only sick and dying sheep, but even those that are strong and healthy.

Dr. Lätour, of New Zealand, in transmitting a living specimen to the Zoological Society of London, says of it:—"It was caught in the act of attacking some sheep which a shepherd was bringing down off the tops of some ranges in the back country. He luckily succeeded in knocking it over with a stone, cut its wings and brought his captive down. In effecting the capture the shepherd suffered considerable loss as to his trousers and other garments, and not a little injury in scratches from its formidable beak and claws."

"While I have had the Kea, his diet has consisted mainly of mutton, raw; he does not care for cooked meat, but will take it if very hungry."

In his work on the birds of New Zealand, Dr. Butler tells us, that the "*penguin*" for raw flesh exhibited by this parrot in its wild state is very remarkable. Those that frequent the sheep stations appear to live almost exclusively on flesh. They claim the sheep's heads that are thrown out from the slaughter-shed, and pick them perfectly clean, leaving nothing but the bones."—*Nature*.

Went to our beloved afflicted friend Mildred Ratcliff; she expressed her gladness at seeing me, and frequently spoke of the goodness of her Lord and Master—with whom she said she had precious communion when left alone; though at other times deeply mourning over the state of the Church. She said she loved the truth and its blessed cause, and believed that the Lord would preserve a faithful remnant, who would be enabled to maintain its doctrines and its testimonies. These would not be permitted to fall to the ground; but the Lord would continue to raise up those whom He would qualify to support them, as in the days of our early Friends, and to bear a plain testimony against wrong things. She was particularly strong in her disapprobation of Friends sleeping in our meetings for divine worship; on account of which, she said some thought she had been too severe; but she was decided that such sleeping (Quakers were stumbling-blocks to honest enquirers after the truth, and that they were denying the faith that would give the victory over all such weakness.)—*Wm. Evans' Journal*.

"God hath marked each sorrowing day
And numbered every secret tear,
And heaven's long age of bliss shall pay
For all his children suffer here."

THE FRIEND.

ELEVENTH MONTH 19, 1881.

"The truth, the whole truth, and nothing but the truth."

Under the above heading, *The British Friend* for the present month comments on a favorable account of the late Yearly Meeting in Iowa, published in one of the "Friendly" journals, which concludes with the statement, "the meeting throughout had been generally very satisfactory."

The Editor states "on most reliable authority," that in the report of the proceedings of that Yearly Meeting some things have been omitted, which render the concluding words of the report inaccurate. He says:

"The reliable authority above referred to is one of the most prominent members of Iowa Yearly Meeting, and he mentions five ministers by name 'who, with some others, all stood compactly together in pressing certain doctrines, and in the most 'progressive' modes of working.' The one doctrine specially urged in all the meetings was the modern one regarding sanctification. It was treated as a gift wrought for us by Christ in his outward sacrifice, and to be received in its completeness by one definite act of faith. This is synonymous with the baptism of the Holy Ghost, *once for all*—never at conversion, but may be at any time, *when we will*. This is the entire extinction in our whole being of every disposition or propensity to sin instantaneously. The Holy Spirit is never in the sinner, according to this school of theology."

"In the large public meeting on First-day, the multitude were told that the doctrine of a 'Light within' is a dangerous doctrine, leading to infidelity, and warning was emphatically given never to look within for anything that will ever lead to Christ."

"The duty of regular vocal prayer in the family once or twice a day was urged, and of commencing First-day Schools with vocal prayer regularly by the superintendent, or some one selected by him."

"Our correspondent mentions that he took occasion two or three times to speak on these points of doctrine in the Meeting of Ministers and Elders, and to bring out the doctrines of Friends, which elicited considerable expression of unity. He adds that he speaks of what he had heard, and of what was emphatically and repeatedly proclaimed."

"In conclusion our correspondent remarks that one great means by which the Society is threatened with disruption is what passes in the 'Devotional' Morning and Evening Meetings at the time of the Yearly Meeting. The most extreme views and practices are propagated in those gatherings, which were never so noisy and extravagant before. The Yearly Meeting is much taken possession of by strangers. It might be otherwise if left to ourselves, or with real helpers; but a certain class of ministers attend nearly all the Yearly Meetings."

It is with some hesitation that we republish in our columns such evidences of the weakened, if not lapsed, condition of bodies claiming the name of Friends. Yet, as we believe the safety and ultimate preservation of our Society depend on the maintenance within its borders of those spiritual principles

which were preached by its early members, it seems to be a duty from time to time to bear a testimony, however feeble, against those departures therefrom which have introduced confusion and discord among us and must continue to produce such disorganizing effects, while they are persisted in.

The Editor of *The British Friend* proceeds to make the following remarks, which we doubt not express thoughts which have passed through the minds of many of our readers.

"The question, therefore, which hereupon presents itself, seems to be this—What is the remedy? *Providing always, of course, that Monthly Meetings are sound themselves*, it is obviously their duty to labor with such ministers as have departed from the faith of the Society, prohibiting them from propagating their unsound views, and if they refuse to take counsel, depose them from the station of minister, and thus prevent them from traveling in that capacity.

"If, unhappily, the Monthly Meeting has become leavened with the same heresy as the ministers, and the Quarterly Meeting is in the like predicament, it would seem that separation is a necessity and the alone remedy. This, we all know, has before been the lot of the Society—for how can two walk together except they be agreed?"

"It puzzles us exceedingly, we must confess, to imagine how ministers, especially in the Society of Friends, can justify their procedure in preaching any doctrine whatever at variance with the Society's heretofore recognized belief. No such practice is tolerated in any other denomination; and, last of all, should it have to be borne among Friends. Even common honesty would dictate that those who deem the faith of a church erroneous, should leave the connection and not obtrude their own altered sentiments to the creation of unsettlement and disquiet."

As appropriately coming under the heading with which this article commences, "The truth, the whole truth," &c., we mention the recent reception of a few lines from one of the members of Ohio Yearly Meeting, who thinks that at their late annual assembly there was more preaching than was best. The writer says: "The multitude of words burdened many minds, both older and younger. More regard to the injunction, 'Be still and know that I am God,' seems to be needed among us."

There is a time to speak and a time to keep silence—and we believe nothing will secure true peace of mind and growth in grace, but dependence on the Lord and faithfulness to his requirements. When He gives the command to deliver a message to the people, his servants must obey; but it is unsafe to utter words in a religious assembly without a fresh feeling that it is his will. When a meeting is gathered into a silent waiting on the Lord and into a wrestling of spirit for his blessing; it is sometimes favored with a covering of holy solemnity, which the true worshipper feels would be marred by any outward declaration.

SUMMARY OF EVENTS.

UNITED STATES.—The tenement houses 53 and 55 Grand street, at the corner of South Fifth avenue, in New York, tumbled down with a crash early on Thursday morning of last week. Nine persons were killed, and one other was fatally injured.

Nine million feet of lumber in Sisson & Lilley's mill

yard, at Spring Lake, Michigan, were burned on Fourth-day the 9th inst. The loss is estimated at \$250,000; insured for \$100,000 in thirty-nine different companies.

A telegram from Quincy, Illinois, reports the waters to be receding very slowly. The losses at that place and in the Warsaw and adjacent districts are estimated at \$3,000,000.

During the recent storms the city of Oshkosh, Wis., was flooded because of sixty acres of logs coming down the river. The streets were entirely submerged, and people moored the plank sidewalks to stakes.

No little concern is felt by persons interested in the harbor accommodations of Lake Ontario by reason of the assured fact that the level of the lake has fallen steadily, and in a marked degree, for many years. The records have been accurately kept, and leave no room for doubt. Many wharfs in many ports were formerly 100 feet high, which could not be reached by the water. The entrance to the harbor of Toronto has been kept open only by means of thorough dredging, and now, when rock bottom has been reached, there is scarcely enough water to float the largest of the vessels which seek to pass. Various explanations for the subsidence have been offered, but none of them seems to be adequate.

The crops of Pennsylvania for the year 1881, are estimated by the State Board of Agriculture as follows: Corn, 32,780,000 bushels; wheat, 19,470,000 bushels; oats, 34,230,000 bushels; buckwheat, 1,057,000 bushels; potatoes, 67,420 tons; and apples, \$2,225,000 worth.

The number of menhaden rendered on the Long Island coast last season was 86,000,000, which yielded 425,000 gallons of oil and 8500 tons of fertilizer.

Minnesota claims that 40,000,000 bushels of wheat is the lowest aggregate at which the State's yield of this year can be placed. This is several million more bushels than has ever been returned in a single year in a State where an exact system of returns and statistics prevailed. California, which up to this time has been the heaviest wheat producing State, grew thirty-nine million bushels last year to Minnesota's thirty millions. They claim that the average in California has not increased since 1870, and that the yield in California will have a large increase through the heavier yield, it is hardly likely that the whole amount will exceed what is grown in Minnesota. Dakota—Northern and Southern—with Minnesota will probably produce one-tenth of the wheat grown in the United States this year, and the whole amount will be 180,000,000 bushels. Another estimate places the Minnesota crop at nearly or quite 45,000,000 bushels, which would be an advance of 13,000,000 bushels on the crop of last year.

The Supervising Inspector-General of Steam Vessels, in his report for the year ending 6th mo. 30th last, states that the number of vessels in the United States bureau during the year was 4779, having a total tonnage of 1,204,003. Increase in number of vessels compared with the previous year, 243; increase in tonnage, \$2,195. The total number of lives lost by accidents during the year ending 6th month 30th last was 208, of whom 150 were lost by sinking and sinking, 48 by explosions, 30 by collisions, 11 by fires, 29 by accidental drownings, and 5 by "miscellaneous casualties."

It is reported that the disease now known as "pink-eye," and in former years called influenza or epizooty, has not appeared to any great extent among the street-vendors of New York, who are usually the victims of treatment, and is dangerous only in case of a relapse. It is not believed to have attacked private citizens to any considerable extent.

The report of the Registrar of the Board of Health states that there were 359 deaths in this city last week, an increase of 7 over the corresponding week of last year, and of 35 over the week ending 11th mo. 5th, 1881. Of the whole number, 162 were males, and 197 females: 47 died of consumption, 23 of marasmus, 20 of diphtheria, 18 of pneumonia and 18 of typhoid fever. *Markets, &c.*—U. S. 3½, 101½ to 102½; 4½, registered 118½; 5½, 117½; 6½, 117½; 7½, 118½.

Corn.—There was no essential change in price or demand. Sales of middlings are reported at 11½ to 12½ cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white, 7½ cts. for export, and 3½ cts. per gallon for home use.

Flour, quiet, but steady. Sales of 1900 barrels, including Minnesota extras at \$7.25 for clear and at \$7.37½ a \$7.50 for straight; Pennsylvania extra family at \$6.60 a \$6.75; western do. at \$7 a \$7.50, and southern at \$7.75 a \$8.50. Rye flour is dull at \$5.75 for Pennsylvania. Corn meal is nominal.

Grain.—Wheat in moderate request, and fully 10 cts. higher. Sales of Delmar at \$1.10 a \$1.15 and amber at \$1.42 a \$1.44. Rye is quiet at \$1 for Pennsylvania. Corn is in better demand, and options are

higher. Sales of 10,000 bushels, including yellow, 169½ a 70 cts.; mixed at 69 a 69½ cts.; steamer at 67 cts.; No. 3 at 67½ a 67½ cts. Oats are steady and in moderate request. Sales of 9500 bushels, including white, white at 50 a 51 cts., and rejected and mixed at 48½ to 49 cts.

Hay and Straw Market.—For week ending 11th mo. 12th, 1881.—Loads of hay, 300; loads of straw, 5. Average price during the week—Prime timothy, \$1.2 to \$1.45 per 100 pounds; mixed, \$1.25 to \$1.35 per 100 pounds; clover, \$1.20 to \$1.30 per 100 pounds. Best cattle were in demand, at full prices; 4000 head arrived and sold at the different yards at 3½ a 7 cts. per pound, the latter rate for extra.

Sheep were active, and higher; 8000 head arrived and sold at the different yards at 3 a 5½ cts., and lamb at 4 a 7½ cts. per lb., as quality.

Hogs were in fair demand; 5500 head arrived and sold at the different yards at 7 a 9½ cts. per lb., as quality.

FOREIGN.—*The Morning Post*, referring to the state and previous occupation of some of the Assistant Commissioners for fixing fair rents, about the Land act, says an influential member of Parliament, when Parliament meets, will move for a select committee to inquire into their antecedents and qualifications.

O'Leary, member of the Fenian triumvirate, has written a letter from Paris declaring that, while he maintains the principles of the Fenian cause, he is not in England, he deprecates the maligning of Englishmen. Gladstone, he says, has given to Ireland a Land act such as nobody a few years ago could have hoped for, and Forster is very much better than most of the Irish Secretaries.

Conradinsky, in his remarks to the Hungarian delegation, said that, during the whole of his ministerial career, he had been convinced that the union of Italy and Austria was a great and important factor in the preservation of European equilibrium.

A St. Petersburg despatch to the *Daily Telegraph* says: Diphtheria, scarlet fever and small pox are devastating the centre and south of Russia. The severity of the diseases exceeds anything heretofore known.

A despatch from Odessa to the *Times* says: "Railway traffic in Central Russia is greatly impeded by snow, which has prevented the sowing of winter wheat especially in the Government of Kharkoff."

The *Telegraph* from London says: "The Foreign Missionary Seminary has received a telegram from Hong-Kong, stating that a terrible typhoon has just ravaged Western Tonnin. Two hundred churches, thirty-four parsonages and colleges and two thousand houses have been destroyed. Six thousand Christians are reported to be ruined and without resources. The losses are immense, and the distress is terrible. The telegram begs for the prompt help."

Heavy rains have occurred in Mysore, India, as prices of food have consequently fallen 25 per cent. Anxiety in regard to the crops has abated.

According to a cable from London, Western Africa is yellow fever, has caused terrible havoc in Senegal.

The loss by the bush fires throughout the Province of Ontario, last season, is estimated at upwards of \$10,000,000.

The latest advices from the Island of Antioch concern the previous reports of the destitution of the inhabitants. The crops were much of a total failure, and the fishery and most of the people have nothing but a small quantity of potatoes to subsist upon.

The Mexican House of Representatives has passed bill for the coinage of nickel money to the amount of \$4,000,000, in denominations of one, two and three cents. An amendment is pending to the bill, which such tokens legal tender to the amount of one dollar.

H. H. Bonwill having lately returned from a visit to the West, during which she made inquiry into, and in a number of cases personally inspected the needs of the poor, has returned home with a full knowledge of their behalf. In parts of Arkansas, Missouri and Kansas, there are many in need of assistance this winter, and some families quite destitute. In Iowa, also, the are a few families who need to be helped.

Some new and second-hand clothing has already been sent to a few destitute families, and is gladly received; also bedding, and especially money for the provisions, as the late drought has caused great destitution. Any Friend desiring further information will please communicate with H. H. Bonwill, 912 Wallace street, and be prepared to receive any donations or satisfy any enquirers.

WILLIAM H. PILE, PRINTER,

No. 422 Wall Street.

For "The Friend."

Modified Quakerism—The Signs of the Times.

The declaration made by John Barclay in 1837, that "modified Quakerism cannot stand the fire," is becoming more and more proven as time rolls on. Fresh developments are being made here and there, in this country and in England, which go to show that the present disaffection in our Society is scarcely less injurious, or the signs of the times hardly less ominous, than the fearful, heart-stirring ones which culminated so disastrously about the year 1827. Are there not those who, if they had been told in the beginning of the present difficulties that they would have advocated such views, and given their support to such retrogressions as they are now doing, they would have answered in similar language to that of Hazeel to the prophet Elisha: "What! is thy servant a dog, that he should do this great thing?"

It is the first little departures, the almost un-suspicious steps from the narrow path of pure dependence and watchfulness unto prayer that should be vigilantly guarded, lest as Christian and Faithful were first induced to enter "By-Path Meadow" to become, as graphically described by Bunyan, finally landed in Giant Despair's castle, any of us should be beguiled and then led astray—be hardened through the deceitfulness of sin. For sin first deceives, and then hardens. First tempts in little things, and thus prepares the way for the greater seductions of a cruel enemy. A pious writer has bequeathed the following testimony: "It is one of the fatal attributes of sin that it makes men blind and puts them to sleep; so that they do wrong almost without knowing that it is wrong." This insensibility to our true state verifies the apostle's description of "the working of Satan," which he sets forth to be "with all power and signs and lying wonders, and with all deceivableness of unrighteousness," &c.; which Matthew similarly characterizes thus: "There shall arise false Christs and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect."

As there is nothing save the Light of Christ that quickens man, and shows him his fallen and lost condition, and which also enables, through obedience to its manifestations and reproofs, to come out of the darkness in which we are as children of the first Adam, so there is nothing but this Divine illumination, this Day-spring or power from on high, that can restore or bring back such as may have imperceptibly, and it may be, in part, unintentionally missed their way, so as to be no longer way-marks or fellow-helpers in our Society toward the mark for the prize of our high calling of God in Christ Jesus. That which enlightens the heart of the sinner, and causes the path of the just to shine more and more unto the perfect day, is the light of Christ shining in every heart. The same as William Penn strongly terms, "His gift for man's salvation." In other words, it is the revelation of the Father's will through the appointed means—the Comforter, the Holy Spirit, the Heavenly anointing of his dear Son our Lord and Saviour, Jesus Christ. This is the only way to the Father, the one door of entrance, through the blood of the everlasting covenant by "the cherubims and flaming sword" unto the washed, sanctified, justified

state which poor man lost by the fall of our first parents.

Would that all in every land who have more or less missed their way, and have become as wandering stars in the firmament, or as sheep astray from the footsteps of the flock of Christ's companions, or who are not prepared to uphold all the doctrines and testimonies of our early Friends in their completeness and simplicity, might retrace their misleading steps, repent, and return to the service or the suffering appointed all in the Church of Christ side by side with those stripped and peeled, who mourn over the desolations, and long that the waste places may again be filled with a united, faithful people. But who, at the same time, can do no other than endeavor, however feebly, yet conscientiously, to maintain the precious doctrines and testimonies—being no less than those of primitive Christianity revived—which have, as a sacred trust, been committed to this religious Society to uphold before the world. But whatever our position in the Church, whatever our allotment of duty, be it either passive or more active, the indisputable truth remains: "One is your master, even Christ." He alone is the true and infallible Teacher. But how does He teach? save by that indwelling, illuminating Holy Spirit which teaches all things; being our "guide into all truth;" and without which we cannot know the deep things of God.

Without the continual "watch," so solemnly enjoined by the Saviour, it is easy for the natural unrenewed man to take up with a superficial religion, a modified Quakerism, a rest short of the true one. These, whether they be public speakers, or of that class the influence of whose daily lives, though silently exerted, is hardly less operative, will show forth the same short-coming doctrine and practice unto the leavening of others within the circuit of their influence. And it is thus that the evil leaven works and spreads. Is it likely any less the case now than when the prophet put forth the testimony to a people who, as he said, "will not hear the law of the Lord?"—"Prophecy not unto us right things; speak unto us smooth things;" even to "cause the Holy One of Israel to cease from before us." But what must be the dreadful end of such prophets whom the Lord hath not sent, and of such a people over whom their divinations and enchantments have prevailed?

May the Lord in his mercy turn back the devourer, and heal the hurt of the daughter of our Zion. May He raise up Aarons and Phinehas' and Davids to stay the plague so threatening. May He again call and sanctify mourning and fasting Nehemiahs who shall not only view the desolations, but by prayer and supplications unto him, the God of Israel, be equipped and empowered to build again the broken down walls of our Jerusalem—"the city of our fathers' sepulchres"—and enable also effectually to rebuke the Sanballats and Tobias' who may mock and despise the workmen and the work; and, so far as they can, hinder the re-rearing of the structure even in troublous times.

The day calls for deep dwelling in the valley of decision; that so "saviours" may be prepared and "come up on Mount Zion, to judge the mount of Esau," and to turn the battle to the gate. Meanwhile, no doubt is entertained by the writer, that He, with whom one day is as a thousand years, and a

thousand years as one day, will in his own time and way revive his work, will raise u judges and counselors, one here and another there, like to "princes of the provinces," who shall stand for the law and the testimony and "the kingdom shall be the Lord's." The power of the eternal Truth is the same as ever it was; and the Lord can turn and overturn can destroy the wisdom of the wise, and bring to nothing the understanding of the prudent and through and over all settle a faithful people to his praise and glory. Amen.

For "The Friend."

The Carlisle School for Indian Children.

The second annual report, by Captain J. H. Pratt, addressed to the Commissioner of Indian Affairs, at Washington, of the workings of the Carlisle School for Indian children under the charge of the U. S. Government contains much that is interesting and encouraging to those who believe that the Indian capable of making rapid advancement in the methods of civilized life.

At the date of the last report the number of students was 196. That number had been since increased by the arrival of 1 Apache, 1 Menomonee and Sisseton Sioux, 25 Creek 16 Cheyennes and Arapahoes, 10 Pueblos, 1 Osages, 15 Shoshones and Northern Arapahoes, and 1 Gros Ventres. Of the 99 new pupils, only 34 were girls. At the date of the second report, 10th mo. 15th, 1881, there were 267 children at the school, 180 boys and 87 girls.

He says in reference to the work in the school-room:—"This has been conducted accordance with the principles and following the methods first adopted. The instruction is objective, the methods natural. The chief point is the mastery of the English language reading and writing accompanying and waiting upon this language study. We have not aimed to urge the more advanced pupils beyond a practical knowledge of the primary English branches. Our effort is to awaken desire for knowledge and to satisfy that desire. As a means to this end occupation in the industrial departments is of prime importance. We have found that a stated amount of employment in the shop, on the farm, elsewhere, does not retard, but rather advances school-room work, besides giving the pupil manual dexterity, habits of industry and aiding in an early discovery of any natural talent toward a particular business avocation.

"The text books used are Picture Teaching Webb's Model Readers, Franklin's Arithmetic Swinton's Geography, Hooker's Child's Book of Nature, and Knox and Whitney's Elementary Language Lessons.

"No books are used with beginners. The materials employed are objects, pictures, the blackboard, slate and pencil.

"The knowledge of English gained by those who first came to the school the year before has aided their advancement during the past year wonderfully, and it greatly surprises those engaged in teaching Indians in the Indian country, who have visited us, that they make such rapid progress in their studies as in English speaking. They particularly excel in spelling, in writing, and in arithmetic. Here vacation is a period of continued building up and not of retrograding."

Under the head of "Industrial" work, the report states:—

"I can repeat all that I said in my last

car's report in regard to the capacity and progress of our boys in the several industrial branches. There is no insuperable obstacle to the way of making skillful and practical mechanics, capable farmers, &c., &c., of our Indian boys. The difficulty of language overcomes, and this may be within the second year training, Indian boys, are, in my judgment, apt pupils at agricultural, mechanical or any of the ordinary labor pursuits, as white boys.

"We have found it better to work half days and to give the other half to school room exercises instead of two days work and four of school as last year. Under this system we have 15 carpenters, 10 blacksmiths and wagon-makers, 11 saddlers, 10 shoemakers, 8 tanners, 2 bakers, 3 printers, a total of 65 apprentices.

"The carpenter and the tailor shop have more than paid all their expenses in the improvements made and the supplies required for the school. Our farm results have been satisfactory as the season would admit. Expenses—rent, labor, and seeds—have amounted to \$2,347, while the income has amounted to \$2,477.75, leaving a credit balance in favor of the farm of \$130.75. I hadly expected to meet the rent of the farm in potato crop alone, but the drought prevented.

"Under your orders we have shipped to twenty-two different Indian agencies articles of manufacture, as follows, viz: 4110 pint pans, 50 one-quart funnels, 117 one-quart pans, 73 quart cups, 73 two-quart funnels, 250 6-quart pudding pans, 395 two-quart coffee filters, 1,188 ten-quart pails, 313 two-quart pans, 427 four-quart coffee boilers, 310 four-quart pails, 54 ten-quart pans, 152 six-quart coffee-boilers, 117 fourteen-quart pans, 8 sets double harness, 10 halters, 2 spring wagons, 2 carriages. Representing a total value of \$6,333.46, governed by your Indian department contract prices.

"By authority of the Department 109 of our students were placed in white families, mostly farmers, during the vacation. Previous experience indicated that very great benefits attend the individualizing process of taking student away from association with those who spoke his own language and placing him where he could hear and speak nothing but English, of removing him from those who were on the same level of having to learn civilized habits to a position where he would be the only exception and where all his surroundings would lift him up.

"The results have fully justified our most useful expectations. At the close of the vacation the students thus placed out have improved wonderfully in English speaking, more self-reliant and stimulated to enter industry.

Six girls and twenty-three boys have been allowed to remain in families through the winter. They will assist in the duties of the household and the household for their board, and attend the public schools, thus having advantages for learning civilized habits and gaining knowledge far better than we can at this school. This individualizing seems incomparably the most hopeful, because the rapid and complete plan. I gratefully report the hearty co-operation and interest of many friends who have thus taken our children and treated them as their own."

In his native state the Indian seems almost

wholly devoid of prudence or forethought. If the wants of the present are supplied he gives not a thought to the future. Lessons in economy and thrift are therefore of the utmost importance to our Indian students. As a step in this direction I have instituted a system of savings. The apprentice boys and girls have been paid as allowed by Department regulations at the rate of sixteen and two-thirds cents per day when actually employed. Besides the stimulus in their work this has given opportunity for lessons in the proper use of money.

"Three months ago after having many times previously explained to the students the use and benefit of saving at least a portion of their earnings, an account to their credit was opened with a saving bank in town. Each student who makes a deposit has a small bank book which he keeps himself and brings once a month if he wishes to make an additional deposit. Some of the students receive money from their parents and friends, others have earned something from families during vacation. They too make deposits. There is commendable pride in these savings. The total sum thus placed at interest amounts to \$668.28, and this system if continued with its present success, will insure to the students when they return to their homes, sums sufficient to be of value in helping them to establish themselves in civilized pursuits.

"It is impossible to over estimate the importance of careful training for Indian girls, for with the Indians, as with other people, the home influence is the prevailing one. The labor and expense of educating Indian boys while the girls are left untought is almost entirely thrown away. Of what avail is it that the man be hard-working and industrious, providing by his labor food and clothing for his household if the wife unskilled in cookery, unused to the needle, with no habits of order or neatness, makes what might be a cheerful, happy home, only a wretched abode of filth and squalor? Is it to be wondered at that he succumbs under the burden, and is dragged down to the common level? It is the women who cling most tenaciously to heathen rites and superstitions, and perpetuate them by their instructions to the children. John Ross, under whose government the Cherokees were so many years a progressive, prosperous people, attributed the comparative failure of the early educational efforts for that people to the fact that nothing was done for the girls. No real progress was made until girls as well as boys received civilized training.

"Perhaps one reason why the tendency to neglect the girls has been so great in the past is that the training of girls involves care and responsibility so much greater. A boy, in addition to the lessons in the school-room, is taught some one useful trade, the girl who is to be a good housekeeper must acquire what is equal to several trades. She must learn to sew and to cook, to wash and iron, she must learn lessons of neatness, order and economy, for without a practical knowledge of all these she cannot make a home.

"The results of the training given our eighty-seven girls are, thus far, equally satisfactory with the progress of the boys. By a regular system of details, each girl takes her turn in the different departments of household training. They take care of their own and the teacher's rooms, and have hours for practical lessons in the kitchen, dining room

and laundry. In the sewing-room a number of the large girls cut and fit garments. Forty-five are expert in running the sewing machine and all are taught plain sewing and especially mending. The task of repairing garments for so large a school is a very heavy one. The stockings are darned each week by the small girls, whose skill and neatness are unexcelled.

"Thirty-two of our boys are under twelve years of age. These have been placed under the supervision of a matron who occupies quarters with them and gives them motherly care. Their improvement in health, deportment, &c., has been quite marked.

"Finding much difficulty in obtaining a suitable person to act as disciplinarian for the larger boys, I determined to place Etahleuh Doanmoo, a Kiowa, and the only remaining of the former Florida prisoners, in charge of them. In this responsible position he has shown himself capable, efficient, and trustworthy.

"One of the older Sioux girls gives excellent satisfaction as assistant to the matron.

"The system of monthly reports to parents has been continued during the year and in addition, as soon as the students were able, they have been required to write a monthly letter home to accompany these reports. The letters received by the children from their parents, as well as those from the parents to me direct, are full of growing interest and good sense on this matter of education. The following expressions from parents show the drift of these sentiments.

"The father of two of our little girls, who is a prominent man among his people, writes expressing earnest appreciation and gratitude for the advantages they are receiving, and then he continues as follows: 'I send thanks, with the kindest wishes and good feeling, for the care and attention given all Indian students you have in your school, let them be of whatever nation or tribe they may, for I am satisfied that all any nation or tribe of Indians in North America needs to be equal to any other race of people is education and opportunity, or in other words, enlightenment, and from what I have learned there is no better place where the same may be attained than the Carlisle Training School.'

Divine Grace.—Grace only can restore man to God's image. If learning could have done it, why were the heathens unrestored? Are not the infidels often learned? And would not the advent of our Lord and Saviour have been superfluous, if learning could have repaired the ruins of the fall? Few in the mass of mankind are learned. They are perhaps as one to a million. What is to become of the millions then, if the gospel of Jesus cannot be received with sufficient evidence, without deep learning and metaphysical disputation? What is to prove it to them who have neither books, leisure, nor ability to study, if God himself does not teach them by his Spirit? But blessed be his name, He has taught them, and continues to teach them.

It is among the learned, chiefly, that infidelity prevails. She inhabits libraries, and walks abroad in academic groves, but is seldom seen in the cottage, in the field, or in the manufactory.

The poor and the unlearned do in general believe in the gospel most firmly. What is the evidence which convinces them? It is the witness of the Spirit; and thanks be to

Him who said, 'My Grace is sufficient for thee,' 'He that believeth on the Son of God, hath this witness in himself.'—*Christian Philosophy, by Vicesimus Knox.*

The Late Richard Hall, of Wigton, England.

The *British Friend* for Eleventh month contains a brief notice of this valued Friend, who deceased on the 17th of 10th month last, aged 66 years.

The last letter I received from him contains encouragement for those on this side of the Atlantic who are concerned "to maintain in faithful integrity the principles and testimonies to which our Society was first gathered." It also laments the extent to which his fellow members had forsaken the Lord, the fountain of living waters, and were "hewing out cisterns, broken cisterns, that will hold no water, professing to work largely for Him, doing great things in his cause, and yet, alas! forsaking his testimonies and casting his restraints behind us." And it expresses the desire, that "the breathing of the hearts of those who mourn for the desolations of our Zion" may be unto the Lord, "that He may indeed spare his people and give not his heritage to reproach. For surely this people were pre-eminently gathered in his name and power, and were strengthened by Him to maintain the pure standard of Truth and righteousness before the nations."

The account is as follows. J. W.

Some account of this dear and valued Friend, who was well known to a wide circle in the Society, may be acceptable to the readers of *The British Friend*.

He was the son of Joseph and Jane Hall, of Alston, on the borders of Northumberland, and was born there in the 5th month, 1815. About the age of nine years he was sent to Wigton School, which was then conducted on the old premises at Highmoor. His father and mother became superintendent and house-keeper of the school in 1826, and continued to discharge the duties of those offices till the 2nd month, 1829. Many have been the acknowledgments of old scholars of the great kindness of these worthy heads of the school, and of their deep concern for their welfare. On leaving the school they settled at Waverton, a small hamlet two miles west of Wigton, and about one from the school, which had been removed in the early part of their connection with it to the new house and premises at Brookfield. Richard Hall accompanied his parents to their new home, and this continued to be his residence till within the last few months of his life, a period of over fifty-two years. Here he kept "the noiseless tenor of his way," amidst the pursuits of a useful country life.

Striving to be faithful in the little as well as in the much, he desired to discharge his duties in the fear of the Lord, seeking first his kingdom, and fully assured that all things necessary would be added. Though he took a very humble view of his religious qualifications, he did not allow this to excuse him from any work he believed to be required at his hands, whether in the Church or as a member of civil society. Fully convinced that the principles of Friends are in accordance with the doctrines of the New Testament, he was deeply concerned to uphold them in their integrity, endeavoring to live up to them at all times.

He took a warm interest in the Temperance movement, and endeavored to spread its principles amongst his neighbors.

His warm support was given to the Peace Society. In upholding of our religious testimony against all war, he felt that he could not conscientiously pay a war tax, and refused to pay the addition to the Income Tax, made to defray the expenses of the Abyssinian war.

Ever ready to extend a helping hand to the afflicted, the distressed, and the needy, he retrenched his personal expenditure that he might have the more to give away.

It would have been very far from the wish of our dear friend that anything merely laudatory should be recorded of him. No one could well be more deeply sensible than he was of his own unworthiness. He felt that he had been forgiven much, and therefore he loved much. His soul was anchored on Him who is "the same yesterday, to-day, and forever," and his desire was that all might both hear and do his commandments, and so build on the sure foundation, against which nothing can prevail.

The close of his exemplary life came on gradually, though his strength failed rapidly towards the last. Feeling his end approaching, he gave a message of "love to all Friends far and near." He frequently advised his children to live in "the fear of the Lord which is a fountain of life preserving from the snares of death." On being asked if he felt he was accepted, he said, "Yes, unworthy as I am, by the mercy of God through Christ Jesus." He also said, "I have endeavored to love the Lord with all my heart, with all my soul, with all my mind, and with all my strength." His voice gradually failed, and after bidding his wife and children separately "Farewell," he passed most peacefully away, to enter, we doubt not, one of the many mansions prepared for the redeemed.

AFTER THE BATTLE.

My wound is deep, I fain would sleep; O Lord,
I stretch my hands to thee:
Do thou according to thy faithful word,
And set thy servant free!

Sore hath the battle been, but victory
Crowned me as evening fell;
Now heart and flesh are failing, let me see
The land where I would dwell.

The battle-field is cold and silent now,
Its thunders sunk to rest;
And I can feel the touch upon my brow
Of low winds from the west:

The clouds of sleep, the last and longest sleep,
Are heavy on my eyes;
They cannot watch, dear Lord, they cannot weep
Beneath thy dark'ning skies.

What time the angel, victory, came down
To bid my conflict cease
And crowned my tired soul with the shining crown
Of Righteousness and Peace;

That instant broke the sound as of a knell
On the faint evening's breath;
And on my parched mouth, like the dew, there fell
The soft sweet kiss of Death;

For victory and death walk hand in hand
Down all the battle-field—
One ruddy as the dawn, the other grand,
But pale behind his shield;

And whom God loves, to whom is victory
On such a field as this,
Receive the radiant angel's crown, and see
The pale cold angel's kiss.

That kiss has made my spirit faint and weak;
Lord, take me to thy breast;
Oh, hold me closely, where the weariest seek
And find Eternal Rest!

Christ, who has been my perfect sun by day,
Will be my star by night;
On my deep rest the Lord shall shine alway,
An everlasting Light.

Dimly I see Him, thro' the clouds that roll
Along the darkening west:
O Lord, my star, by Thy sweet light my soul
Doth enter into rest.

THE CHAMBERED NAUTILUS.

This is the ship of pearl, which, poets feign,
Sails the unshadowed main,—
The venturous bark that flings
On the sweet summer wind its purple wings,
In gulfs enchanted, where the Siren sings,
And coral reefs lie bare,
Where the cold sea-maids rise to sun their streaming hair.

Its webs of living gauze no more unfurl;
Wrecked is the ship of pearl!
And every chambered cell,
Where its dim dreaming life was wont to dwell,
As the frail tenant shaped his growing cell,
Before thee lies revealed,—

Its iris'd ceiling rent, its sunless crypt unsealed.

Year after year behold the silent toil
That reapeth its lustrous coil;
Still, as the spiral grows,
He left the past year's dwelling for the new,
Stole with soft step its shining archway through,
Built up its idle door,
Stretched in his last found home, and knew the old more.

Thanks for the heavenly message brought by thee,
Child of the wandering sea,
Cast from her lip, forlorn!
From thy dead lips a clearer note is born
Than ever Triton blew from wreathed horn!
While on mine ear it rings,
Through the deep caves of thought I hear a voice that sings:—

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy lowly quested post!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving this outgrown shell by life's unresting sea."
—*Holmes.*

God makes us brave to meet each loss
Without a sigh;
To do our work and bear our cross,
Nor question why.

He knows the secret of our way,
And what is best;
The long, dark sorrows pulse with praise,
And lead to rest.

There are, it is true, few things in the treatment of a family requiring more of the wisdom which cometh from above, than the decision continually to be made between exposure and exclusiveness. To act on either principle fully would be almost equally injurious. God has placed us in a world requiring the discharge of active duties amidst its innumerable temptations, and if we cannot defend our children from all, the best we can do is to arm them with principles for the unavoidable encounter — perhaps — padding the shield on the inside with habits. We cannot watch over them till all dangers are past, but a steady eye upon the chief goal will steer us safely through many. Do you remember the inquiry made of good c Thomas Scott on his death-bed? In his large family he had been greatly favored, a they, having now children of their own

ar, asked their dying father whether he could name any special course or principle to which this success could be attributed? He replied, with the humility of an aged Christian, that he was sensible of many defects and errors, but that one thing he had aimed at, and to that only could he refer the blessing, and that had distinguished his labors—his incessant endeavor both for his children and himself to "seek first the kingdom of God and his righteousness." So much had everything else been regarded as subordinate, that John Scott, his eldest son, and biographer, adds, that he believes "not one among them could have ventured to inform his father at he was about to marry a rich wife."

How strangely diverse from the ruling principle now, even among those who profess to be not of this world.—*From Memorials Ann Gilbert.*

Testimonies to the Truth.

(Continued from page 118.)

Be not content, my friends, to sit down under bare convictions, lest your carcasses fall in the wilderness; but let all of you travel on, that you may possess the good land, the land of rest; that you may know peace with God for your immortal souls. Israel had much travel in the wilderness after they came out of the dark land, the land of Egypt; now God showed many signs and wonders for their deliverance. He fed them, and sustained them, and though they were many years in the wilderness, their garments waxed not old; God supplied them with food, and caused manna to be rained down upon them, they did eat angels' food; He sent them meat to be full, so they did eat and were filled, for He gave them their own desire, they were not strangled from their lust, but while their eat was yet in their mouths, the wrath of God came upon them, and their carcasses fell in the wilderness; and for the hardness of their hearts, they never attained to the land of rest; though they drew near to it, they did not enter into it. They hearkened not to those that brought good tidings, and brought a cluster of grapes from the brook Eschol, and said to Moses, "We came to the land, hither thou sentest us, and surely it flows with milk and honey, and this is the fruit of it." Num. xiii. 27. And Caleb stilled the people before Moses, and said, Let us go up at once and possess it, for we are well able to overcome it; but the men that went up with him did not, we be not able to go up against the people, for they are stronger than we. And they brought up an evil report of the land they had searched, saying, It is a land that swalloweth up the inhabitants thereof, and all the people that we saw in it are men of great stature; and there we saw the giants the sons of Anak, and we were in our own sight as grasshoppers. Thus they hearkened to those that discouraged the people, and their carcasses fell in the wilderness; and they never entered through Jordan with Caleb and Joshua to possess the land, who were men of noble and excellent spirits, and followed the Lord fully, and brought news of the good land, saying, "The land which we passed through to search, is an exceeding good land; if the Lord delight in us, then He will bring us into this land, and give it to us; a land which floweth with milk and honey; only rebel not ye against the Lord, neither fear ye the people of the land, for they are bread for us, their defence is de-

parted from them, and the Lord is with us, fear them not; but all the congregation bade stone them with stones, though the Lord had done marvelous things in the sight of their fathers in the land of Egypt, in the field of Zoan; He divided the sea, and caused them to pass through, He made the waters to stand as on dry land, and they passed through the sea as on dry land, and the waters covered their enemies, and there was not one of them left." Psal. lxxviii. and evi. 11. I will sing unto the Lord, said Moses, for He hath triumphed gloriously, the horse and his rider hath He thrown into the sea. Exod. xv. 1. These faithful men, Joshua and Caleb, remembered the Lord, were not unmindful of his power, and the Lord subdued their enemies, and made them as ashes under the soles of their feet; and they went on and prospered, and prevailed till they came into the possession of the good land.

Though many fall in the way, and though thy exercises be much, as in the wilderness; and though thou mayst many times question the way, yet God hath prepared a certain guide for man, the Spirit of Truth that Christ promised, John xiv. 16: "And I will pray the Father, and He shall give you another comforter, that he may abide with you for ever, even the Spirit of Truth, whom the world cannot receive because it seeth Him not, neither knoweth Him; but ye know Him, for He dwelleth with you, and shall be in you." Here is a certain guide to lead you into the way of peace and righteousness, where you shall not go astray from God, He will bring all things to your remembrance; and will convince the world of sin, of righteousness, and of judgment; you must know Him as a reprover, before you come to know Him as a justifier.

My friends, God calls upon us, "Turn you at my reproval; behold I will pour out my Spirit upon you, I will make known my words unto you; I have called and ye refused; I have stretched out my hand, and no man regarded, but ye have set at naught my counsel, and would none of my reproval." Prov. i. 23, 24. Though God poureth out his Spirit abundantly, and maketh known his mind and will, yet many hearken not to the reproval of the Spirit of the Lord, but harden their hearts, and rebel against the Light, against God's Spirit that striveth with them; as God's Spirit did strive with the old world, so God will now be striving with the children of men by his good Spirit; if they will hearken to his reprovals, and turn at his reprovals, He will manifest himself more abundantly to them; if people will hearken to his counsel, and obey his voice, and turn at his reprovals, He will make known his will to them. Wo to the rebellious children, saith the Lord, that take counsel, but not of me, saith the Lord, and that cover with a covering, but not of my Spirit. Those that walk in the Spirit, shall be covered with it as with a garment, and be led into all truth; as many as are led by the Spirit of God, are the sons of God; try yourselves what spirit you are of; there is a spirit in man, but it is the inspiration of the Almighty that giveth understanding. God hath opened the understanding of many by his grace, and given them understanding to know Him that is true; they that are led by the Spirit of God, shall not only know his way, but have their hearts enlarged in his way; here is our happiness, to travel on in the ways of God's command-

ments with enlarged hearts; God hath sent forth his Light and his Truth, and hath prepared a certain guide for man, that he might not mistake his way, as He gave to Israel a pillar of a cloud by day, and a pillar of fire by night, to guide and direct them in their travelling and journeys in the wilderness.

Take heed lest the mystery of iniquity work in your minds and spirits, work to a fleshly liberty, to liberty to sin; the Spirit of God works liberty and freedom from sin, and from the bondage of corruption, not to give way to it. If Christ hath made you free, then ye shall be free indeed, even the Spirit of the Lord is there, there is liberty, a freedom from sin; the lust of the flesh, the lust of the eye, and the pride of life, are not of the Father, but of the world. Many people indulge the lusts of their own mind, and embrace pride, vanity and arrogance, those things that are evil, and so corrupt themselves, and go out of the way of God, reaching after the pleasures of the world, and the lusts of it. Here people go astray; but by keeping to the Spirit, when a temptation comes to us to gratify our flesh, the Spirit of the Lord lifts up a standard against it; we have tried ourselves and our own spirits, and in our own strength we could never get forward in the ways of God; we have been convinced of it, that though our understandings have been clear to know the way of truth, yet by our own striving we can never get forward, by striving in our own wills.

Take heed that in your striving, you do not set up self, but humble yourselves to the dust, and sit at the feet of Jesus; learn of Him to be meek and lowly; let him that is the chief among you, be the servant of all; do not strive for high places, and for honor and dignity, and to be accounted of among men; if we may have the favor of God, we should be content to dwell in a low place, to be a doorkeeper in the house of God, we shall think sufficient. I doubt not (will a gracious soul say) but God hath a sufficiency in store for me, whenever He calls me out of the world; Christ Jesus my Lord, is gone before to prepare a place for me, and He hath also promised, "I will come again and receive you to myself, and where I am, there shall my servants be." If Christ be gone to prepare a place for us, we need not question our reward, if the Spirit of God beareth witness with our spirits, that we are the children of God; and if children, then heirs, heirs of God, and joint heirs with Christ.

Seek peace with the Lord, seek reconciliation with God in the right way; there are two ways, the way that leads to life, and the way that leads to destruction, the narrow way, and the broad way; be you in that way which God hath cast up; if you are in Christ, He is the way, the Truth and the Life; if you are in Christ, you are new creatures. Consider what you know of a change, of dying unto sin, and living into righteousness; put off the old man with his deeds, and put on the new man, which after God is created in righteousness and true holiness. Consider how it is with you, whether you live in sin, or in holiness and righteousness. All sin is of the devil, he is the author of sin. What fruit had ye in those things whereof ye are now ashamed, for the end of those things is death; ye were the servants of sin, but being made free from sin, ye became the servants of righteousness, and now being made free from sin, and become servants to God, ye have your fruit unto

holiness, and the end, everlasting life. Here is a good change from being servants of sin, to be made free from sin, through the Mediator, Christ Jesus. Consider of it.

(To be concluded.)

Gold and Silver in the Desert.

BY H. CLAY TRUMBULL.

(Continued from page 117.)

And now as to the "borrowing" of the jewels of gold and jewels of silver, by the departing Israelites, from their Egyptian neighbors, over which there have been so many carping by evil-disposed critics, or by over-anxious readers! That word "borrow" is a mis-translation, to begin with. The Hebrew word means simply to "ask." The habit of asking a gift from one in whose service a person has been, on the occasion of parting, is universal in those lands to-day—as always. The idea is very different from that of asking an alms; although a beggar will cry for "bakshish" (a gift), for the purpose of raising the level of his request for assistance. If an Oriental has served you, he expects to be not only paid for the service according to the stipulated rate, but also to receive from you a gift when he leaves you, as a token of your friendship, and as a proof of your satisfaction with him. This is not in the case of menials alone; it is the same all the way up to those in highest authority. Sheikh Musa, chief sheikh of the Tawara Arabs, who took charge of our party from Cairo to Sinai, and thence on to Castle Nakhli, was a man of character and ability, and of ample means also. A formal contract was made with him to convey our party over that route for a certain specified sum, *bakshish included*; but when we were at our journey's end with him, we found that unless we gave him a special "gift" at parting, we should seem to be lacking in satisfaction with his services; therefore we added a coin of gold to his board, and gladdened his heart in so doing. And the Egyptian military governor at Castle Nakhli was glad to have us recognize his services—entertaining us with pure oriental hospitality—by paying his full price for a nominal guard over our tents, and then adding as a parting "gift" to himself a showy silk handkerchief and a box of Cairo confections. If we had not been thoughtful enough to proffer these gifts without their asking, we should doubtless have been reminded, as were the Egyptians of old, that a parting "gift" was what might fairly be expected under the circumstances.

A good illustration of this way of asking a parting "gift" was furnished by our accomplished and faithful dragoman, Mohammed Achmed, of whose good qualities I have already spoken warmly. He was a man of intelligence and of wealth—the owner of several houses in Alexandria. He had no need to be in service as a dragoman; in fact, it was probably a loss to him pecuniarily; but he enjoyed the occupation, and followed it with enthusiasm. Our contract with him was a written one. By its terms, all expenses—bakshish for himself, for his attendants, and for our escorts, included—were to be covered by the stipulated price. As we neared our journey's end, however, he asked a "gift" of me; not an outright gift at parting, but the promise of something to be sent to him from America, as a token of my remembrance of him, and as a proof to others that he had served me satisfactorily. He even told me what he would

like the "gift" to be; it was a traveling valise of a peculiar construction, like one I had with me on the journey. I willingly gave him a promise accordingly; and he frequently reminded me of it afterwards. A few days before we finally parted, Mohammed came to one of my young friends, and stating the case to him deliberately, asked whether he thought Mr. Trumbull would take offence if he should request him to discount that promise before we separated, and give him its value in hard cash. Being told of this, I spoke to the Dragoman about it, and he expressed the hope that I would not think him grasping; but really he would like a "gift" in his hands while I was yet with him. Accordingly I gave him the money desired, and as he thanked me he suggested that I could yet send him something from America, if I felt so disposed. This was not begging; of course not; but it was a way they have in Egypt, and that they had there in the days of Moses. It was in accordance with this very custom—then as now universal and well understood in that land—that the Lord said, by Moses, to the long-oppressed and hard-working Israelites, who were to go out from Egypt into the land which the Lord had prepared for them: "I will give this people favor in the sight of the Egyptians; and it shall come to pass that when ye go, ye shall not go empty; but every woman shall ask of her neighbor, and of her that sojourneth in her house, jewels of silver and jewels of gold, and raiment, and ye shall put them upon your sons, and upon your daughters; and ye shall spoil [carry away the treasures of] the Egyptians." It was not in dishonesty or unfairness, nor by any deceit or misrepresentation, but it was the most natural thing in the world, that the children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver and jewels of gold, and raiment; and the Lord gave them favor in the sight of the Egyptians, so that they gave unto them "it."

The light of such facts as these, does it seem strange that the Israelites had accumulated much personal treasure during their many years' sojourn in Egypt; that they should ask and receive much more in the same line from the people whom they had served faithfully in all those years, when they were to part with them finally; or that, thus supplied, they should have had abundant stores of gold and silver in the desert.—S. S. Times.

Letter of John G. Whittier to a child in Pennsylvania who asked him how he spent his days in boyhood.

Amesbury, Mass., 9th mo. 17, 1881.

My Dear Young Friend: I think at the age of which thy note inquires I found about equal satisfaction in our old rural home, with the shifting panorama of the seasons, in reading the few books within my reach, and dreaming of something wonderful and grand somewhere in the future. Neither change nor loss had then made me realize the uncertainty of all earthly things. I felt secure in my mother's love, and dreamed of losing nothing and gaining much. Looking back now, my chief satisfaction is that I loved and obeyed my parents, and tried to make them happy by trying to be good. That I did not succeed in all respects, that I fell very far short of my good intentions, was a frequent cause of sorrow. I had at that time a very

great thirst for knowledge and little means to gratify it. The beauty of outward nature early impressed me; and the moral and spiritual beauty of the holy lives I read of in the Bible and other good books also affected me with a sense of my own falling short and longing for a better state. With every good wish for thee, I am thy sincere friend.

JOHN G. WHITTIER.

Syrian Bread.—"Just over against this wall with its amazing stones, are the poor huts of the Syrian peasants of the modern village. Looking in at the open door of one of these lowly homes, we found that it was 'baking day' in Baalbek. Two women were seated beside the oven—a cylindrical earthenware pot three feet high; one fed the fire by throwing in sticks, mere switches, and kneaded the dough into cakes; the other took the third round, flat cakes, of the size of a dinner-plate, laid them on a pad of the same size, and the dexterously clapped them on to the inner surface of the pot. There they stuck until cooked, when they were removed and laid in a pile, whilst the baking of fresh cakes was proceeded with. The women were greatly delighted and amused at our interest in their every-day work. They did not know that we were seeing for the first time a process which we had read for years, and for which we were on the look-out. They gladly gave us of their warm bread, which we found very palatable whilst fresh and crisp; it seemed to be made mainly of corn meal. Thicker loaves are baked in stationary ovens not unlike those of the West, and are sold in the markets of all the Syrian towns. This thin bread is also seen in the bazaars, piled in stacks, and having much the look of big underdone buck wheat cakes. After its first freshness is gone it takes on a leathery consistency, and is used as in the olden time, for spoon as well as bread. A fragment is torn off, doubled up into spoon-shape, and dipped into the *stev* or *leben* (curdled milk), and then spoon and relish are safely landed in the open mouth and swallowed together. This is the 'dipping the sop' spoken of in the Gospel. To dip the sop in the dish with another implies closest intimacy; to do so and put the morsel in the mouth of your friend was to give strong evidence of your affection for him. I, too, is so with the Arabs of to-day."—*Dulles' Ride through Palestine.*

An account of the manner in which Phineas Pemberton and his wife first became acquainted with each other, they being the first of that family who came to America is interesting. Phineas, when a boy, was an apprentice to a grocer in Manchester. It happened, on a market-day, that whilst Phineas was serving the customers, there came in a country Friend and his daughter, of the name of Harrison, to purchase groceries for the family; and, as they waited to be served the daughter, who was but a little girl, employed herself in eating cherries out of a small basket she had brought with her. As soon as Phineas was at liberty he furnished the Friend and his daughter with the groceries they wanted; and the little girl having some of her cherries to spare, gave them to Phineas. Pleased by her generosity, he insisted upon her taking a paper of raisins in return. From this trifling circumstance, an attachment originated which ended but with their lives. They were united in marriage when of a suitable

ge; soon after which they emigrated to America, and afterwards became the head of one of the most respectable families in Philadelphia. The young woman's father came to America with them.—*From Robert Sutcliff's Travels.*

As a gladiator trained the body, so must we train the mind to self-sacrifice "to endure all things," to meet and overcome difficulty and anger. We must take the rough and thorny road, as well as the smooth and pleasant; and portion, at least, of our daily duty, must be hard and disagreeable, for the mind can not be strong and healthy in perpetual sunshine, and the most dangerous of all states is that of constantly recurring pleasure, ease and prosperity. We will find difficulties and hardships enough without seeking them; let us not repine, but take them as a part of that educational discipline necessary to fit the mind to arrive at its highest good.

For "The Friend."

Religious Items, &c.

The Imprisoned Clergyman.—The Liberator states that it is a curious irony of history that Green, the Episcopal clergyman imprisoned for refusal to submit to the decision of the court in his case, should be confined in a room which was once occupied by imprisoned members of the Society of Friends. "But," it says, "there is a difference in the situation. The Friends acknowledged no law of the State in regard to religion. Green, having sworn to obey his bishop, established by law, and accept the prayer-book, established by law, is in a different position. He has entered into contract, and has violated it. None of the flowers of Fox, and certainly not John Torrey, whose case has been quoted as a precedent, ever entered into any contract with the State to obey any of its laws in regard to ecclesiastical matters."

Intemperance vs. Truth-telling.—The celebrated Dr. Richardson makes a very curious statement, which is confirmed by the experience of the eighty or ninety physicians who attended a late meeting of the Medical Temperance Association; "That whenever strong drink produces a permanent effect upon the human body, there is established in the affected person the habit of falsehood. The word no dispensation can be relied on. It is as the very knowledge of truth, the distinction between true and untrue, has become utterly lost or forgotten."

The Methodist Ecumenical Conference.—The Christian Advocate, in speaking of the effect this Conference in promoting a feeling of fellowship among the various branches of that denomination, says:—

"The spirit of fraternity among the Methodists of the world was greatly increased; in no instances it might be said to have been first kindled. For such had been the geographical isolation of some of the branches of Methodism, that it was their misfortune, and not their fault, that they knew but little of others than themselves. The barriers that separate the seven or eight distinct organizations of English Methodism, if not wholly obliterated away, were so reduced in height and thickness as to admit of a common current running through them, and of a more united influence upon the questions that are vital to Methodism in every form. A similar effect, which we think that every American dele-

gate was conscious, was produced upon the representatives from this side of the Atlantic."

For "The Friend."

Natural History, Science, &c.

Killing Lions by the Bushmen.—The lions seem to have a wholesome dread of the Bushmen, who, when they observe evidence of a lion's having made a full meal, follow up his spoor so quietly that his slumbers are not disturbed. One discharges a poisoned arrow from a distance of only a few feet, while his companion simultaneously throws his cloak on the beast's head. The sudden surprise makes the lion lose his presence of mind, and he bounds away in the greatest confusion and terror. Our friends here showed me the poison which they use on these occasions. It is the entrails of a caterpillar called *N'gwa*, half an inch long. They squeeze out these and place them all around the bottom of the bark, and allow the poison to dry in the sun. They are very careful in cleaning their nails after working with it, as a small portion introduced into a scratch acts like morbid matter in dissection wounds. The agony is so great that the person cuts himself, or flies from human habitations a raging maniac. The effects on the lion are equally terrible. He is heard moaning in distress, and becomes furious, biting the trees and ground in rage.—*Livingstone's Africa.*

The Thumb.—If anybody will look carefully at the end of his thumb, he will find that the surface is ridged with little thread-like ranges of hills, wound round and round in tiny spirals. If he will take a magnifying glass and examine them closely, he will find there is a good deal of individuality in the way in which these are arranged. No two thumbs are exactly alike. The miniature mountain ranges are as fixed and decided as the Alps or Sierras, the geography of the thumb as unmistakable. The Chinese have made use of this fact for establishing a rogues' gallery. Whenever a criminal is examined by the law an impression is taken of his thumb. Smudged with a little lampblack, partially wiped, and then pressed down on a piece of paper, an engraving of the thumb is made, and kept in the police records.

It serves the same purpose which is served by photographing burglars and pickpockets. The accused can be identified with great certainty. Nothing short of mutilating or burning the thumb can obliterate its features.

But this individuality in the skin of the tip of the thumb, strongly marked as it is, yet admits of strong family likeness. Brothers and sisters who will take impressions of their thumbs, will find resemblances among each other that they will not find when comparing them with the thumbs of strangers. Even thus minutely does that strange thing, family likeness, descend. What wonder is it that faces look alike, voices sound alike; how can it seem strange that members of the same family should have dispositions and similarities of temper, of mental aptitudes and hereditary diseases, when such peculiarities as the texture at the end of the thumb, and its ranges of hills, should also have family resemblances in the midst of their indefinite diversities.

Fore-sight of Birds.—Our San Francisco exchanges bring us interesting synopses of a paper read before the California Academy of Sciences by R. E. Stearns, describing the re-

markable habits of certain birds, particularly those of the California woodpecker. In Napa county he examined a fallen yellow pine, the bark of which was full of "acorn holes." We quote:

"Its length was 175 feet, and the diameter of its butt was 5 feet 10 inches, and at 90 feet, 3 feet 8 inches. Above the ninety-foot line the woodpecker holes were comparatively few, neither were there any in the first 10 feet of the trunk from the ground. A piece of the bark, 12x12 inches, showed 60 holes. Taking an average of 36 holes to the square foot, it gave 41,040 acorn holes in the bark of this one tree. The holes were drilled to receive acorns of different sizes, for the birds are exact workmen, and each acorn is nicely fitted into its special cavity. Woodpeckers reject the cups, and store the acorns without them. In Knights valley he observed woodpecker holes in a large spruce tree, and he was informed that they also bore into the bark of certain oaks to a limited extent. The acorns were generally considered as laid up for a winter's supply of food; but while in this climate no such provision was necessary, it was also very improbable that woodpeckers would feed on hard nuts or seeds of any kind. The more rational explanation is that they are preserved for the sake of the grubs they so frequently contain, which, being very small when the acorn falls, grow until they eat out the whole interior, when they become a welcome delicacy for the bird.

After the reading of the paper, Lightner, a member of the Academy, stated that he had observed woodpeckers engaged in drilling holes in the bark, when a blue-jay was seen to fly close up to one and inspect the size of the hole. Some active chipping then ensued, when the blue-jay flew away, but soon returned with a green acorn without the cup in his beak. This he offered to the woodpecker, who took it with his beak, and set it into the hole, and drove it home with a few taps, where it remained. This process was continually repeated. Lightner desired to know what were the special benefits derived by this mutual service conducted between a wood-eating and an insect-eating bird.

Stearns said that great numbers of untouched acorns remain in the spring, which have developed no worms suitable as food for the woodpecker, but which supply nutriment to bluejays and squirrels. Thus a community of interest was manifest, explaining their joint labors.—*Christian Advocate.*

THE FRIEND.

ELEVENTH MONTH 26, 1881.

We have received the printed Minutes of the Yearly Meeting held at Baltimore, from the 22d to the 27th of 10th month, last.

Francis T. King and Allen C. Thomas acted as Clerks.

The minute on the state of Society, which was adopted after the consideration of the Queries and Answers, contains among other things, the following paragraphs:

"A free gospel ministry is one of our most important doctrines; it is an essential feature in our faith and organization, and to compromise, or cast it aside, would seriously weaken or destroy our mission as a Society."

"A desire has been expressed that our

members should not allow themselves to be affected by a spirit of worldliness. The theatre is a strong temptation to many. The most successful plays are those which appeal to the lowest and most sensual parts of human nature, and are utterly at variance with spiritual life.

Baltimore Yearly Meeting is composed of three branches—Baltimore Quarterly Meeting, Dunning's Creek Four Months' Meeting, and Virginia Half Year's Meeting, so that it occupies the wide range of country from the Susquehanna river to the Allegheny Mountains, and from Central Pennsylvania to North Carolina. The number of members is not large, but it is evident from the Minutes before us, that they have engaged in various fields of labor. These minutes contain reports from the "Peace Association of Friends in America," to aid which the Yearly Meeting contributed \$100; from "The Associated Executive Committee on Indian Affairs," to which the same contribution was made; from the "Committee on Home Missions," from the "Committee on Foreign Missions," which had used most of the funds raised for the support of a "Training Home for Girls" on Mt. Lebanon, Syria; from the "Trustees of the Miles White Beneficial Society," who had distributed from their income \$1725 for various "charitable objects, \$906 for educational purposes, and \$275 for the dissemination of books and tracts;" from the "First-day School Association," from the "Baltimore Association," which had expended money for educational purposes in North Carolina and Tennessee, and for repairing or building meeting houses; mostly in North Carolina; from the "Committee on Education," and from "The Committee on Pastoral Care of our Meetings and Members," for whose expenses \$300 were appropriated.

The avoidance of such unfriendly expressions as the "Sabbath" for "First-day," which is now used by some who claim the name of Friends, is one of the evidences that Friends of Baltimore Yearly Meeting are more conservative in their views than some others. But we feel doubts as to the real benefit to be derived by Friends from the appointment of committees on almost every branch of labor and testimony-bearing, to which the faithful members can be called; and the absorption of the time and strength of a Yearly Meeting on these collateral subjects. When too greatly multiplied, we believe the tendency is to so fill the minds of those assembled, as to lessen the ability or the desire to enter into that close examination into the spiritual condition of the body, which we have long regarded as the most important part of the duties of a Yearly Meeting.

The use of the word: "Missions," as applied to the labors of members of our Society, has always felt unpleasant to us, because such labors by other denominations have generally been conducted in a manner not consistent with our convictions of the nature of gospel ministry, and of the necessity of continually seeking Divine guidance in the performance of religious duties. The labors of James Backhouse in Australia, of Stephen Grellett on the continent of Europe, of Daniel Wheeler in the South Sea Islands, of Ebenezer Worth at Tunesassah, and of hundreds of others of our fellow-members since the days of George Fox, may in one sense be termed *missionary* labors; but if we become accustomed to use

this epithet in speaking of the services into which our faithful members are led, we are in danger of losing sight of the distinctive principles of the Society of Friends as to ministry and worship. In some cases (we fear in many) the so-called *mission* laborers under the control of Friends have not manifested a belief in or regard for our principles in their manner of procedure. Thus the Society has become compromised, and its ability to hold up a pure standard to the Truth, has been lost.

SUMMARY OF EVENTS.

UNITED STATES.—While Charles J. Guiteau, who is on trial at Washington for the murder of President Garfield, was being conveyed on Seventh-day last from the court-room to the prison, he was shot at and slightly wounded in the wrist. The assailant was mounted on horseback, and after firing into the van, he rode rapidly away and disappeared. A man named William Jones had been suggested, but as yet has not been identified by the officers of the van.

The report of Lieut. Berry, accompanied by maps of Wrangel Island, has reached the Navy Department. What was formerly known as Wrangel Land is shown to be an island, about 60 miles long by 20 wide, its shape being such that that of a parallelogram with the north end rounded off.

Professor Swift, of the Warner Observatory, at Rochester, New York, discovered a faint comet on Thursday night, last week, being the seventh of the present year. It is in the constellation Cassiopeia, and has a right ascension of about one hour fifty minutes, declination north 7 degrees, with a motion slowly westward, no tail is visible, but there is a slight central condensation. It is nearly round, and its diameter is estimated at four minutes.

The Superintendent of the Census reports to the Secretary of the Interior that the total population of the United States, as determined by the last census, is 50,155,783.

The Chief of the Bureau of Statistics furnishes the following information with regard to immigration: "There arrived in the eleven customs districts of this country during last July 503,313 persons, of whom 44,100 were immigrants and 459,213 citizens of the United States returned from abroad. Of this total number of immigrants arrived 5388 were from England, 1251 from Scotland, 51 from Wales, 6067 from Ireland, 11,275 from Germany, 2006 from Austria, 3779 from Sweden, 1743 from Denmark, 608 from France, 598 from the Netherlands, 100 from Switzerland, 24 from Spain, 148 from Holland, 75 from Belgium, 748 from Italy, 557 from Russia, 188 from Poland, 454 from Hungary, 865 from China, 12,716 from Canada, 62 from Cuba, and 422 from all other countries. During the year ended June 30th, 1880, 47,242 immigrants arrived in the United States, an increase of 27,947 over the number arrived during the preceding year. The year of greatest immigration was the fiscal year 1873, when 459,803 immigrants arrived, exceeding the immigration of the last fiscal year by only 2560."

The Secretary from the Department of Agriculture, Washington, D. C., says that the returns of 11th month, from ten principal cotton-growing States, give an indicated yield per acre considerably less than last year. But while the quantity of the crop is reduced, the quality is generally reported as very good. The Secretary of State of Massachusetts has compiled his annual statement of the property and taxes in that Commonwealth. It shows an increase in the total valuation of \$63,483,174, of which \$38,805,755 is real estate.

Two hundred and fifty presented Jews from Southern Russia arrived at New York by the steamer "Helvetia," making a total of these exiles to date of 2600. It is stated that 10,000 more will arrive during the winter, Hebrew colonies are to be formed in Louisiana and Virginia.

The Governor of Michigan says the sufferers in that State probably require about \$500,000 more to provide for their necessities until the next harvest, when it is hoped they will become self-supporting.

The "pink eye" is very prevalent among the horses in Brooklyn, New York. Over 1000 dead horses, victims of the disease, have been removed from the streets of that city during last week. In this city the disease is on the increase.

The small pox has appeared almost simultaneously in various places in Minnesota and Dakota, most of the cases being scattered, though in one or two localities an

epidemic is threatened. In Stearns county, Minnesota one hundred cases are reported.

The report of the Registrar of the Board of Health of this city for the week ending 11th inst. states that there were 328 deaths in this city last week, 10 more than occurred during the same period in 1879, and 31 less than during the week ending 11th month 12th, 1881. Of the whole number, there were 123 ten years of age or under; 52 died of consumption 30 of typhoid fever, 19 of pneumonia, 18 of small pox and 16 of diphtheria.

Wheat—No. 3's, 101's 102's 143's, registered 112's coupon, 115's; 4's, 117; currency 6's 132.

Cotton.—There was no material change to notice, price or demand. Sales of middlings are reported 12 a 12 1/2 cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white, 71 cts. for export, at 81 cts. for domestic.

Flour—Dull, but steady. Sales of 1800 barrels, including Minnesota extra, at \$7.12 for clear, and \$7.25 a \$7.50 for straight; Pennsylvania extra flour at \$6.62 a \$6.75; western do. do. at \$7 a \$7.75, at patents at \$7.75 a \$8.50. Rye flour at dull at \$5.50 \$5.75, and corn meal at \$3.75.

Grain.—Wheat was dull and rather lower. Sales 3000 bushels Delaware red and amber at \$1.41 a \$1.42 Rye is quiet at \$1 for Pennsylvania. Corn is in high demand. Sales of 8000 bushels, including yellow, 70 cts.; mixed at 69 cts.; steamers at 68 cts.; No. 3, 67 cts. and rejected at 67 cts. Oats are in moderate request. Sales of 9500 bushels, including white, at a 53 cts, and rejected and mixed at 48 1/2 a 49 cts.

Hay and Straw Market.—For week ending 11th month, 1881.—Loads of hay, 402; loads of straw, 1. Average price during the week: Prime timothy, \$1.30 a \$1.40 for 100 pounds; mixed, \$1.20 to \$1.30 for 100 pounds; Straw, \$1 to \$1.10 for 100 pounds.

Beef cattle were dull this week, and prices were rather lower: 4000 head arrived and sold at the different yards at 2 a 7 cts. per pound, as to quality.

Sheep were rather dull, but prices were unchanged. 10,000 head arrived and sold at the different yards at 3 1/2 cts., and lambs at 4 1/2 a 7 cts. per lb., as to condition.

Hogs were in demand; 6200 head sold at the different yards at 7 a 9 1/2 cts. per lb., as to quality.

FOREIGN.—The Dublin correspondence of the *Times* says: "The most sanguine hopes of peace and order have been disappointed at the present state of this and the prospects for the winter. Outrages are being out again, which, it is feared, are only the beginning of a series of crimes."

A large meeting of magistrates, land-owners, tenant farmers and the County Council, County Tipperary, have passed resolutions supporting the Government policy in suppressing the Land League, expressing their loyalty to the Queen and the Constitution, and thanking the constabulary for their conduct during the late crisis. The meeting formed a society for mutual protection against boycotts.

A dispatch from Geneva to the *Daily News* relates that the complete annihilation of the village of Elm, the Canton of Glarus, appears to be only a question of time and bad weather. The summit of the peak near the village is moving.

The British Consular Ministry is gazetted in the *Journal* as follows:

Garbetta, President of the Council and Minister Foreign Affairs; Waldeck-Rousseau, Minister of Interior; Allain-Targue, Minister of Finance; Camille Desmoulins, Minister of Public Works; Camille Desmoulins, Minister of Agriculture; Camille Desmoulins, Minister of Public Instruction; General Campanier, Minister of War; Antonin Prost, Minister of Fine Arts; Cocheret, Minister of Posts and Telegraphs; Gougeard, Minister Marine.

Deaths from Mecca state that 5000 persons are dying daily from cholera. Steamers at Djiddah refuse to bark returning pilgrims.

The town of Manzanillo, Mexico, was completely destroyed by a storm on the 26th ult, but no loss of life is reported. Four large vessels in port and all smaller craft were destroyed and totally wrecked.

The loss on property, not including the shipping estimated at \$500,000.

No settlement has been made of the boundary duty between Mexico and Guatemala, both governments continuing "defiant."

The custom house at Valparaiso, Chili, has been destroyed by fire. Loss \$1,000,000.

DIED, 4th month 28th, 1881, UNITY, wife of Aa Stratton, in the 74th year of her age, a member Salem Monthly Meeting, Col. Co. Ohio.

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Notes of Travel.

(Continued from page 121.)

Moses Roberts came from Gwynedd in 1767, and married Jane Lee, of Exeter. He was commended as a minister in 4th mo. 1768. After his release from prison, in 1781, his name several times appears on the minutes of the Yearly Meeting. He appears to have died about the year 1789.

After Job Hughes' imprisonment ended, he was again returned to Catawissa; for, when an indulgent meeting was established there in 1787, it was held alternately at his house and at that of another Friend. His name often appears on the records of Catawissa Monthly Meeting. He was recommended as a minister in 1799, and removed to reside in Upper Canada in 1805. The report to Philadelphia Yearly Meeting, of Yonge Street Monthly Meeting, Canada, mentions the death of Job Hughes, a minister, on the 26th of 4th month, 1807.

In reviewing these records of the past, the mind is brought into sympathy with the innocent sufferers, who "preferred to endure persecution and imprisonment, rather than sacrifice that peace of mind which cannot be enjoyed except as we endeavor to do the Lord's will. They have long since been gathered to their everlasting homes; and if they continued the end of life to manifest that faithfulness to their Divine Master, and that resignation what He might appoint, which marked the midst of their imprisonment, they have no need received "the end of their faith," even the salvation of their souls,—that eternal life before us as the reward of patient continuance in well-doing. However grievous their hardships may have seemed at the time, yet looking back from the distance of 100 years, they are seen to be of little importance except they contributed to the obtaining of a "far more exceeding and eternal weight of glory." In 1794, reports were sent up to the Yearly Meeting of the establishment of regular meetings for worship at Catawissa and Roaring Creek—in 1795, of the settlement of a Pre-arranged Meeting at those places—and in 1796 at a Monthly Meeting at Catawissa, composed of Friends residing there, and of those at Roaring Creek, Fishing Creek and Muncy.

So far as we ascertained no member of our

Society now resides in that section, south of the Susquehanna, our Friend, Watson Hibbs, of Roaring Creek, having been the last survivor. The original log meeting-houses built nearly 90 years ago, are still standing at Catawissa and Roaring Creek, and are kept in repair by those who left us in 1827, who have the control of them and hold occasional meetings therein; though the number of their members is so reduced that no regular meeting for worship is held in either. In Catawissa one elderly woman was the only representative residing in the place.

Roaring Creek is the name given to the valley of 10 or 12 miles in width, lying south of Catawissa Mountain and between it and Little Mountain. Its first settlers were chiefly Friends, but about the beginning of this century the spirit of migration seems to have strongly affected the people of Catawissa and Roaring Creek. Job Hughes, as has been already mentioned, moved to Canada. When in the neighborhood, we were told that he was a man much beloved and esteemed, and his example proved contagious. Other families followed, like a flock of sheep following their leader from one pasture to another; some going to Canada, others to Ohio, and other places.

The Monthly Meeting of Catawissa felt itself so much weakened by these removals, that in 1807 it adopted the following minute: "As a considerable number of our members have already removed to other parts of the country, and it appearing likely that several more families may leave this neighborhood in the course of the summer, which occasions some doubt of Friends remaining here being sufficient to hold a Monthly Meeting, &c., it may be advisable to offer our situation to the consideration of the Quarterly Meeting; a disposition prevailing among us generally to submit to the advice and judgment of Friends on the occasion."

The result was that in 1808, the Monthly Meeting was laid down and attached to Muncy, which had been constituted as a separate Monthly Meeting, in 1799.

In 1814, the members south of the northeast branch of the Susquehanna were again formed into a Monthly Meeting, with the name of Roaring Creek.

We held meetings in the old log houses at Catawissa and Roaring Creek, which were well attended. There was much openness; and especially at Roaring Creek, where the house is in a rural situation remote from any village. The people seemed to have a hunger and thirst after spiritual food. One household of ten persons (including two of the Indian boys from Carlisle who were spending vacation there) came a distance of several miles, bringing every member of it with them. In this family were a great-grandfather of 80 years, a little orphan girl of 2, and a youth of 19 crippled by scrofula and unable to walk, who was tenderly lifted from the open wagon

by his father and carried to a seat in the house.

As I watched the people coming from different directions, some on foot, and some in open wagons, a desire was felt that the blessing of the Lord might rest upon them, and that they might receive some spiritual refreshment. The solemnity which covered the company when they settled down into silence, seemed an evidence that the opportunity was owned of the Lord. As the meeting drew towards its close the feeling of love increased, and we parted from one another in sweetness and with a mutual feeling of affectionate interest.

The Fishing Creek settlements are in the country drained by the branches of that stream, which, flowing from the north, enters the northeast branch of the Susquehanna a short distance above the mouth of the Catawissa, which is on the south side of the river. The head waters of Fishing Creek are in the range of hills forming the southern boundary of Muncy Valley; and along its banks in olden times lay the Indian pathway from the northwest towards Wyoming Valley.

We attended the meeting of Friends here, which is held at Greenwood; and public meetings at Millville and Bloomsburg.

While in this neighborhood we received on a First-day morning, the solemn and startling intelligence of the sudden death of our valued friend Sarah A. Deacon. On the Fifth-day previous she had attended her own Monthly Meeting of Frankford, in which she had spoken in the ministry. Before the meeting for worship closed, her head was observed to fall. She was removed from the meeting, but never spoke again; and passed from this state of existence the following morning. She was a friend in whom we were all interested; being attracted to her by her simplicity of character, the religious fervency of her spirit, and her open and affectionate disposition. Shortly before our leaving Philadelphia, she had spent a day in company with two of our number. That visit now seemed like a sweet parting opportunity between those who should see each other's faces no more.

In visiting among the families of Friends and others in Fishing Creek neighborhood, we found many proofs of the truth of what our Saviour declared, "In the world ye shall have trouble." In one, a young man, just entering on what bid fair to be an honorable and useful career, had been recently removed by consumption. In another, about two weeks before our visit, a promising boy of 10 years had been called away, leaving a mother's heart tender and broken. Another still mourned for a son suddenly killed some months before by the shifting of a load of railroad ties. Another was in affliction over the loss of a beloved cousin, taken without warning from works to rewards. It was a time in which there was a renewed call to all of us, to seek for a city which hath foundations, whose

builder and maker the Lord is—to become established in the Truth through the experience by Divine Grace of repentance for sin, and forgiveness through Christ our Redeemer—and thus to be brought into that quiet habitation, where the true Christian can retain his confidence, having his heart fixed and trusting in the Lord, no matter what perplexities or storms may prevail in the outward world.

J. W.

(To be continued.)

For "The Friend."

A Vindication of the Truth.

At the Monthly Meeting of Friends held at Sydenham, 10th month 19th, 1881, it was asserted by a minister belonging to Norwich Quarterly Meeting, "That there was no such thing as a spiritual seed in man that would if attended to, lead him to salvation." Also, that "the Spirit never washed or cleansed any one; that it was the blood."

When this was objected to as unsound doctrine, and not according to the principles of the Christian religion as professed by Friends, and shown by the writings of George Fox and Robert Barclay, a Friend belonging to this Monthly Meeting then stated, "That the writings of Friends made no difference, that we did not go by Friends' principles, but by the Bible," and that a Divine seed in man before conversion could not be proved by the Bible. With regard to the above assertions, I believe them to be unsound and not in harmony with the Scriptures, nor yet with the testimonies borne by ancient Friends.

As to the first assertion, "That there was no such thing as a spiritual seed in man that would if attended to, lead him to salvation," I would call the attention of the reader to the following texts of Scripture, which I think should leave no doubt in the mind of any one as to the truth. I will notice first, the parable recorded in the 8th chapter of Luke from the 4th to the 8th verse. In the 11th verse the Saviour saith to his disciples, "The Seed is the Word of God." And the apostle Peter also ascribeth the new birth to this Seed and Word of God, saying, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever," (1 Peter i., 23). Robert Barclay says, "Though then this Seed be small in its appearance, so that Christ compares it to a grain of mustard seed, which is the least of all seeds (Matt. xiii., 31, 32), and that it be hid in the earthly part of man's heart, yet therein is life and salvation towards the sons of men wrapped up, which comes to be revealed as they give way to it. And in this Seed in the hearts of all men is the kingdom of God. Hence Christ saith to the Pharisees, when they demanded of Him when the kingdom of God should come. He answered them and said, "The kingdom of God is within you," (Luke xvii., 21). I would ask, were these Pharisees born again? if they were they would have known where the kingdom was, and where Christ and the Father were; for Christ saith (John xiv., 23), "If a man love me he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." Surely men would know if they had the Living Presence with them, except they themselves were in darkness, as John testifies, "The Light shin-

eth in darkness and the darkness comprehendeth it not," (John i., 5).

As it hath been proved that the Seed is the Word of God, we now find the forerunner of Christ declaring it to be a Light, that is, the life of Christ was and is the Light of men, (John i., 4). Thus John the Baptist calls the Seed which was sown in all kinds of ground, and which the apostle Peter says, is that Seed which is incorruptible, and by which men are born again a Light, and declares it to shine in darkness, and the darkness comprehendeth it not, (John i., 5).

How beautifully our Saviour makes this clear! "When the people were gathered thick together," when he called them "an evil generation" seeking a sign, (Luke xli., 29), with these words, "The light of the body is the eye; therefore, when thy eye is single thy whole body also is full of light; but when thine eye is evil thy body also is full of darkness. Take heed that the light that is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light; as when the bright shining of a candle doth give thee light," (Luke xli., 34-36). Herein we find that the Light or Seed or Word of God can be so covered up that it cannot grow or shine because the ground or heart of man is full of cares, or riches, or pleasures of this life. Or, as illustrated by our Saviour, we have an "evil eye," and if so, the Light which lighteth every man that cometh into the world shineth in darkness.

To the assertion "That the Spirit never washes or cleanseth any, that it is the Blood," by this I would infer that the speaker would have all men believe men are cleansed from all unrighteousness exclusively by the blood of Christ.

My objection to the above is that as "There are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one," (1 John v., 7); one in power (Matt. xxviii., 18), and one in glory (John xvii., 5), and that whose offereth praise to the Son glorifieth the Father, and no honor is acceptable to the Father but by the Son, through the Holy Ghost; in like manner there are three that bear witness in earth, the Spirit, the water, and the blood, and these agree in one (1 John v., 8), and work the one and self-same effect in the hearts of all men, for it is evident that the apostle referred to man when he spoke of "bearing witness in earth" by the verse following. "If we receive the witness of men, the witness of God is greater" (9th verse). Therefore I would conclude that the Spirit, the water, and the blood work the same and are equally necessary for the salvation of the souls of men; and in proof would bring to mind the language of Scripture, where the apostle, after bringing to the remembrance of the Corinthians some that did all manner of wickedness, useth these memorable words: "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." The apostle makes no mention of the water or the blood in the washing or cleansing of these, from which we might infer that it was in the name of the Lord Jesus and by the Spirit alone that they were cleansed, (1 Cor. vi., 11). The same apostle, in his most excellent address to Titus, uses this very impressive language: "For we

ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasure living in malice and envy, hateful and hating one another; but after that the kindness and love of God our Saviour towards man appeared, not by works of righteousness which we have done, but according to his mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." (Titus ii., 3-5).

In no place in this epistle, which was written to one who was left in Crete to "set in order the things which are wanting," do we find mention of the blood, but they were cleansed by the washing of regeneration and renewing of the Holy Ghost. Thus we find that the Spirit and the water are equal with the blood in the cleansing of the souls of men, for the above texts are used to convey the same meaning as that well known text: "But we walk in the Light as He is in the Light; we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John i., 7.)

Let us consider the language of our Saviour quoted in the above texts, also the apostle's writings to one whom he styles "mine own son after the common faith," and take heed that we preach none other doctrine than this is preached, lest we come under condemnation.

J. L.

Ontario, Canada.

For "The Friend."

Peaceable Conduct the Best Defence.

One of the most successful expeditions in the many that have essayed to penetrate the African Continent, was that sent out by the English Royal Geographical Society in 1871 to explore the country between the east coast opposite Zanzibar, and Lake Nyassa, and to determine various geographical problems.

Setting out with a caravan of about 12 porters, traversing regions which were out of the usual travelling routes, meeting with various tribes whose fears and suspicions incited them to warlike attacks, losing the head of the expedition by fever soon after their departure, and being absent the greater part of two years, it is greatly to the credit of Joseph Thomson, on whom the command devolved, that he succeeded in accomplishing the object of his mission, and brought back his men without one exception, after a journey of about 11 months, and without taking the life of a single native. It is the more remarkable, he was then a young man but little past 20 years of age; and is a strong confirmation of the experience of his countryman David Livingstone, and of many others, that a peaceable conduct, accompanied with proper respect for the rights and feelings of others, a better protection than force of arms, even among barbarous tribes.

The description given by Thomson in his book, "To the Central African Lakes and back," of the adventures of his party, contains some interesting illustrations of the coolness and courage with which he encountered danger.

On their march to Lake Nyassa, they were told that one part of their route was impassable, owing to war parties of a ferocious slave-raiding tribe called Mahenge, who were greatly dreaded. His first meeting with the dreaded warriors is thus related.

"Marching quietly along in single file through a dense piece of forest, with no sound to break the stillness, and every one

be alert, we were suddenly startled by a loud sound proceeding from the forest. An immediate halt took place, and I could observe a sort of nervous shock pass along the line of porters, till at last an articulate whisper of 'Mahenge! Mahenge!' reached my ears. The foremost men were already hurrying back, and bads dropped from paralyzed shoulders, and panic ensued. Fortunately I was in the rear. So, seizing my gun, I raised it and threatened to shoot the first man who attempted to pass me. This new danger fairly emboldened them. Some, in spite of torn clothes and bodies, attempted to escape sideways, but nature favored us too well. At last, the invaluable aid of Chuma and some of the more courageous of the men, the caravan were somewhat quieted, the loads gathered together, and the men around them.

With a considerable feeling of relief we said that we had not been observed. This was a fortunate thing for us, as the Mahenge could certainly have swooped down and counted our flight if they had noticed our attempt to retreat. In such a case few of the porters would have stopped till the coast was reached, with the story of a mighty battle, in which I would of course be killed. However, I had now time to breathe, and think what I should do next. A council of war was accordingly held, and we came to the conclusion at this state of things must not last, or ruin would come upon the expedition. It was far we must come to some understanding with the Mahenge, and learn whether they were to be friends or enemies. I determined to try the effect of my white skin, and to show complete confidence in the savages. Selecting Chuma, and a porter who could speak the language, we went forward unarmed, leaving instructions for the men to be ready for any emergency; and to tell the truth, they seemed wonderfully courageous after their first panic. In a few minutes we got clear of the forest, and a strange and unusual scene met my eye. Through the long grass tramped in single file one line of warriors, dressed in the most wonderful feather head-dresses, with a few old-cat skins on their shoulders, but otherwise entirely nude. Their faces were painted the most hideous manner, and certainly they did look like typical savage warriors. Their arms consisted of a stabbing-spear, two three assegais, a club, and an oval or elliptical-shaped shield of bullock's hide, which they were carrying over their heads to protect them from the wet grass. It was really a sight worth seeing.

On emerging from the forest we raised a shout to attract attention. In a moment they retired in alarm. Down came their shields; spears were seized, and everything got ready for a fight. Some dropped behind bushes. It was a critical moment, but we could not now retreat. I stepped into view, and my appearance took effect on them like a shock of electricity. A buzz of surprise arose. I lifted my hands to show I had no weapon, while my interpreter shouted out 'Mzungu! Mzungu!' and declared that we were friends. At once suspicion was disarmed. They gathered round with shouts, and surveyed me as a curious animal about which they had heard strange stories.

After we had obtained silence, we proceeded to explain who we were, where we were going, and that our intention was to make friends with them. They at once as-

sured me we were quite safe. They were not fighting the white man. They had been away fighting the Walungulu, but as their chief's son had become ill, they were escorting him home. They further declared that we should be made most welcome in Mahenge, when we arrived there. This was very satisfactory, and relieved my mind very much.

"We sealed our friendship by 'making brothers' with the chief's son. This ceremony is done by tasting each other's blood, and vowing eternal friendship. Of course I did not take a personal part in this savage ceremony. Chuma acted as my proxy."

On another occasion while going by water in the southern part of Lake Tanganyika, with a few of his men, they stopped at an island to wait for favorable weather. He says:—

"While dozing away the day under the shadow of the rocks, with the pleasant ripple of the water at our feet, enjoying the beautiful view, the clear sky, the transparent tropical atmosphere and the cool lake breeze, we were once more surprised by an interesting incident. Anticipating no evil while located on an island where we had found only an old man and a woman, we were all lying on shore, with the exception of Mr. Hore, and without weapons. Most of the men were asleep, and all slumbering in the sense of peaceful security when we were suddenly awakened by a cry from Hore. Looking up, we were astonished by the sight of a large band of natives descending the rocks, fully armed with bows and spears, and proceeding with a deliberate step, which indicated some decided object in view. Before we could fairly realize the position we found ourselves surrounded and cut off from the boat; and on every commanding rock stood warriors, ready at a moment's notice to launch their arrows or spears.

"It required but a glance to take in the situation. There was no mistaking the meaning of the position they had taken up, or the fact that we were quite in their power. An attempt to gain the boat would have meant our instant destruction. Their dress and arms showed that they were Waipa; and we knew that there was no more peaceable race in Central Africa. We concluded therefore that they must have had some very potent reason for assuming their present threatening attitude; and as our consciences were clear, we saw that there was some mistake which only required to be cleared up. We showed not the slightest alarm or astonishment, but addressed them with words of welcome, and smiling faces, as if they had come on a friendly visit. Hore sat up in the boat and began lighting his pipe, while I went forward among the warriors, and examined their arms with curiosity.

"The Waipa looked intensely astonished at this reception, having expected something far different. At last they informed us of what business they had come. A slave had been stolen from one of their villages, and they had been told that the white men had done it, and they had come to fight us and get him back. They had also been informed that we intended taking all their slaves from them. At this we laughed, and said that if they found their slave with us they would be quite at liberty to fight. Hore then invited the leader to enter the boat and look for himself. This he was rather afraid to do, but at last satisfied himself that no slave was there.

Hore improved the occasion by enlightening them as to who the white men were and what was their mission in Africa, thereafter giving them a small present of cloth, with which they departed quite delighted. This is another instance of the really peaceable intentions of most native tribes; a little reasoning goes a very long way, and a show of confidence always wins a reciprocal feeling."

(To be concluded.)

For "The Friend."

Practical Religion unto Salvation.

There are few, perhaps, among the professors of the Christian name but will acknowledge, that religion is the most important of all subjects that can claim the attention of responsible and immortal beings. It is a subject which has respect not only to the things of this life, but to the eternal age beyond; as writes the apostle:—"Godliness is profitable unto all things: having the promise of the life that now is, and of that which is to come." What is needed is, that we carry out this scriptural view of things into consistent godly practice in our every-day life and conversation; thus letting our doctrine and our walk coincidentally prove that we are honest alike to our convictions and to the sacred cause of Truth.

The religion of Christ Jesus has for its great aim the salvation of the souls which He came to redeem and to save. This salvation, through obedience to that which is made known of God within us, is the great business of this probationary life—the narrow way, the high way, the only way to that kingdom which consisteth not in meats or in drinks, but in righteousness, and peace, and joy in the Holy Ghost. There can be no religion or Christianity without Christ. And a Christian is one who casts himself upon Him for grace and knowledge, for preservation and salvation. These the Saviour leads by his quickening, in-teaching, Holy Spirit. For that which delivereth from the bondage of corruption into the glorious liberty of the children of God, is the Spirit of Truth or Light of Christ; which also teacheth all things necessary to salvation and guideth into all truth.

That this inward work, this walk and warfare as with the sword of the Spirit, requires "hardness," diligence, and watchfulness unto prayer, it is not worth while to try to conceal or to deny. "Every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire." "We preach the cross," said one of the early Friends, "and them that cannot own us there we lay no hands upon." "I was made a Christian," writes another, "through a day of vengeance, and burning as an oven."

"He that will come into the new covenant," declares a third, "must come into the obedience to it." Well, this coming into the new covenant involves a falling upon Christ its Mediator and ever adorable Author and corner-stone—the stone laid in Zion for a foundation—in order to our being broken to pieces. It calls for a thorough cleansing of the heart through the one saving baptism of fire and of the Holy Ghost. It requires a putting off of the old man with his deeds, before there can be a putting on of "the new man which after God is created in righteousness and true holiness." It demands a being cut out of the wild olive tree, in which we are by nature, that we may be grafted contrary to nature into a good

olive tree. It points to a being "buried with Christ by baptism into death," and a being "planted together in the likeness of his death" that we may "be also in the likeness of his resurrection." Now, who will say that these are easy processes to flesh and blood, or slight and superficial requisitions? While at the same time who can deny but that they are a part of the clearly defined precepts and injunctions of holy Scripture? Moreover, how the biblical record of the journeyings of the children of Israel represent discouragements and hardships; trials of faith, and patience, and allegiance; temptations, and even betrayal into sin; with, also, their continual need of dependence upon that Arm of everlasting strength, which so compassionately and marvellously bore with them! Those things were written for our learning, and should point us to a lively sense of our extreme helplessness and weakness; to the need of filial love and filial obedience; to humility, obedience, and watchfulness; that so like Caleb and Joshua, who "wholly followed the Lord," He may lead in us, and bring us into the good land.

Oh, the value of these souls for which Christ died. "What," saith that Saviour, "shall a man give in exchange for his soul?" Can any know that they have a never-dying soul and be indifferent to or careless of its eternal happiness? Will any one be neglectful of the all-important end and aim of life, when such grave realities are at stake? Will such not deem it worthy their most strenuous effort to avoid eternal punishment, to lay hold on never-ending felicity, to secure that crown of joy for which a Mediator came and suffered and died and rose again, that He might obtain for us by bringing us to God? What does the loss of a soul involve? To lose this is to lose the purpose of our lives. It is to lose that by which the Redeemer died. It is the loss of heaven. Then to work out the salvation of the soul is the great end and purpose for which we were created; and is of more value than the preservation of a whole nation from temporal ruin.

Next to the loss of the soul there is, perhaps, nothing more to be apprehended, as leading to it, than the loss of religious impressions. The great things of God have usually small beginnings. Thus the coming of the Son and Sent of the Father was likened to "a root out of a dry ground;" and He compares his kingdom to a little leaven; to a grain of mustard seed, which is the least of all seeds when it is sown. So these heavenly impressions or visitations may seem faint and weak at first; but as they are allowed their due place, being regarded and nurtured by us, they grow to be the plant of renown within us, bearing in some thirty, in some sixty, and in some an hundred fold, to the praise of the great Husbandman. But we must receive the Saviour in the way of his coming. We must not overlook the littleness and the simplicity of his appearance, as the Babe of Bethlehem, in our hearts, lest we overlook that power from on high, through obedience to which our salvation must, if ever, be wrought out. For, "By grace are ye saved, through faith." If we have not faith in the smallest discoveries of this Divine grace and light to the soul, we shall not be likely to recognize and receive it as a transforming power, or as the ingrained Word which is able to save and to build up unto everlasting

life. We must be meek and lowly of heart, in order to see or enter that kingdom which cometh not with observation outward show, but is to be received as a little child by all who enter therein.

How indispensable to our happiness and welfare it is that we should be faithful to the first little reproofs and manifestations of a Saviour's love to our souls! These visitations, or the still, small, pleading voice of a loving Father may be made earlier or later, at the third or sixth hour, as well as in more advanced years; but whenever, in exceeding mercy, they do come to us, how careful should we be, as was Elijah at the Mount of God, to listen, to hear, and to obey. They are the quickenings of the Holy Spirit of Christ, who thereby is designing to lead into the narrow way of self-denial and the cross; and, as obedience keeps pace with knowledge, into the green pastures beside the still waters of soul-enriching and never-ending peace. May those young in years especially, whose hearts the Lord has touched, seek early to walk in his ways through filial submission to his will in the day of small things. While in these ways, as admitted, crosses, trials, and sacrifices are to be met with, they, at the same time, are the only ones to peace—peace here and peace forever—a peace which the world can neither give nor take away. The Lord loves an early sacrifice.

"And virtue with peculiar charms appears,
Crowned with the garland of life's blooming years."

Selected.

TWO PICTURES.

An old farm-house, with meadows wide,
And sweet with clover on each side;
A bright-eyed boy, who looks from out
The door, and his homelike features about,
And wishes his one thought all day:
"O! if I could but fly away
From this dull spot the world to see,
How happy, happy, happy,
How happy I should be!"

Amid the city's constant din,
A man who round the world has been,
Who 'mid the tumult and the throng,
Is thinking, thinking all day long:
"O! could I only tread once more
The field path to the farm-house door,
The old green meadows could I see,
How happy, happy, happy,
How happy I should be!"

Selected.

THE OLD CLOCK.

BY EVELINE SHERMAN SMITH.

In my father's ancient mansion,
By the pleasant river-side,
Stands a clock of olden fashion—
Curious fashion—seen no more;
It was made for his forefather,
A bold mariner of yore.

On its face is represented,
With a quaint and pleasing skill,
The resemblance of an ocean,
Whose blue waters, never still,
Seem to bear a good ship onward,
Whether winds blow fair or ill.

With its sails all set so gaily,
And its pennon floating wide,
Moves this mimic vessel, ever—
Ever on its mimic tide.
While the hours, and days, and seasons
On their endless pathway glide.

Since this olden clock was fashioned
Many years have passed away,
And the skilful hands that framed it
Long have moulded to decay;
But the soul of the designer
Seems e'en yet his work to sway.

All the springs obey his bidding,
All the wheels their task fulfil;
Every part, minute and curious,
Doth its wondrous duty still.
Working out the silent mandate
Of the vanished maker's will.

Thus the grain in autumn planted
Is through all the winter's storm;
Thus great thoughts and noble actions
Long their ministry perform—
Blessing hearts, when those that wrought them
Are no more with being warm.

Faithful still, this friendly watcher
Counts each pulse of Time's great heart;
Faithful still, its voice at morning
Bids us forth to duty start;
And, at eve, gives gentle warning
That our fleeting days depart.

Still, on all the varying seasons
That must work Life's shifting scene—
Births and bridal, fairs and feasting,
Golden summers, winters keen,
Tears and smiles, and clouds and sunshine,
It has looked with face serene.

Never faster, never slower,
Would that mimic vessel go;
Though young hearts, with a eager longing,
Fain would speed it to and fro;
And sad souls in weary moments
Filled its sails with sighs of woe.

In the dreaming days of childhood
What a mystery to me,
Was this ship, forever sailing—
Sailing on a shoreless sea—
Sailing, as I idly fancied,
Out toward the bright To Be!

What fond thoughts and tender yearnings,
Wishes, dreams, and hopes sublime,
Did I send, as precious ventures,
Out in this old bark of Time—
Then to me a fairy frigate
Voyaging to some wondrous clime!

Often, in the shadowy twilight,
As its deck would seem to stand,
Forms of gentle beings,
Each with smile and waving hand,
Beckoning me to wander with them
To the joys of fairland.

Now, like this old clock I've numbered
Many a day and many a year,
And I view the world around me
With an eye more calm and clear;
Yet this marvel of my childhood
Is and ever will be dear—

Dear for all the sacred memories
It awakes of youth's sweet prime;
Dear for sake of tender voices
That have mingled with its chime;
Dear for those who count no longer
On these shores the sands of Time.

Tearfully I gaze upon thee,
Relic of a day gone by,
Thou dost, like the dreamer's ladder,
Which united earth and sky,
Seem to link my spring and autumn
By some sweet mysterious tie.

Yes, as in the prophet's vision,
Angels seemed to come and go,
So, upon thy winged movements,
Float bright spirits to and fro—
Spirits of the past, that whisper
Pleasant tales of "Long ago."

These fair shapes, alas! remind me
That my youth is far from me;
Yet however chit or cloud,
Life's remaining years may be,
I will strive, old friend, to profit
By the lesson learned of thee.

If I keep the course before me,
Whether winds blow fair or ill,
Pacing all the rounds of duty
With unflinching footsteps still,
I may, too, work out the mandate
Of my mighty Maker's will.

Testimonies to the Truth.

(Concluded from page 126.)

I do not design to enlarge, you have had testimonies upon testimonies, you have been put in mind of these things; there is a necessity and a constraint upon me to remind you, at make a profession of the truth, of former things, of things that you have been told of, and been stirred up by the servants of the Lord to remember: I see a necessity of reminding you of them. There are many that are in a profession of the truth, that do not tell in the life of it; they are sunk down to the form of godliness, but they do not and the power of it, they do part of the work, they do not go through with it, they are for giving some sins, that they will not mortify them; they are like Saul, they make profession doing the will of God. Saul said to Samuel, blessed be thou of the Lord, I have performed the commandment of the Lord; and Samuel said, What meanest thou then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear; and Saul said, They have caught them from the Amalekites, for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God, and the rest we have destroyed." 1 Sam. xv. 14, 15. Now, my friends, there are many people which are willing to give themselves up to outward profession of religion, they would not be found in profaneness, in that which an abomination in the sight of God; they would not be found in abominable pride in the view of God's people, they will not be seen that which is abominable and shameful wickedness; they will keep up a profession of the truth, that they may be without reproof. Though they are not so vain as to be the fashions of the world, yet they are of the same nature and spirit with the men of the world, and they conform themselves too much to the vanity, and custom, and fashion of the world, though they will not be seen in the height of it.

There are many other things which might be mentioned; in short, I would only mention this, whether you have not kept a secret reserve of some sins, and make a fair pretence to the use of them: this will be a sting to you. He that loveth any thing more than me," saith Christ, "is not worthy of me; he that loveth not himself, and forsaketh not all that he hath for my sake, cannot be my disciple." When a trial comes all must be given up, and thing vain and evil must be reserved, that contrary to the nature of Truth; the mind must be subject to the will of God, and subdued to the power of God; there must be a thorough change and reformation, we must have a mortification of sin, and not do the work only in part, but we must go through with it. Now that we may do this effectually, we had help upon one that is mighty, there are many weaknesses and infirmities, that do attend us poor creatures, that many times we are ready to faint. Have an eye to Christ, let us look unto Jesus; God hath laid his upon one who is mighty, and who is able to save to the uttermost, not only from that which is vile and contemptible, but He is a complete Saviour, that will save to the uttermost all that come unto God by Him. There is no coming to God, or being reconciled to God, but by Him, and all that come to God by Him, shall have complete redemption for their mortal souls. He is the author of eternal salvation to all them that obey Him; He is

the Author and Finisher of our faith. He that believeth in Christ will submit to Him, and say in sincerity, thy will be done. It is an ordinary thing for people to say, Thy kingdom come, and thy will be done on earth as it is in heaven; this is a good prayer that Christ taught his disciples; there are many people that are often saying over these words, but they do not give up and resign their own wills to the will of God; if any trial, affliction, or exercise befall them, they are very apt to fret and repine. If God shall take away a near and dear friend, or a wife, or a child, we must quietly submit to the will of God, who knows best how to dispose of them, whether it be by life or death. When God is pleased to take children from parents, or parents from children, parents must not be discontented at the will of God, but submit to his afflictive hand, God doth not afflict willingly, nor grieve the children of men; He is not willing that any should perish, but that all should come to repentance. God calls upon sinners, Isaiah i. 16, 17, 18: "Wash you, make you clean, put away the evil of your doings from before mine eyes, cease to do evil, learn to do well, relieve the oppressed, judge the fatherless, plead for the widow. Come now and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool; let the wicked forsake his way, and the unrighteous man his thoughts, and turn to the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon." See that you accept of his mercy when it is tendered to you, and answer when He calls, for He calls upon the children of men, Return ye backsliding children, and I will heal your backslidings and love you freely; God doth not delight in the death of a sinner, but rather that he might turn and live, and find favor with Him.

Man hath a day afforded to him by the Lord, and time and strength to do the work of the day; therefore work while it is day, for the night cometh when no man can work. There is a day and hour wherein man is appointed to do his work; some are called at one hour and some at another; some are called early, some are called at the sixth hour, and some at the eleventh hour. Now those that came in at the eleventh hour had their penny, had their reward as well as those that bore the heat and burden of the day. God will be a rewarder of all them that faithfully give up themselves to Him, and answer his call in the day of his visitation; he that came in at the eleventh hour had his penny, as well as he that came in at the first.

Delay not, my friends, for time is precious, those that were first bidden and made excuses, were not counted worthy to partake of the supper. Make not excuses, while God worketh with thee by his power, join to it, and answer when God calls; lest it happen to thee when thou art in distress, and callest upon God, that He answer thee not, and hear not thy prayers, because, when He called thou wouldst not hear Him. Prov. i. 24, &c.: "Because I have called and ye refused, I have stretched out my hand and no man regarded, but ye have set at naught all my counsels, and would none of my reproof, I also will laugh at your calamity, and mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish come

upon you; then shall they call upon me, but I will not answer, they shall seek me early, but they shall not find me." The foolish virgins had a day and a time, they made a profession, they took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps; while the bridegroom tarried they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh, go ye out to meet him; then all those virgins arose and trimmed their lamps, and the foolish said unto the wise, Give us of your oil, for our lamps are gone out; but the wise answered, saying, Not so, lest there be not enough for us and you, but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open to us; but He answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.

Friends, you see the foolish virgins came when it was too late, therefore prize your day, and keep your watch. I cannot but admire the mercy of God, that hath extended a day of grace and favor to us; God hath not only striven for a little time, but hath continued striving; take heed that you harden not your hearts in this day of your visitation, lest it be said to thee, "The harvest is past, and the summer is ended, and thou not saved." Work out your salvation with fear and trembling, for it is God that worketh in you, to will and to do of his own good pleasure. While it is the good pleasure of God to work upon thy heart, give up thyself in holy obedience to Him, even while the good Spirit of God moveth upon the face of the waters. The day of your visitation is not yet over, yield up yourselves to the striving of God's Spirit, that you may be found a willing people in the day of his power; there is balm in Gilead, there is a Physician of value there. Prize the love, and mercy, and forbearance, and long suffering of God, and bless God that hath not cut thee off in thy sin, and in the midst of thy iniquities, and that thou hast not thy portion with hypocrites, where there is weeping, and wailing, and gnashing of teeth.—John Bowater, 3rd mo. 18th, 1693.

For "The Friend."

Pioneer Life.

BY J. B. WALKER.

In this book the author relates his experience of a life, the early part of which was spent in what was then the new settlements of the West. His father died when James was very young, and his mother having returned with her child to her father's house, they removed from Philadelphia to a farm about twenty miles from Fort Pitt—now the City of Pittsburgh. His first recollections were "of a log cabin, the 'clearing' in the woods, and the struggle of a family from the city to live in a new settlement."

In those early times, tales of peril with the Indians, or of adventures in hunting game, were familiar subjects of conversation.

"Among my first recollections is a story told of one of the earliest settlers, whose cabin was occupied before the incursions of hostile Indians had ceased. The husband had gone a day's journey to Fort Pitt, to obtain food

necessary to the subsistence of his wife and child, which he left alone in the cabin to watch and wait, in fear, until his return. Before he left, the cabin was made to look forsaken—as though the family had suddenly removed from it. Cooking utensils and such other implements as they possessed were hid in the woods. No fire was kindled. The slabs, split out of logs with the axe—called puncheons—which had been laid down as a floor, were taken up and thrown confusedly around—principally piled in one corner of the building. Under these an excavation was made in the ground, and some bed clothes thrown down, where the woman and her child might be concealed if she saw signs that Indians were in the vicinity. Here this brave pioneer woman had slept, or rather watched one weary night. Early the next morning as she looked out stealthily through the chinks of the cabin, she perceived Indians lurking upon the edge of the clearing. She hastened with her infant child to her place of concealment under the floor. The Indians, when they supposed they had satisfied themselves that the cabin was forsaken, came in and examined the premises to see if any thing was left worth appropriating. While they remained, the woman lay nursing her child to keep it from movement and noise. Once or twice the movement of the little one, it seemed to her, would surely betray her; but the talk and tramping of the Indians prevented their quick ears from catching the sound from beneath. In a short time they hastened away, fearing, perhaps, an ambush or attack by the settlers. The husband returned, heard the story of his wife's peril, and removed his family to the nearest "block house," or frontier fort, and hastened to give warning to the pioneers that Indians were prowling upon their border."

The clothing worn by the first settlers was almost exclusively of their own manufacture.

"When wool became plentiful and flannels were manufactured, there were no fulling-mills such as existed in later years. Necessity was the mother of invention more frequently in early days than now; and one of the methods of fulling flannels was sufficiently primitive; while at the same time, it was excessively exhilarating to those engaged in it, and those who witnessed it. The woollen web was saturated with soap and water and thrown down in an emulsified mass upon a clean space in the centre of the cabin floor. The men of the neighborhood,—especially the young men—rolled their pantaloons up to their knees, and with bare feet sat in a circle on the floor around the woollen web in the centre. At a given signal each one commenced kicking vigorously upon the web, and his kicks were met by equal ones from the opposite operator. It became a matter of muscular endeavor by each one not to be kicked back on the floor by his antagonist; hence quick, prolonged, and spasmodic kicking was paid out upon the web in the centre, which was occasionally plied by the laughing housewomen with additional soap and warm water. The result was that the flannel was thoroughly fullied, the operators thoroughly saturated with sweat, soap and water; and a general, and somewhat vociferous laughter was induced, which shook the sides of all present, and promoted appetite for the homely but wholesome meal which followed. Gatherings for the purpose of fulling by this primitive process were called by the pioneers, 'kicking

frolies.' Since then I have seen fulling mills pushing and pounding the woollen web with their wooden instruments, but I think I never observed the process without smiling when the old recollection of the 'kicking frolic' was suggested to my mind. And I think it doubtful whether any fulling mill ever did the work more thoroughly than it was done in the cabins of the first settlers in the 'Indian Country.'"

Our author learned the trade of a printer, and was successively teacher, editor, and preacher; removing from place to place as circumstances led him, but spending much of his time in different parts of Ohio.

While still a youth, his mind became darkened and confused by listening to the conversation of some persons older than himself. Two of these were sons of a Presbyterian minister in Pittsburgh. "They were both sceptical; because, perhaps, of the inconsistencies which they perceived between the private life and public profession of their parents." "I was present," he says, "one evening when one of them expressed his doubts of the truth of the Christian religion. He made several statements giving reasons for his opinions. Others assented to the reasonableness of his views, and cited other difficulties which had occurred to them in regard to the Christian faith. I was startled and alarmed. The expressed doubts seemed to take possession of my mind; and while I feared to entertain them, I felt exceedingly perplexed and unhappy the remaining portion of the evening. I had been taught to reverence the Bible. That I should have a doubt in my own mind was therefore a cause of self-upbraiding and unrest. But, as in the parable, the devil had cast seed in the night, and went his way; so in this case, the evil seed sown that night lived, even contrary to my own will."

On one occasion I remember urging sceptical objections to an elderly man, who was an active Methodist, until I seemed to stagger his faith, and I left him embarrassed and perplexed. But I had no complacency or sense of triumph in the achievement. I felt deeply troubled with the thought that perhaps I had shaken his faith; and that night I prayed earnestly and long, that if the Bible were true, God would in some way show it to me, and if I had injured the good man I prayed sincerely that the evil might be corrected. I had some reason afterwards (although we never spoke again on the subject) to think that the arguments I had suggested had done evil. I know nothing of his later history, but I fear he made shipwreck of the faith."

While still in this sceptical condition, he had returned to Philadelphia, where he worked for a time at his trade, and then went to New York, where he failed to obtain permanent employment. He says:—

"My means being about exhausted, I crossed the ferry at Hoboken one morning, with the purpose of walking to Albany, and of embracing any chance that might offer by the way, to engage in any employment that would supply present necessities, and give an opportunity to commence life in some new direction. Before I left the city I had sold a camel cloak, much worn in those days, in order to pay my washing bill and supply some articles that I needed. The day was chilly—snowflakes were falling, and without my cloak I felt uncomfortably cold. I have always been hopeful in all circumstances. Not more than twice

in my life do I remember a moment of despondency; but on that day—alone, on foot—going, I scarcely knew whither—with little money, and too thinly clad—I felt, for once near the end of my resources, and that I was shut up to a higher power.

"There were at that time large Lombard poplars standing by the roadside, near Hoboken, on the way to Hackensack. I stopped and stood for a few minutes under one of those old trees, and offered up heart-felt prayer. I had been asked that day whether I believed in the Bible, I should have replied that I was in doubt, and could not believe. Yet under that tree, I prayed as sincerely as I have ever prayed. I did not ask my soul whether there was a God, or whether there was reason for prayer. I did not inquire whether I believed or not. I prayed to God for aid and guidance, and whether the opinion is orthodox or not to this day I believe God heard and answered my prayer.

"In a few minutes I walked on, and but not proceeded far before I was overtaken by a farmer travelling in the same direction. We talked by the way familiarly, and I stated my desire for some employment; proposing to teach a school, or to do any other service to recruit my spent resources. He informed me that a schoolmaster was wanted in his district, about three miles further upon the road at the little village of New Durham. The principal man in the management of school affairs lived there, and he proposed to introduce me when we should arrive at his house. It happened that the family were absent at [meeting.] The snow was still falling, and was rather pleasant than otherwise that the family were away. It was so comfortable to sit by the cheery fire, and to look out upon the falling snow; and to smell the savory dinner boiling in the pot, (no cooking stoves in those days), that I really feared they would return soon, and reject my application at once, so that I should have again to take the cheerless road. I remember no hour in my life when I felt a deeper sense of comfort than I did that day, sitting within, before the open fire, and looking out through the window upon the falling snow."

(To be concluded.)

From the Delaware Co. Republican

John Muir, the Naturalist.

Editor Republican:—In your paper of October 7th, you published some account of John Muir, the Naturalist. Although a very agreeable and instructive writer he contributed many articles, during the last ten years, to the *Overland Monthly* and *Harper's and Scribner's Magazines*, which have attracted much notice and favorable comment, I have never seen any published account of his history. I passed two or three days in his company in the Yosemite valley in the summer of 1875, and from him I learned the following facts regarding his history.

He formerly was the superintendent of a factory in Wisconsin. An accident to his eyes incapacitated him for a long time from the performance of his duties, and he finally abandoned his profession or trade. He was originally a millwright. Being an enthusiastic botanist, he started from his home to collect plants, and walked to Florida. When his stock of plants became burdensome, he sent them home by rail, whenever an opportunity was afforded.

When crossing the mountains of Western North Carolina, he passed over some grounds familiar to me, and became acquainted with one of my friends there. While in Florida he suffered long and severely with fever. He finally "gravitated" to San Francisco by way of Cuba and Panama.

In California a new world of plants was revealed to him. Ascending to the top of the Sierras, he was so much fascinated with the grandeur of the mountains that he determined to spend many years there, solitary and alone, to study the habits of the trees and plants and their distribution. He is a close observer of the distribution of trees and plants, regulated by their altitude and corresponding conditions of climate; his barometer being his constant and frequently consulted companion. He told me that he had studied this subject thoroughly, that, when traveling among the mountains, he could, even at night, tell approximately his altitude above the sea, by noting the plants near him and ascertaining the prevailing species and genera. The geological structure of the mountains, and the altitudes accomplished by the ancient glaciers, upon a scale so grand as almost to defy comprehension, also excited his earnest attention, and inspired him to the conclusion to devote many years of his life to their study. He frequently returned to the Yosemite valley from his long and weary travels, to re-visit his strength, and to obtain stores for his expeditions. His stock consists only of bread, flour and tea, which he carries on his back, as he always travels on foot. He never carries fire-arms, either for protection to kill game. It is a source of great delight to him to watch the wild animals and observe their habits. He frequently passes many weeks without seeing a living person, even a hunter or an Indian. He has discovered more than fifty living glaciers among the Sierras, small remnants only of the vast sheets of ice that formerly swept over the tops of those granite mountains, cutting out deep gorges, in the case of the Yosemite, nearly a mile deep. These glacial remnants are now confined to the shady recesses of the mountains, their lowest limit being not less than ten thousand feet high. He has driven stakes in these glaciers and recorded their position, and he makes occasional visits to them, to observe their progress. Their movements are usually very slow, in many cases more than an inch per day, regulated in great measure by the steepness of the channel in which they slide. He sometimes passes the winter in the Yosemite valley, and even here he is practically imprisoned during several months, on account of snow, which accumulates to such a depth as to make traveling impossible. He invited me to make an excursion with him for a couple of weeks to visit some of his glaciers, but I was accompanying a large party, and was reluctant to leave them. He appears to have no fear of wild animals, though he occasionally says a grizzly bear.

JOSEPH WILCOX.

Providential Occurrences.—From over-exposure I became affected with violent pain in my leg; and when, becoming so lame as scarcely to be able to get along, one of our acquaintances from Newton came up with a horse ready saddled, on which he invited me to ride. This circumstance might be

regarded by some as a mere casualty; but I could not but consider it as one of the many cases in which relief was sent by the overruling of Him who cares for the sparrows, and much more for those who put their trust in Him, unworthy of his notice as they feel themselves to be; and who in his providence often causes circumstances, casual in appearance, so to meet as to bring about important ends.—*James Backhouse.*

For "The Friend."

Religious Items, &c.

Marriage Ceremonies.—The [Mennonite] *Herald of Truth* notices a marriage accomplished in the meeting-house, in presence of the whole congregation. This appears to be somewhat unusual among their people, but the *Herald* commends it as an example worthy to be followed, and likely to add to the solemnity and impressiveness of entering into the sacred contract of marriage.

The experience of the Society of Friends, we think, confirms the opinion of the *Herald*. The solemn covering which has often been felt in our meetings at the time when the marriage ceremony has been performed, has proved a comfort and strength to the contracting parties.

Mennonite Conference in Missouri.—At a meeting of this body, held on the 23d of 9th month, resolutions were adopted, "That circuses, fairs, pie-ues, &c., are places which Christians ought not to attend, because at these places there is always more or less evil practised, and by going there the evil is encouraged."

That the wearing of the moustache cannot be allowed except in case there is a reasonable excuse given, even then it should be kept closely trimmed.

That it is the sense of this conference that uniformity and plainness of dress is desirable among the brethren and sisters, and is a matter of sufficient importance that all should labor to convince the members of its influence for good."

Roman Catholic Worship of Angels.—The *Catholic Review* says: "It is sad to think how little devotion is paid in these days, even by Catholics, to the blessed angels. Undoubtedly the tendency of the times is to ignore the supernatural, and it would seem as if Catholics were almost as bad, in that respect, as Protestants. What a beautiful devotion is that of angels—especially the guardian angels."

How can the worship of angels, or of any other created being or thing, be reconciled with the reply of our Saviour to Satan, "Thou shalt worship the Lord thy God, and Him only shalt thou serve?"

THE FRIEND.

TWELFTH MONTH 3, 1881.

We have received the printed Minutes of Kansas Yearly Meeting (the Smaller Body) held at Lawrence, and commencing 10th mo. 7th.

Epistles were received from the smaller bodies of New England, Western and Canada Yearly Meetings; and, as the account in the *Western Friend* states, from Iowa; and replies were prepared and directed to be forwarded to those bodies respectively.

An epistle was received from the company of Friends about Poplar Ridge, New York, who separated from New York Yearly Meeting many years ago. The reading of this introduced the meeting into much exercise; and the subject of correspondence with that body was referred to a committee to report next year.

Spring River Quarterly Meeting proposed that the Yearly Meeting assume the control of the Friends' School at Quakerville, Kansas, known as Spring River Academy, and conduct it hereafter as a Yearly Meeting School. This proposal was referred to a committee, who, at a subsequent sitting, reported favorably; and this arrangement was decided upon.

A Yearly Meeting's Committee was appointed to promote the guarded religious education of the children. There seems to have been a lively concern on this subject.

The reports from Quarterly Meetings showed that three persons had been recorded as ministers during the past year.

The following paragraph from a Minute of Counsel prepared by the Meeting of Ministers and Elders, manifests a wholesome care:

"Ministers were earnestly advised to be guarded in their communications, not uttering words which have a tendency to wound the feelings of others, especially in exposing the errors and unsound doctrines of those from whom we have withdrawn, manifesting no spirit of envy or revenge, but showing that we are actuated by love to God and love to man, so that we may exercise the greatest possible influence for good in the church and in the world."

It was concluded to hold the next Yearly Meeting at Quakerville, Cherokee county, Kansas, instead of at Lawrence as heretofore.

We have received from a Friend in Canada an article entitled, "A Vindication of the Truth," which appears in another column.

We regard as very unsafe the statement which it controverts, that "The Spirit never washed or cleansed any one; that it was the blood." If the preacher, by these expressions, meant nothing more than to bear testimony to the atoning efficacy of the sufferings of our blessed Redeemer (in which all true Friends believe), his language is not sufficiently clear. His hearers would probably have agreed with him, if he had said with Robert Barclay, "that the remission of sins, which any partake of, is only in and by virtue of that most satisfactory sacrifice [of Christ]." For the truth of this there is abundant Scripture proof.

But to assert that "The Spirit never washed or cleansed any one," is to contradict the tenor of the Bible, which teaches that it is the Divine Power and Spirit which purifies the heart of man, redeems him from the dominion of Satan and of his own lusts, and enables him to "walk in the Light," wherein forgiveness for past sins is known. Our Saviour said to his disciples, "Now you are clean through the word which I have spoken unto you." The Psalmist prayed to the Lord, "Cleanse thou me from secret faults;" and again, "Wash me thoroughly from mine iniquity and cleanse me from my sin," "Create in me a clean heart, O God; and renew a right spirit within me." "Take not thy holy Spirit from me." The apostle Paul told the Ephesians, that Christ gave Himself for the Church, "that He might sanctify and cleanse it with

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For "The Friend."

Notes of Travel.

(Continued from page 130.)

CATAWISSA MONTHLY MEETING.

Through the kindness of my friend Jesse Ellis, of Muncy, I have been favored with opportunity of examining the old book of minutes of Catawissa Monthly Meeting, which records its proceedings from its commencement in 1796, to the end of its organization in 1878. There is something very interesting in the life-history thus opened to the reader, a meeting, with its periods of growth and decline, analogous to those of the human race.

The purchase of the Indians by the Penns., the treaty of Fort Stanwix in 1768, opened the settlement the lands of Northern Pennsylvania. There was soon a great rush of speculators, settlers and adventurers, eager to select the most fertile and best located lands on the waters of the Susquehanna and its tributaries. To avoid disputes, the right of choice was given at one time to the numerous claimants by lottery.

We have already seen that as early as 1775, Jos. Roberts was instrumental in settling a meeting for worship at Catawissa. The process of these settlements was much retarded by the dissensions growing out of the revolutionary war, and the hostile incursions of the Seneca Indians to which it exposed them. At the return of peace brought renewed prosperity. There were probably a considerable number of Friends at Catawissa, Roaring Creek and other neighborhoods, at the time the Monthly Meeting was granted them. There appear to have been kept up at that time four meetings for worship, and but one Preparative meeting. The Monthly Meeting was opened on 23d of 4th mo. 1796. The minutes state "a considerable number of men and women Friends assembled."

At this first meeting, one couple declared their intentions of marriage with each other; and persons were appointed to record certificates of removal, "to draw, read and record marriage certificates," to have the care of Friends' burying grounds and granting instruments therein, and recording births and deaths of members, and to distribute books and pamphlets brought by members of the Quarterly Meetings' committee then in attendance.

For a few years there was a rapid influx of Friends into that section of country. The minutes show the receipt of 206 members by removal from other meetings, in the 3 years and 8 months succeeding the opening of the Monthly Meeting. As many as 30 of these were received on one day. Those who were received into membership by request in the same period numbered 64. As there was but little loss of membership during that time by removals elsewhere, or by violations of the discipline, the Monthly Meeting must have embraced a large list of members. This is indicated by the facts, that during the interval of 3½ years of which we are speaking, 15 couples laid their intentions of marriage before the Monthly Meeting; and that when proposals were sent around for the publication of the Journal of Job Scott in 1797, 83 copies were subscribed for in the limits of the Monthly Meeting.

Friends of Catawissa appear to have exercised a good degree of care and religious concern in attending to the various items of business that came before them. Those who applied to be received into membership were visited by committees, and their cases carefully inspected—sometimes they were under care for several months before their request was granted, and the minute when adopted generally concludes with such a clause as this: "So far as their future conduct and conversation may correspond with Truth."

To remove without certificates, and to remain in this way for a considerable time from under the care and notice of any meeting was considered by Friends of those days quite a breach of good order. One of the early complaints introduced into the Monthly Meeting, was against three brothers who had left their father's house and wandered away, and Friends in Philadelphia were requested to labor with one of these who had taken up his residence in that city. The report, signed by George Williams and Othiel Alsop, stated that they had urged him to comply with the established order of our Society, by applying for a certificate, which he appeared willing to do; but he had also erred in paying a fine in lieu of military services, the inconsistency of which "with our testimony against the desolating spirit of war" they had not been able to make him perceive. So the offender was disowned.

The care of Friends in this respect, is shown by the following minute under date 21st of 4th mo. 1798: "James Watson informed this meeting that he hath a prospect of travelling to the western parts of this State, principally on his own temporal business. Therefore we recommend him to the notice of Friends as a member of our Society in good esteem, and the clerk is directed to give him a copy of this minute." Similar cases were not unfrequent.

It may be interesting to notice a few of the cases of labor, as illustrating the patient and

affectionate spirit with which Friends sought the restoration of offenders.

On the 22d of 9th mo. 1798, a complaint was introduced against John Eves "on account of his striking a man in an angry manner, and also on account of his aspersing John Keaster's character." In the 10th month the committee in the case of John Eves and John Keaster state, that they "find them in a state of open variance, and at present little or no prospect of reconciliation taking place between them." William Ellis, of Muncy, was added to the committee, and then further efforts to heal the breach were so successful, that in the 11th month they reported, "That upon deliberately treating with and advising them, they manifested a disposition to discontinue the difference that had arisen and for sometime past subsisted between them, and to endeavor for the future to live more in unity with each other. And an expression of sorrow on the part of John Eves being conveyed to this meeting, with regard to his striking a man in an angry manner, and from the report of the committee he appears to be brought to a sense of the inconsistency of such conduct with the peaceable testimony of Friends, the meeting accepting the same, with desires that the parties may hereafter prefer the unity of the brotherhood to any private animosity."

In the 10th mo. of 1798, the Monthly Meeting was informed that James Walton and John and Ebenezer Lundy had attended a marriage that was accomplished in violation of the rules of the discipline. The Friends appointed to visit them on this account seemed unable to convince them of the impropriety of their conduct, and in the 1st month following testimonies of disownment were produced to the meeting for its approval. But at this last stage of the proceedings, "William Ellis and John Loyd expressing a desire of having an opportunity of treating further with them, and a tenderness appearing in the minds of other friends towards them," the signing of the testimonies was postponed. At a subsequent meeting the three offenders made acknowledgments which were accepted as satisfactory.

In the 7th mo. 1799, "this meeting taking into serious consideration the complaints frequently made in the answers to the Queries, of the unbecoming practice of sleeping in meetings, continuing to be obviously prevalent in some of our members, and in order that some more extensive endeavors may be used for the removing of this disorder," appointed a committee "to treat with such as administer occasion for these complaints, and endeavor to stir them up to a more lively and careful attention to that important duty."

In the 4th mo. 1798, it is stated that Benjamin Palmer "had been frequent in the practice of taking strong drink." The committee to visit him reported that "he appeared in a tender state of mind, and desirous of time to

endeavor for amendment." He was continued under care for about two years, and in the 4th mo. 1809, a testimony of disowment was issued by the Monthly Meeting. The next month, the committee reported that they had furnished him with a copy of the document. But Benjamin attended the meeting in person, and produced a written acknowledgment for his offences. The matter was again referred to a committee, who reported a month later, that "he appeared in a good disposition of mind," and "sincere in his offering;" and so the easily-tempted man was restored to his right in the Society, and kept under the guardian care of his fellow-members.

J. W.

(To be continued.)

For "The Friend."

Is this Life All?

Sometimes when mingling socially with religious families or individuals, and especially with larger gatherings of Christian professors, the writer has been impressed with the strong bias which the mind and hence the conversation seem to have toward the passing events of the day, or the interests of this world. On such occasions the query has almost spontaneously arisen, Is this life all we are to have respect to? Are not heaven and its compassionate Ruler, with his glorified Son our Lord and Saviour, lovely enough and engaging enough to claim their due share of our recognition and gratitude, in love and praise? Is there no infinite beyond of unspeakable importance to us where the dearest treasures should be laid up, and if so, as saith the Saviour, "there will the heart be also?" Is it well or wise that the thoughts of our hearts, and hence our conversation should be *so much* of the country we are merely passing through, and *so little* of that for which this brief span should be the preparation and introduction? Can the heart be leavened with grace, while at the same time the tongue has not on the bridle of Truth?

"Is it incredible, or can it seem

A dream to any, except those that dream,
That man should love his Maker, and that fire,
Warning his heart, should at his lips transpire?"

The writer, by no means, wishes to encourage religious conversation where no religion is not felt; neither to advocate the unhalloved introduction of it anywhere as a flippant subject for discourse. What is meant is, that sensitive, humble, and serious minds, should not complacently shrink from the advocacy of truths or themes which their souls most delight in, or, from fear of its not being agreeable to some present, withhold from joining in with subjects, occasionally introduced, which tend to direct the mind to its living and eternal interests. Our excellent discipline discourages the careful to the religious mind, "long and frequent conversation on temporal matters, especially by interesting ourselves unnecessarily in them; for there is a leaven in that propensity;" it continues, "which being suffered to prevail, indisposes and benumbs the soul, and prevents its frequent ascendings in living aspirations toward the fountain of eternal life." And, perhaps, more frequent pauses in our social intercourse would be of much advantage, as giving the mind opportunity to retire inward for the renewal of spiritual strength.

Are not these opportunities too oft, instead of oases or brooks by the way as they should

be, more like life's wastes? And what is more to be avoided than a wasted life? A life, too, surrounded by such grave realities, such accountabilities, such blessings and mercies, and, withal, such manifold opportunities for diligence in business and fervency in spirit as good stewards of the manifold grace of God? Can we dare, as mere sojourners on an undefined but ever transient lease, to spend "the little wick of life's poor shallow lamp," in the pursuit of pastimes like to "chasing gilded flies?" to slumber as on the oar while the great tide of time is sweeping rapidly by, and the momentous business for which we have a being takes its own chance?

"Whence, and what are we? to what end ordained?"
"Is duty a mere sport, or an empty?"
"Life an entrusted talent, or a toy?"

It may be difficult, at times, in such companies, to exercise a wise discretion, so as to steer nicely between the extremes of too much lightness or mental and spiritual dissipation on the one hand—I allude to thoughtful minds present—and too much repression and seriousness on the other. But when we consider the unsatisfying nature of all earthly pleasures, and the injury it is to the mind to be dependent for its happiness on the ever-changing current of human events, how important it becomes that the hours of social pleasure and relaxation should be turned to good account; inasmuch as no portion of life should be insignificant to us when every portion has to be accounted for. He who has learned the value of time in connection with that eternity where we must reap what we sow, cannot but be solicitous for the help every way of his fellow-creatures. Then, on such occasions, the "watch," so strongly enforced by the Saviour, should never be allowed to get down; neither should there be any lack of fidelity and allegiance in the living acknowledgment of Him before men. While endeavoring to conform ourselves to those with whom we mingle, we should, in the language of a Christian author, "over-recollet that we may seek to please till we forget to serve them; that we may soften strong truths to render them more palatable till we come gradually less to recommend them, than ourselves. In the spirit of friendly accommodation we may insensibly lower the standard of religion, with a view to make ourselves more agreeable, and may deceive in order to conciliate."

If we may ever hopefully look forward to the improvement of general society in this respect, or "that the select social gatherings of Friends should become occasions of more profitable communication and reciprocal benefit, we must not be ashamed of the ever-endearing name of Jesus, who came to bring peace on earth and good will to men, nor content with praise and jarring truth though we may not and should not indiscreetly introduce serious subjects, yet it becomes the watchful soldier of Christ to be steadily on his tower. And while the theme so dear to his heart is not to be unduly opened or pressed, there should, at the same time, be no indifference or slight shown to the much more important topics—the blessing of religious intercourse (Malachi iii, 16, 17); and the praise of that Divine Omnipotence which created us, and the exaltation of the kingdom of that adorable Redeemer who has given himself for us as a sweet-smelling sacrifice. Whether surrounded by those we love, in

friendly entertainment, or whether musing in retirement of spirit on the pillow, or by the way-side, may the solemn reality deeply impressed, that the period is hastening when the talents, opportunities and mercies, so richly granted, will have to be accounted for at that tribunal where none will avail short of acceptance with an Omniscient Judge, whose eye is on the heart, and whose favor is everlasting life.

Then to the query, Is this Life All? Ought not the answer to be a consistent, practically godly influence, even as living epistles, known and read of all men, wherever we are? Remembering the apostrophe of the poet:—

"Sacred interpreter of human thought,
How few respect or use thee as they ought!
But all shall give account of every tongue,
Who dare dishonor or defile the true."

For "The Friend."

Peaceable Conduct the Best Defence.

(Concluded from page 137.)

The nervous and excitable character, some of the people through whose count the party travelled, greatly increased the risk of the journey; and if it had not been met by an equal degree of self-possession and coolness on the part of James Thomson, much bloodshed and loss of life must have occurred. This was especially noticeable among the Marungu who live on the western side of Lake Tanganyika. This is well illustrated by the following incident:

The most notable characteristic of the Marungu is their extraordinary excitability. This was shown under various circumstances and it placed our lives in constant jeopardy from which we escaped only by the exercise of the utmost coolness and self-possession. It is especially noticeable among the mountaineers, who, broken up into small parties, live in continual danger of attack from their neighbors, or from the slave-hunting tribes around them. This fact, together with the harshness of their lot, and their entire isolation from communication with traders, probably explains the annoying trait. Even the existence of the white man was entirely unknown to them.

"My first acquaintance with their peculiarities was sufficiently alarming. It happened on the second day of our march from Kampapa. We had crossed the path which separates the deep gorge or valley of the Masena from the more open valleys of the Lovu, and had attained an altitude of about 7000 feet. I was marching along in front with only my gunbearer, through an open country, with grassy undulating hills surrounding me, my thirty men being some distance behind. Suddenly a clear startling clang through the air from a distant height. No one was to be seen, and I stopped in surprise. Then another and another cry uttered from different peaks, till the count echoed and re-echoed with the unwonted sounds. We had no difficulty in recognizing them as the Marungu war-cries.

"We were not kept long in doubt as to the meaning of all this. From every mountain top, and in every valley armed natives sprang into view as if by magic, running from place to place and congregating at different points. Down from the heights the warriors came dashing at headlong speed, brandishing the spears and axes, and still filling the starth

with cries as if in great agony. It became too apparent that we were the objects of an intended attack. At first my impulse was to take to my heels and get back to my gun, but on second thoughts I refrained. They, however, seeing what was coming bore me to hurry up to my assistance. But before I could reach me, one party, headed by a prior apparently mad with excitement, dashed forward with axe uplifted, evidently intending to make short work with it. It was a critical moment, but I did not waver. Opening my arms to show that I had weapons, I shouted out the customary salutation, and declared ourselves "Wazungu" and friends. The leader of the band, now almost in arm's length of me, let drop his uplifted axe in amazement. He clearly had never observed my appearance before, or I had taken me for an Arab, whom they I heard much of, but had never seen. As I stood there, apparently unconscious of danger, and without weapons of any kind, they stood quite astounded, and doubtless confounded, as Pamilio, that I was something earthly and 'uncanny.'

Before they quite recovered themselves, a new party arrived, in great anxiety for my safety, and preparing to use their guns. I at once ordered them to put the boxes, &c., in a bag, and sit down; to keep cool and quiet, and to be ready for any emergency. The crowd now crowded round us in hundreds, still under the belief that we were Arabs, came to fight and make slaves of them; and with me walking between my men and myself they felt they were facing an ogre and a problem beyond their comprehension. This, however, did not allay their excitement, though it prevented them from commencing the fight. With demoniac faces they yelled and shook their spears and bows in arrows. Dancing round about us with the wildest gestures, they incited each other to the attack. It almost seemed as if they were on red-hot plates of iron, so much did they writhe and wriggle like men in torture. Now and then some of them would go rushing away for some distance, and dashing themselves down on the ground, would roll over and bite the earth in the agonies of self-rightful passion.

In such a pandemonium it was quite impossible to get a word in; and as it would evidently be some time before they were sufficiently calm to be spoken to, I told my cook to make some coffee, to console myself in the interim. At last our coolness had the desired effect, and we managed to make ourselves heard. I asked them if they had never seen a white man before. We came like mad friends with them, and not to fight and get slaves. Did people come with boxes and bales when they wanted to fight? If war was our intention, why were we now sitting peacefully among them? We were not Arabs and had no dealings with them. 'Are the Arabs of this color?' cried I, showing my bare arm. That proved to be the finishing coup. I felt quite flattered at the shout of admiration which greeted the sight of my white skin, here it had not been browned by African arts and damps.

Things being thus amicably arranged, we journeyed to the village after our three hours' detention, and were most hospitably treated. Two days later an incident of a similar nature occurred, which placed me in even a

more perilous position. We had had a long march, and as the day was considerably gone, we were compelled to camp at a very small village, in which we found only two old men left in charge. Their fears we soon allayed, and apprehending no evil, we settled ourselves down for the night. As sufficient food could not be got in the village, the men went off on a foraging expedition, leaving only four to guard our goods. While they were away, the villagers, having got some notice of our appearance, returned, and under the impression that we were Arabs, again enacted the scenes of the Lovu valley. This time we were only four against twenty—not a very large number if we had been inclined for fighting. But that was utterly opposed to my policy, and once more, unarmed, I stepped in front. For a moment the clamor ceased. I looked steadily at the leader with my bat off, and said we were friends. He stood with a fierce and passionate face, in advance of his men, with his bow drawn to the utmost. A slip!—and a poisoned arrow would have been launched at me from within ten feet. Meanwhile the two old men whom we had at first found in the village did not cease interceding for us. The chief's face relaxed. He unstrung his bow, and I breathed freely once more, for the danger was past. We only required an opportunity to remove misconception as to who we were, to feel ourselves as safe as in any town in Britain.

In all our marches through Marungu, I found it was necessary for our safety that I should be at the head of my men. My appearance usually so amazed the natives that we got an opportunity of talking to them, while if I had been behind or out of sight, they would have attacked us without parley. I found also here, as indeed with all the tribes, that my strong point was to show complete confidence in the natives, and never to appear suspicious. It may seem paradoxical when I say that my immunity from personal attack arose from my habit of walking about alone, and without arms. This might be highly dangerous in a half-civilized country, but not so in a savage one. As savage tribes are ever at mortal feud with one another, and in constant fear of attack, they are compelled on all occasions to carry arms as an absolute necessity. Consequently, when they saw me walking about unarmed, sometimes actually miles from my men, they imagined I was something more than human, and had a great charm or 'medicine' about me, and therefore that I had better be left alone. To appear suspicious, is simply to engender suspicion in the natives, and when suspicion exists there can be no mutual understanding.

Surely all right-minded men can sympathize with the feelings of honest exultation with which James Thomson refers to the success of the system of dealing with the natives which he pursued. On arriving at the central plateau of Africa, after a march of 350 miles over the low-lying lands that border the Indian Ocean, during which they had not lost a single man by desertion or death, and not a yard of cloth had been stolen, he makes this record, "No caravan, whether Arab or European, had ever performed the same feat; in this our experience was unique. We made no brilliant march, but we did something better. We passed in peace through every tribe, leaving nothing behind but good-will and friendship. We taught the natives that

our mission was peace, and that the word of the white man could be trusted."

Again, at the termination of his travels, on reaching the sea-coast, when, on calling for the last time the roll of the 150 porters, only one was not present to answer to his name; he expresses his satisfaction in the following language: "I consider it the greatest of my triumphs that in the pursuit of knowledge and in the attempt to open up benighted Africa, I have not stained my enterprise by sacrificing the lives of men. I feel it is something to be justly proud of, that on no occasion have I ever allowed myself to fire a gun either for offensive or defensive purposes."

J. W.

For "The Friend."

Westtown Boarding School.

It is both interesting and encouraging to those now engaged in endeavoring rightly to conduct this interesting seminary, to find that it has been felt to be a religious concern with those who have preceded them, which did not lessen in importance, even when the close of life was apparently drawing near. The attention of the writer was more particularly drawn to the subject by the following passage which appears on the last page of the instructive journal of our late valued friend William Evans:

"Two Friends, one of them a minister, having called to see him after the Yearly Meeting (1867), he manifested that he still cherished the concern he had long felt for the right education of the children of Friends, by addressing one of them, whom he was told had been appointed on the committee having the oversight of Westtown Boarding School, encouraging him to bear in mind, while employed in the business necessary in carrying on the school, that there was matter of more serious importance connected with it; and that if he was concerned to seek for Divine counsel in attending to that, he might himself experience a growth in the Truth; reminding him of the expression of Thos. Scattergood in the early days of the Institution: 'That if Friends were faithful to their principles in conducting it, it was a plantation the Lord would bless.' The minister having addressed him in an encouraging manner, after a little pause, he said in a broken voice, 'May the Lord, in his unmerited mercy, remove and forgive all those things which are contrary to his Divine will; that we may through mercy, unmerited mercy, know a preparation for an admittance into his kingdom of rest and peace.'"

These appear to be the last recorded expressions of William Evans in his published journal. He was appointed to serve on the Westtown Committee in 1814, and there may have been, but it does not appear from the records, that there was any interruption in his services there from that period until his decease in 5th mo. 1867—a period of 53 years.

The prophecy expressed by Thos. Scattergood so many years since, appears to have been remarkably fulfilled down to the present day. That the promised blessing may not be withheld, it is highly important for us of the present generation to bear constantly in mind the conditions accompanying it, viz: *That if Friends were faithful to their principles in conducting it, it was a plantation that the Lord would bless.*

The early records of the transactions of the Committee bear ample evidence of its having

been from its first inception a carefully considered project—

"No air-built castle conjured in a night,
To vanish at the rising of the light,"

but commenced and carried on under a deeply-felt exercise for the right performance of a religious duty.

The Danger of a Worldly Spirit.

"Business in its proper sphere is useful and beneficial, as well as absolutely necessary; but the abuse of it, or excess in it, is pernicious in many points of view. I cannot approve, in very many respects, of the intense degree of application and attention which seems often to be required of those that are in business.

There is one danger to which the man of business is particularly exposed, and the more alarming because it is concealed—I mean the danger of gaining a worldly spirit, and of losing that tenderness of conscience, that love of religion which is the ground of all virtuous conduct. The person who is engaged in worldly affairs, whether the sphere of his engagements be large or small, should be most anxiously attentive to his eternal interests, so that they also may be kept in a flourishing, profitable condition; if this be not the case, the saying of Wm. Penn is true in regard to such a one: 'He that loses by getting, had better lose than gain.' He should also be very jealous of his scanty leisure, that he may not omit to employ some of it in his daily duties to his Maker, and in the constant cultivation of that holy frame of mind, which it is the slow though sure tendency of the spirit of the world silently to counteract. For I own I tremble at the very idea of any man's mainly pursuing his perishable interests, when, perhaps, in one short moment, he is gone. How inconceivably terrible and exquisite must be that man's anguish, whilst on the very brink of going, he knows not whither, to think that he has given up an eternity of bliss for the empty grasp of that which is lost."—*John Barclay.*

I saw two oaks standing side by side, the one was already clothed in tender green leaves, the other was still in its wintry barrenness, showing few signs of reviving life. Whence arose this? "The influence of sun and air and sky must have been the same on both trees; their nearness seemed to bespeak a like soil; no outward cause was apparent to account for the difference. It therefore must have been something within, something in their internal structure and organization. But wait awhile; in a month or two both trees will perhaps be equally rich in their summer foliage; nay, that which is slowest in unfolding its leaves, may then be most vigorous and luxuriant.

So it is often with children in the same family, brought up under the same influences; while one grows and advances daily under them, another may seem to stand still. But after a time there is a change, and he that was last may even become first, and the first, last.

So it is with God's spiritual children. Not according to outward calculations, but after the working of his grace, is their outward life manifested. Often the hidden growth is unseen till the season is far advanced, and then it bursts forth in double beauty and power.—*Maria Hare.*

THANKSGIVING.

PHIENE CARY.

O, men! grown sick with toil and care,
Leave for a while the crowded mart;
O, women! sinking with despair,
Weary of hubb and faint of heart,
Forget your cares to-day, and come
As children back to childhood's home!

Follow again the winding rills;

Go to the places where you went,
When, climbing up the summer hills,
In their green lap you sat, content;
And softly leaned your head to rest
On nature's calm and peaceful breast.

Walk through the sere and fading wood,
So lightly trodden by your feet,
When all your own life was good,
And all you dreamed of life was sweet:
And let fond memory lead you back,
O'er youthful love's enchanted track.

Taste the ripe fruit of orchard boughs,
Drink from the mellow wine once more;
Breathe fragrance from the crowded mows,
With fresh, sweet clover running o'er;
And count the treasures at your feet,
Of silver rye and golden wheat.

Go, sit beside the hearth again,
Whose circle once was glad and gay;
And if from out the precious chain
Some shining links have dropped away,
Then guard with tender heart and hand
The remnant of our household band.

Draw near the board with plenty spread,
And if in the accustomed place,
You see the father's revered head,
Or mother's patient, loving face:
Whatever your life may have of ill,
Thank God that there are left you still.

And though where home hath been, you stand
To-day in alien loneliness;
Though you may clasp no brother's hand,
And claim no sister's tender kiss;
Though with no friend or lover nigh,
The past is all your company—

Thank God for friends your life has known,
For every dear, departed day;
The blessed past is safe alone—
God gives, but does not take away;
He only safely keeps above
For us the treasures that we love.

FOR LOVE'S SAKE.

Sometimes I am tempted to murmur

That life is flitting away,
With only a round of trills
Filling each busy day;
Dusting the nooks and corners,
Making the house look fair,
And patiently taking on me
The burden of woman's care;

Comforting childish sorrows,
And charming the childish heart
With the simple song and story,
Told with a mother's art;
Setting the dear home table,
And clearing the meal away,
And going on little errands
In the twilight of the day.

One day is just like another!
Seaming and piecing well
Little jackets and trousers,
So neatly that none can tell
Where are the seams and the joinings—
Ah! the seamy side of life
Is kept out of sight by the magic
Of many a mother and wife!

And oh, when I'm ready to murmur
That time is flitting away
With the selfsame round of duties
Filling each busy day,
It comes to my spirit sweetly,
With the grace of a thought divine,
"You are living and toiling for love's sake,
And the lovin' should never repine."

Selected.

"You are guiding the little footsteps
In the way that they ought to walk,
You are dropping a word for Jesus
In the midst of your household talk;
Laving your life for love's sake,
Till the homely cares grow sweet—
And sacred the self-denial
That is laid at the Master's feet."

Selected.

WHAT OF THAT?

Tired? Well, what of that?
Didst fancy life was spent on beds of ease,
Fluttering the rose-leaves scattered by the breeze?
Come, rouse thee! work while it is called to-day!
Coward, arise! go forth upon thy way!

Lonely? And what of that?
Some meet me lonely! 't is not given to all
To feel a heart responsive here and fall,
To blend another life into its own.
Work may be done in loneliness. Work on.

Dark? Well, what of that?
Didst fondly dream the sun would never set?
Dost fear to lose thy way? Take courage yet.
Learn thou to walk by faith and not by sight,
Thy steps will guided be, and guided right.

Hard? Well, what of that?
Didst fancy life a summer holiday,
With lessons none to learn and naught but play?
Go, get thee to thy task! Conquer or die!
It must be learned. Learn it, then, patiently.

No help? Nay, 'tis not so!
Though human help be rare, thy God is nigh,
Who feeds the ravens, hears his children's cry.
He's near thee, wheresoe'er thy footsteps roam;
And He will guide thee, light thee, help thee home.

For "The Friend."

Pioneer Life.

BY J. B. WALKER.

(Concluded from page 134.)

"The farmer, Mitchell Saunder, soon returned. He had, if I remember rightly, learned from the neighbor who left me at his house that a candidate for schoolmaster was awaiting his return. I was invited to dinner, an complied earnestly with the scripture injunction to 'eat what was set before me without asking any questions.' Sannier was not a religious man, nor was there, I believe, a male member of any church in the neighborhood. The fire, and the dinner, and the hope of employment, aided me to present myself favorably to my patron; and by the time we were done eating, it was understood that I should exhibit my hand-writing at once, and as the weather was getting better we could employ the afternoon in visiting families in the neighborhood, to ascertain the number of scholars they would send." "Writing was the only scholarly accomplishment of which Sannier could judge. His eye aided him as to my competency in that acquirement; and when I came down and wrote some lines of good copy handed accompanied with divers flourishes, the matter was settled as to my qualifications, and we started at once to canvass for scholars. The effort was a success; and I began my school as teacher of the New Durham Academy."

After remaining in this position about a year and a half, J. B. Walker went to Ohio, where he became half owner of the "Western Courier," and subsequently entered a year as a student in Western Reserve College. Since his boyhood he had never before had a companion who professed to be a Christian; but at that college he was brought into a more religious atmosphere. The President was a pious man, and towards him Walker felt both confidence and respect. The gradual change which he here underwent is interestingly de-

ibed. The principles and duties which the president desired the students to possess and fill, his reason assented to as proper; "but," says, "I felt unwilling to be and to do what assented to as right. I did not inquire with self why this was so; but the consciousness of the contradiction between knowledge I will was unpleasant to me. I had never felt before."

"Another inquiry kept constantly recurring to my mind, with an intensity that I had never before experienced. If Christianity were credited or destroyed, what would be the result? Such inquiries were often accompanied with doubts and objections to the Bible, that had never thought of before; and which, perhaps, others have never thought of."

"But the doubts and difficulties that still assailed me when I recurred to certain subjects, did not in the least abate the uncomfortable conviction that I was not willing, and not even desire to be willing, to do the duty which my reason and conscience approved. The doubts remained, but the inward conflict, although held in abeyance at times, was not overcome, but increased."

"For many months this state of inquiry and interest continued. It did not seem to me that my mental exercises were in any wise unnatural. They came in the ordinary way of suggestion; and as yet the internal earnest was not shown in any wise in the external life; and yet, actions which a year before I should have done with unconcern, I felt to be of doubtful propriety."

"About this time a ball was given in the gym, on the occasion of a holiday, in which the faculty of the college did not think it wise that students should participate. On the evening of the dance J. B. Walker and a few others were invited to a social visit at the house of the Professors. His mind had come into a state in which he felt a growing desire to be a Christian; yet, he saw no evil in such amusements. His narrative states:—

"In returning to my boarding house I had passed the house of mirth. I had concluded to be present that evening; but the illuminated hall—the music and the movements of the dancers, observed through the open windows, attracted my attention, and I stood several minutes, until the desire to mingle with the company gathered strength. I could see no reason to myself for my perplexity on the subject; and concluding that I was a fool feeling as I did, I started for the ball room."

"For reasons entirely inexplicable to me, when I entered, instead of enjoying the spirit of the scene and the congratulations of friends, male and female, I felt a solemnity that I did in no way dissipate. I was vexed with myself, and in order to disperse the gloom I awakened feelings in sympathy with the one about me, I retired to the refreshment room, and drank a glass of brandy, which could be had in a private way, by those inquiring for it."

"When I returned to the ball room I went through a set in a contra dance with a young man who, long ago, passed, as I hope, to the land of peace. After retiring and sitting a few moments, I noticed that she was looking at me with surprise. I recollected myself, and found I was talking to her on the subject of religion. I was chagrined; and as soon as I could courteously do so, I retired from the room, a mystery to myself and to my companion."

"That night and for sometime afterward I was unhappy and perplexed. There was an element of conscience and solemnity in my mind that did not usually belong to my thought. I do not remember whether the thought of God was a prevailing one or not. I did not feel that I had been a great sinner; but I felt I had been ungrateful to God. The death of my partner now affected me more than it did at the time of his decease. I felt that my heart was sinful, rather than that my life had been so. I tried to control my mind and avoid all wrong thought, but could not satisfy myself. 'When I would think good evil was present with me.' I felt this in the depth of my soul. I burned some books, not so bad in themselves, as some books are, but because I thought them unprofitable. I found a Bible belonging to the family where I boarded, and read it in preference to other things. Its teachings were now subjects of interest and inquiry, and fixed my attention. No one, however, who called at my room during this period ever saw me reading the Bible. Several passages seemed duplicates of my own experience: One I remember expressed my state of mind, and my heart rose in supplication in the words of one that had felt just as I did at that minute, *'Lord I believe, help thou my unbelief.'*

"I struggled hard to regulate my thoughts and imaginations, some of which I now felt were offensive to God; but I could, by no act of will produce the good in myself that I desired. I shall always remember one day, when I had determined with stronger purpose than usual to keep my heart with diligence, I set out for recitation, and by the way I was shocked to find my mind full of imaginations that I had determined should be cast out. It may not be believed—it seems so incredible—yet it is true, that I was angry with myself; or rather with my heart; and stamping on the ground, I uttered an oath, which I do not remember that I ever did before, and that I have never done since."

"After months of conflict and seeking, light shone more fully into his soul, and a feeling of peace and happiness was experienced. 'Preachers seemed to talk in a new language. I remember the first sermon I heard on the subject of the Saviour after I had 'ears to hear.' I wept and laid my head on the front of the pew to let my emotion flow off in tears. One marked change in the state of my mind was that while before I saw no God in anything that occurred about me, I now saw God in all events. In every thing that occurred, from the least to the greatest, I saw the hand of God."

"During this period I was not afraid of death." "When I retired at night my mind was in a state of pleasant peace." "I did not ask myself whether I had become a Christian. The first incident that led me to realize the difference between present and former states of mind, was the pleasure begotten by hearing it stated that a young woman had become a Christian. This I knew would before have given me no pleasure; but now my interest and joy were great." "An aged minister had fallen into sin. For days, whenever I thought of it, I felt a deep sense of humiliation and regret for the dishonor which had been brought upon the cause of Christ. My faith at this time was not in creeds nor in passages of Scripture. I had a sense of reconciliation with God."

"Thus through exercises protracted and intense, and perhaps peculiar, I awoke to the consciousness of being a disciple of Christ; and with this consciousness came the sense of duty: 'Lord what wilt thou have me to do.'"

What Have They Seen?

From the golden city which sat as a queen upon the river Euphrates came royal ambassadors to the palace of good king Hezekiah. The Babylonian monarch had heard of the dangerous illness and speedy recovery of the Jewish king, and perhaps moved by kindly impulse, or by royal courtesy, sent letters of congratulation and a present to his brother king.

The Jewish ruler was elated at such attention paid by the head of the grandest empire on the globe, and could not conceal the pride and vanity which the visit aroused within his mind. "Hezekiah was glad of them, and showed them the house of his precious things, the silver and the gold and the spices, and the precious ointment, and the house of his armor, and all that was found in his treasures, there was nothing in his house nor in all his dominions that Hezekiah showed them not." The ambassadors went their way and speedily there came to the presence of the king the prophet of the Lord of hosts.

"What said these men, and from whence came they unto thee?" said he.

"They have come from a far country, even from Babylon."

"What have they seen in thine house?"

"All that is in mine house have they seen, there is nothing among my treasures that I have not shown them."

"Then said Isaiah to Hezekiah, Hear the word of the Lord of hosts, behold the days come that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon, nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away, and they shall be eunuchs in the palace of the king of Babylon." (Isa. xxxix.)

The humbled monarch bowed before the prophet of God and said, "Good is the word of the Lord which thou hast spoken."

There were many things which Hezekiah might wisely have exhibited to his heathen visitors. Perhaps he might have exhibited the blasphemous letter which was sent to him from the Assyrian general, and which he spread before the Lord in prayer, and he might have related the answer that came from God, when 185,000 Assyrians were smitten by an invisible foe, and left lifeless in the invading camp; he might have disclosed to his wondering visitors the might and power of Israel's God, as manifested in the history of his dealings with his chosen people, and thus have sent them back with a salutary impression, or wholesome fear of the God of heaven and earth. But no. As if he had nothing better to exhibit he showed them his gold and his silver, his treasures and his gems, his costly raiment and his magnificent armor, and they looking upon it all with eager, covetous eyes, went back to tell the story of his wealth, and awaken the avarice of the Babylonian monarch, which was not satisfied until all that wealth was carried to Babylon and placed in the imperial treasure house.

My readers, visitors have come to your

house, they may have come from afar, with friendly words and curious glances, they may have waited to catch your words, and eagerly gazed upon everything which came within their view. "What have they seen in thine house?" What has been the impression which has been made upon them? Have they learned the lesson of pride, envy, vanity, and sin? or have they learned the solemn lesson of the fear of God, which is the beginning of wisdom? What have they seen? what have they heard there? Has the talk been of worldliness? Has the glorying been in things that perish? Have the vanities of time engrossed your attention? Have the world's delights been the best thing you could show to the friends around you?—*Sel.*

But if we do not strenuously labor for our own illumination, how shall we presume to enlighten others; it is a dangerous presumption to busy ourselves in improving others before we have diligently sought our own improvement. Yet it is a vanity not uncommon, that the first feelings, be they true or false, which resemble devotion, the first faint ray of knowledge which has imperfectly dawned, excites in certain raw minds an eager impatience to communicate to others what they themselves have not yet attained. Hence the novel swarms of uninstructed instructors, of teachers who have had no time to learn. The act previous to imparting knowledge should seem to be that of acquiring it.

Nothing would so effectually check an irregular, and improve a temperate zeal, as the personal discipline, the self-acquaintance which we have so repeatedly recommended.—*Hannah More.*

For "The Friend,"

Religious Items, &c.

Spurgeon on Disestablishment.—Spurgeon, at a recent meeting of students and ministers of the "Pastor's College," is reported to have said: "The Church [English Episcopal] cannot be reformed; she must be disestablished and disendowed; and we ought to tell the officers of this department of the Civil Service that every year our terms will be severer. This movement can be hindered only at their own expense. If they will go, and go speedily, we will be generous; but if they obstruct, delay, abuse, so much the worse for themselves. The nation will be in no humor to deal generously with men who support a system of evil simply for gain. The nation ought to know that this is a religious question as well as a political one. The State Church has altered the whole theory of the Christian Church: in fact, the Establishment is not a Church at all; and because it professes to be one, to the no small hurt of truth and right, it must be abolished, and we ought to aid the Liberation Society in this great work."

Union of Presbyterian Congregations.—At Rogersville, Tenn., as in many other southern towns, there have been two Presbyterian churches, one connected with the Northern Church, the other with the Southern Church. There has been no good reason for their separate existence, and no adequate support for both of them in that community, and they had the good sense to resolve to unite. Lots were drawn to decide which church should go to the meeting-house of the other for the ceremony. Then, after the congregation had

assembled, a ballot was taken to determine the ecclesiastical connection of the united church, and resulted in 102 votes for the Southern and 46 for the Northern Church. The officers beginning with the two ministers, offered their resignations, which were accepted. The officers were re-elected. "Then followed prayer, and benediction, and handshaking, and a quiet dispersal."—*Examiner and Chronicle.*

For "The Friend,"

Natural History, Science, &c.

Electric Light Good for the Eyes.—According to a writer in the *Scientific American*, when electric light first began to be used in our shops, factories, and places of amusement, it was confidently asserted by its opponents that so dazzling a light must be injurious to the eyes. It appears, however, from the experiments recently made by Professor Cohn, of Breslau, whose name is so familiar in connection with the investigation of color blindness and other optical defects, that our eyes will be benefited rather than hurt by the new method of lighting.—*Christian Advocate.*

Railway Casualties.—Railway statistics show some curious results in Europe as to the casualties suffered by the passengers. The French railways kill one in every two million and wound one in every 500,000 of their passengers. The English roads kill one in every 3,250,000 and wound one in every third of a million. Belgian railways kill and wound one in every 9,000,000 and 2,000,000 respectively, while Prussia only kills one in every 21,500,000, and wounds one in every 4,000,000.

Adventure with a Crocodile.—"I went out to have a good splash in the cool water of the lake [Tanganyika]—a proceeding which resulted in an exciting sensation which I did not anticipate. Wading out a considerable distance, but not out of my depth, I observed what appeared to be a log of wood floating a short distance from me. Taking no notice of this, I went on laying the cool water over myself with great enjoyment. Looking up after a few minutes, I observed that the apparent log had floated nearer to me. Getting interested in its movements I examined it more closely. I made out the outlines of a crocodile's head, with its ugly snout, wrinkled skin and glittering eyes. Fascinated by the sight, I stood for a moment motionless; and still it floated nearer. At last with a violent effort I threw off the enchantment, and regaining my presence of mind I made the welkin ring with a shout of "Mambo! mambo!" (crocodile). A considerable number of my men were near at hand, and my shout made them instantly aware of my position, when they saw me plunging desperately to reach the shore. Seizing their guns, they rushed into the lake in a body, making the water boil most furiously. When they reached me, the crocodile was within a few feet, and would have seized me in another minute. But seeing the porters in such numbers, yelling and shouting, and firing off their guns, it evidently thought that an empty stomach was better than a feast of bullets, and wisely disappeared, leaving a trail of blood behind. If I had been out of my depth at the time, my chance of surviving the rencontre would have been a poor one."—*Thomson's Central African Lakes.*

What to do in Emergencies.—When an acci-

dent happens, there is too often much valuable time lost in rushing hither and thither or in hasty application of unsuitable remedies that do more harm than good. A little self-possession, and the exercise of a certain amount of common sense will enable one to be of the greatest use at such times, and perhaps even the means of saving life itself.

Every household should have a store of simple remedies, and also antidotes for some of the more common kinds of poisons. This should be kept where they are easily accessible,—not in a locked closet, of which the key is sure to be lost at the very moment when it is most needed,—and in a place well-known to each member of the family.

In very severe cases of burns or scalds, the nervous system is so prostrated by the shock that there is often less suffering than when the injury is slighter. The pulse will be small and quick; and a stimulant should be administered without waiting for the doctor.

The whole theory of dressing is to exclude the air. The more effectually this is done the greater will be the relief afforded. When only a small surface is injured, an artificial skin may be formed with flexible collodion or if that is not at hand, common mucilage or gum arabic dissolved in warm water will answer. As one layer dries, another should be painted over it.

An excellent remedy for burns and scalds is a mixture of lime-water and sweet or linseed oil in equal parts. Another excellent one is bi-carbonate of soda. The common kind used for cooking purposes may be employed. A thick layer should be spread over the part and covered with a slight wet bandage, keeping it moist and renewing it when necessary.

When the clothing takes fire, it is well the victim has presence of mind to stand perfectly still. Motion fans the flame and causes it to burn more quickly. He must throw himself on the floor and roll over and over, but never move from place to place seeking help. A woollen shawl, piece of carpet or rug may be wrapped tightly around the person, not covering the face, and if there is time to wet it so much the better, but there is not an instant to lose, particularly if the clothing is of cotton. The great object is to prevent the flames from getting down the throat, and the chest from being burned.

In a severe cut on the finger, when the flow of blood renders dressing it a matter of difficulty, it may be checked by tying a string tightly around the base of the finger, must then be washed in cold water, and the cut can be dressed at length with court plaster, and the string removed.

Bleeding from the nose may be stopped by lying flat on the back, with the head raised and the hands held above it. The nose may be covered with a cloth filled with pounded ice, or wrung out of ice water. The head should never be held over a basin, as the position encourages bleeding. The blood may be received in a wet sponge. [Bleeding from the nose may generally be checked by moistening small pieces of patent lint, or scrags with *Monnell's Solution of Iron*, which would be well for persons living in the country to keep in the house. These in a conic form, should be carefully inserted into the nostril.]

In hemorrhage from the lungs the head and shoulders must be raised. Some phy-

ans recommend a table-spoonful of table salt to be given in a tumbler of water. It is ways safe to give cracked ice. Bleeding on the stomach may be checked by the application of a mustard plaster over the stomach. Cracked ice should be given and a doctor sent for. In cases of hemorrhage from the lungs, small quantities of dry salt of salt and water, should be used and allowed to dissolve in the back part of the root. Salt in water is liable to produce vomiting, which might be hurtful to the patient.

Silent Meetings.—"Oh, how I love this silent sitting," said Samuel Spavold, "and to feel my mind humbled before that great Power! I want to be more inward; the Lord's people are an inward people." 1795.

THE FRIEND.

TWELFTH MONTH 10, 1881.

We commend the following letter to the serious consideration of those, who regard the present "progressive" movement in the city of Friends as merely a revival of ancient zeal and activity; and who are unwilling to admit, that it is intimately, and, in fear, inseparably connected with a desertion of those spiritual doctrines which our early Friends were concerned to proclaim, as imitative Christianity revived.

The testimony of Scripture is very clear, that the Light of Christ—the illuminating power of his Holy Spirit—does shine in the darkness—in the heart of man while in the state of alienation from God. This is the grace of God, which teacheth man what to do, and which bringeth salvation to all who submit to its guidance, and obey its directions; for any merit of their own, but for the sake of that Saviour who died that we might be saved.

It is grievous to observe, as we think is plainly shown in modern publications, that the rejection of one of the fundamental doctrines of Christianity, confirms in their error of those who reject the doctrine of the Atonement, and who are quick to see the stake those make who confine the work of the Divine Spirit on the heart, to those who are already regenerated.

The letter bears date 11th mo. 29, is from a good friend in a distant Yearly Meeting, addressed to the Editor.

I have read with great satisfaction the article in the last number of 'The Friend,' headed 'Modern Quakerism—The Signs of the Times.' It seems to me a word from one who has discernment and understanding, to read the signs of the times truly, and to cover the time working of Spiritual forces, with the glamour of arrogant profession. The current reports of meetings in some of our periodicals are known in many instances to be so exaggerated and one-sided as to be *mis-representations* of the real state of the Society. Of course Editors cannot always know that the reports received are not true.

But when the columns of a paper as doing in any degree to be the organ of a Society are freely opened to the representations and claims of a party or class, and are filled with reflections and censures upon the few

who venture timidly to speak of another side, the drift of such a course is dangerous. And when a party is pledged and confederate to instill its own theory in place of established doctrine, and unbridled individual freedom of activity, in place of a corporate church order; and then to *prove the revolution a success*; how serious is the responsibility and the importance of those trumpets which our editorial watchmen upon the walks are called upon to sound. If these trumpets give an uncertain sound, who of the people in the valleys and on the plains which they reach, will prepare themselves as they ought, for the battle of these times?

In a late paper (*The Christian Worker*, of 10th mo. 27,) a series of meetings at Stuart, Iowa, is described, and after the usual account of wonderful power and results, there occurs this sentence:

'The false idea of a portion of God's Spirit being in the heart of the unregenerate, which if heeded to, would bring salvation was ably handled, and disposed of according to scripture evidence.'

The same account in *Friends' Review* was changed in this sentence to read 'The work of the Holy Spirit upon the heart of the unregenerate, was ably handled according to scripture.'

To my mind, the records of the schism of 1827 may be searched in vain, to find a more unqualified denial of the manifestation and work of Christ, than such a sentence [as that in the *Christian Worker*] betrays. To deny Christ, or to limit or undervalue his appearance *spiritually*, can surely be a no less fearful heresy, than to deny or limit, or undervalue, the reality and significance of his outward coming. And yet such a denial as the above sentence indicates stalks abroad in the fore front of the teaching of not a few leaders of the people, whose boasted work is sent from week to week, to the households of our members, and to our youth over the land through *Friends' Periodicals*! while the low deep murmur of dissent of thousands, and the grief and tears of many in our Israel, scarce find a voice.

Yet we may hope in the Lord. His truth will have utterance, and in his own time, as the fullness of preparation comes. He will send his Seers and Prophets with his word, and David, for a time hidden in desert places and driven to the caves, will be brought to his rightful place, and enthroned."

When reading the Scriptures with serious thoughtfulness, the mind is often impressed with the clear, strong, and often repeated language used therein in enforcing the duty of assisting those who are in need of help. The natural selfishness of man leads him to care for himself exclusively for his own comforts and luxuries and those of his family. As the love of self is a great obstacle to the full reception of the love of God, it must be brought into subjection,—crucified by the power of Christ changing the heart.

How few of us really obey the command to love our neighbors as ourselves! When we see or are told of the sufferings of others, we may be willing to contribute of our abundance for their relief; we take from our possessions that which is not needed for our own enjoyment; and we may be repaid by the sense of satisfaction which naturally attends on the exercise of benevolent feelings; but we

often evade, or reason away those impressions of duty which would lead us to the extension of personal effort to examine into the cases of those who are in distress, to encourage and assist the fallen and degraded, "to visit the fatherless and widows in their affliction," to lodge the stranger, and to visit those who are sick or in prison.

In our large cities especially, the claims upon our sympathies are so constantly recurring, the evil effects of indiscriminate giving are so great, and the demands of business are so exacting, that the temptation is strong to choose some one of the benevolent societies as an almsman, contribute to its funds, and refer all applicants for help to it as the channel of relief. To a certain extent, this is a judicious course, as it lessens the probability of our assisting to maintain in idleness or debauchery those who ought honestly to labor for their own support. But if we confine ourselves to this, we lose the benefit of that development of our own characters, that subjection of selfishness, that cultivation of the love of our fellow-creatures, which flow from self-denying labors for the good of others.

The example and the precepts of our Saviour and his apostles teach us not only to contribute of our outward possessions for the relief of others, but to give them such a share of our time, our thoughts, our sympathy and our active efforts, as we may feel to be in accordance with the will of our Father in Heaven, who sendeth his rain on the just and on the unjust.

We have been requested to publish a circular of "The Temperance Association of Friends of Philadelphia." As the promotion of temperance is an object of which we heartily approve, we insert the circular in our columns, and we insert the information of those who may think the formation of such an association a judicious method to pursue—a point on which there will probably be different opinions among our readers.

Milton Stanley, Plainfield, Ind., has been appointed an Agent for "The Friend."

SUMMARY OF EVENTS.

UNITED STATES.—Congress met on the 5th inst. In the Senate President pro tempore Davis occupied the chair, and Senator-elect Windom, of Minnesota, was sworn in. A number of bills were introduced, among them the following: To provide for the retirement of the trade dollar; to provide for the issue of 3 per cent. bonds; for a Tariff Commission; for a Tariff and Tax Commission; to restrict Chinese immigration; and to punish attempts to assassinate the President. A resolution was offered, which was laid over, providing for a special committee of seven, to consider amendments to the Presidential election laws.

In the House, 290 Representatives answered to roll call. J. W. Keifer, of Ohio, was elected Speaker by 165 yeas to 129 for Samuel J. Randall, and 8 for Nicholas Foster.

Comptroller Knox, in his annual report, repeats his recommendation for the repeal of the taxes upon bank capital and deposits and bank checks. The Comptroller reports that, during the year ending 11th mo. 1st, 86 National banks were organized, with an aggregate authorized capital of \$9,651,000, to which \$3,223,900 in circulating notes were issued. Twenty-six banks, with an aggregate capital of \$2,020,000, and a circulation of \$1,245,550, voluntarily discontinued business during the same period.

The public debt statement for 11th month shows a decrease of \$2,249,126.

The steamer Zealandia, from Australia, has arrived at San Francisco, with \$1,400,000 in gold bars and sovereigns, which will go into the San Francisco Mint. The last boat of the season in the Delaware and

Hudson Canal, left Honesdale, Penna., on Seventh-day of last week. As fast as it passes the various locks the water will be drawn off and navigation closed. Last year navigation was closed by ice on 11th mo. 15th, but there has been no difficulty from this fall.

The Lehigh Coal and Navigation Company's mine No. 1 at Lamford, near Mauch Chunk, which caught fire three months ago, is now being opened, the steam injected into the shafts having extinguished the flames. It is believed the colliery will be in full operation by the beginning of 4th month next.

A land slip on the Rensselaer division of the Pennsylvania Railroad, near Regelsville, on the afternoon of the 1st inst., was discovered by the track walker just as the Elmira express train was rounding the curve. He walked across the moving mass of earth, and, waving his flag, stopped the train within a few feet of the obstruction. The passengers had to be thrown out across the slide. About forty tons of rock and earth fell upon the track, and travel was delayed about five hours.

The wheat fly is reported to have made great havoc in Southwestern Michigan. Fields that looked well a few weeks ago "are fully one-half destroyed."

The assertion is made that, at a theological university in the last city of the smoking student has graduated at the head of his class.

The Boston Advertiser says that the outer satellite of Mars was seen on Third-day evening last at Harvard College Observatory, and approximate measures of its position were obtained. It had been predicted two weeks before. As has been learned these were the first observations of either satellite of Mars which have been made this season. The observer was O. C. Wendell, who made the latest observation of the satellite obtained during the opposition of 1879.

The mortality in the tenement house region of New York city during the last eight quarters of the year was 6349, against 4930 during the corresponding period last year. The mortality throughout the whole of the city was also much larger, being 35,229 out of every estimated 1000, based on the last census, as against 27.92 per 1000 for 1880; the actual number for the last eight months of the year being 10,961, as against 8223 for the corresponding period of 1880, and 7656 for 1879, when the ratio was only 26.24 per 1000. The most startling feature is the terrible mortality among children under fifteen, in 1880, 4400, in 1879, 6102, the total mortality in 1880, 6423; in 1879, 10,961. The Board of Health asserts that three-fifths of these deaths among children are on the East side, but that contagious and zymotic diseases are now spreading in first-class regions, such as Fifth, Lexington, and Madison avenues, near and below Central Park.

The measles in the city for the past week were 355, as compared with 327 for the previous week, and 404 for the corresponding week of last year. Of the whole number, 170 were males and 185 females; 54 died of consumption, 16 of diphtheria, 18 of old age, 17 of croup, 14 of typhoid fever, and 14 of small pox.

Wheat, etc.—21 1/2 cts. per bushel; 100 lb. (5th mo.) 102 1/2; 4 1/2; 4 1/2, registered, 117 1/2; coupon, 118 1/2; small, 118 1/2; currency 6 1/2, 130.

Cotton was firmly held at full prices; sales of middlings are reported at 12 1/2 and 12 1/2 cts. per lb. for uplands and New Orleans.

Leum.—Standard white, 7 cts. for export, and 8 1/2 cts. per gallon for home use.

Flour is dull, but firm. Sales of 1800 barrels, including Minnesota extras, at \$7 a \$7.25 for clear, and at \$7.25 a \$7.37 1/2 for straight; Penna. extra family at \$6.37 1/2 a \$6.50; western do. at \$7 a \$7.50, and patents at \$7.75 a \$8.00. Rye flour is quiet at \$5.37 a \$5.50 for Pennsylvania.

Grain.—Wheat is less active and a fraction lower. Sales of Delaware red and amber at \$1.38 a \$1.43. Rye is steady at 98 cts. for Pennsylvania. Corn is in good request, and local lots firmer. Sales of 10,000 bushels, including yellow at 69 1/2 a 70 cts.; mixed at 68 a 69 cts.; steamer at 63 1/2 cts. No. 3 at 68 cts. and rejected at 67 cts. Oats are quiet and strong. Sales of 1200 bushels, including white, at 49 1/2 a 51 1/2 cts. and rejected and mixed at 48 1/2 a 49 cts.

Hay and straw at Market.—For week ending 12th mo. 30, 1881.—Lard, 33 1/2 a 33 3/4 cts. loads of 2000 lbs. Average price during the week—Prime timothy, \$1.20 to \$1.30 per 100 pounds; mixed, \$1.10 to \$1.20 per 100 pounds; Straw, 90 cts. to \$1 per 100 pounds.

Reef cattle were dull and rather lower; 4000 head arrived and sold at the different yards at 3 a 6 1/2 cts. per pound, as to country.

Sheep were dull, and 1c. per lb. lower; 15,000 head arrived and sold at the different yards at 2 1/2 a 5 1/2 cts. per lb., as to quality.

Hogs were rather lower; 6000 head arrived and sold at the different yards at 7 a 9 1/2 cts. per lb., the latter rate for extra.

FOREIGN.—The greatest demonstration ever held in Scotland in connection with the land agitation took place last week at Aberdeen. Two thousand delegates representing 40,000 farmers, were present. Several Scotch members of Parliament attended. Resolutions were passed demanding a general reduction of rents, compensation for improvements, the abolition of the laws of hypothec and entail, and other legislation in the interest of tenant farmers. It was agreed that the legislative changes required must apply to existing leases. A farmers' alliance for Scotland was formed.

Several persons have been named or beaten to death in Ireland during the last week, for paying rent. The Times, in a leading article discussing the gravity of the situation, says: "If tenants will not rent on the Land Court, the law must take its course, and its authority must be upheld by the whole force of the Executive."

Gambetta, replying to various speeches, said the treaty with Tunis still exists, and that no protest can be made. That the Government has not caused any action in what manner it will follow up the idea of a French protectorate, but the military operations undertaken would be vigorously prosecuted. He said a bill will be ultimately introduced giving effect to the treaty. He was not hostile to the creation of mixed tribunals, but he was not in favor of the creation of a mixed tribunal. The abandonment of Tunis would compromise our prestige. The question is, whether we desire, without rushing into adventures, to have a foreign policy. We cannot abandon Tunis. The Regency will prove a vigilant and necessary doorkeeper for our African colonies. There is no intention of pushing military operations to the frontier of Tripoli, because it is not desirable to have the Porte for an immediate neighbor."

The Liberator replying to Prince Bismarck's recent statement that Italy within the last twenty years had advanced so far towards a republic that there was no longer any thing to be feared, said, "The Government of the Left would not tolerate a Cabinet even slightly tainted with republicanism."

Vienna, 12th mo. 1st.—A shock of earthquake occurred at Agram on Fourth-day. It was the severest that has been experienced there since the great catastrophe of 11th mo. 1880.

The Servian Government will undertake to introduce in the Skupstchina in March a Jewish emancipation bill in conformity with the Treaty of Berlin. The Servian Jews will be, by the new bill, placed on an equality with Jews who are Austrian subjects.

The cholera at Mecca and Jeddah has practically been eradicated.

Further correspondence in regard to Afghanistan is published. The principal document is the solemn promise of the Ameer, written in 1st month, never to undertake anything without the consent of the British Government.

Private advisers from Japan say that the dead-lock in the silk trade there has been removed by the practical submission of the foreign merchants to the Japanese demands. Five millions of dollars' worth of silk held by the Japanese for six weeks is now on the way to America.

The cost of establishing a United States coaling station at Tutuila, one of the Samoan group, last year, was about \$40,000. This included the price of 2200 tons of coal and its transportation to the island.

Our Consul at Panama recommends that all vessels from the United States coast should be shot dead, if possible, ship colored crews. Yellow fever is now epidemic in the colony, and many white seamen are falling victims to it, but colored ones do not seem to be affected in the least.

CIRCULAR.

The Temperance Association of Friends of Philadelphia has been organized in the belief that it is the duty of those who are alive to the ruinous effects of strong drink to exert some positive influence against this evil; and that a union of those Friends in our city, who are desirous of this object, may be more systematic and effective action in many cases than could be accomplished by individual effort, while at the same time tending to awaken more general interest in the question, and to deepen the sense of personal responsibility.

By reason of the extent of the liquor interest, and the great influence of its upholders, we feel it to be no light undertaking upon which we have entered; and while discouraging none from taking some active part

in a service so varied in its requirements, we hold that in all our efforts the meekness of a wisdom big than our own may be sought, since we believe it to be truly said of this, as of every other good work, "except the Lord build the house, they labor in vain, and he that keeps it shall not be built."

In looking over the field of labor, various ways of working appear,—

1. By the distribution of literature adapted to chaotic sentiment by presenting the spiritual, moral, physiological and economic effects of the use of intoxicants in their true light.
2. By the publication of such fresh material as is not approved.
3. The holding of meetings so far as practicable.
4. Efforts toward better legislation.
5. By personal labor, either with those who drink, or with individuals or associations more or less directly engaged in the traffic.
6. By encouraging the establishment of coffee stores.
7. The organization of auxiliaries in country missions.

It is thought that through a large Executive Committee (the members of which are appointed by the convention at its first meeting) divided into several small committees, these several methods may be tried, should sufficient number of Friends be found rightly qualified and able to devote the necessary time and thought to the work.

A member of Philadelphia Yearly Meeting may join the Association by sending one dollar, with name and address, to George Emlen, Treasurer, Chestnut street.

Larger contributions toward the fund which will be required, will be gratefully received.

An assortment of Temperance Literature will be kept at 116 North Fourth street, where Friends desiring procure a supply for distribution may call.

JAMES BROMLEY, Chairman,
WM. C. ALLEN, Secretary.

Phila., 1881.

FRIENDS' ASYLUM FOR THE INSANE, Near Frankford, (Twenty-third Ward.) Philadelphia Physician and Superintendent—JOHN C. HALL, M.D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, 10th mo. 7th, 1881, HANNAH G. DAVIS, a about 83 years and 6 months, an esteemed member Philadelphia Monthly Meeting. From youth to age she was remarkable for her correctness of life, legerity and great care to avoid everything which might wound her conscience; but she was also careful to make but little claim for any religious attainments. In a memorandum found among her papers dated when about 81 years old, she wrote: "How potent that young people should devote their youth to the Lord, if they expect to be happy. It has been great source of grief to me that mine was not more given up, believing had I been faithful I should have been usefully employed in his service." In her sickness she was apparently favored to be free from dispensation of doubts and fears; and her pass through the dark valley seemed unclouded. At her death she left to a relative, "I am going home, to long home."

—, at her residence at West Hill, near Burlington N. J., on the 8th of 10th mo. 1881, ELIZA P. GURS, a minister and member of Burlington Monthly Meeting in the 81st year of her age.

—, suddenly, on the 4th of 11th month, 1881, her residence in Solebury township, Bucks county, MARY P. BALDERSTON, wife of Oliver Balderston the 70th year of her age, a member of Buckingham Monthly Meeting. Her friends have the comfort assurance that her close was peaceful.

—, suddenly, on the 11th mo. 1881, ANNA BRINTON, daughter of Deborah G., and the late Em Brinton, aged 24 years. The patience and resignation with which she bore a protracted illness, and the serenity and composure with which she looked forward to the close of life, give to her friends the comfort assurance that what to them is loss, is to her eternal gain.

—, in Laporte, Ind., on the 27th of 11th mo. 1, after a short and painful illness caused by a fall, M. WILLIAMS, aged 92 years, widow of Thomas Will both natives of Tuckerton, N. J. She was an exemplary member of the Society of Friends.

WILLIAM H. PALE, PRINTER,
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For "The Friend,"

Notes of Travel.

CATAWISSA MONTHLY MEETING.

(Continued from page 138.)

Among the evidences of the care maintained guard its members from hurtful things, I did that in the 8th month of 1800 one Friend offered an acknowledgment to this meeting having been present with a company of people engaged in playing cards, whereby encouraging rather than bearing a testimony against that evil practice." This offering was stonped for consideration for two months, and finally accepted by the meeting.

In the 6th month of the same year, a business difficulty between John Lloyd and Robert arose was brought before the Monthly Meeting, and entrusted to the charge of a committee, who reported three months later, at their money matters had been settled by reference to third parties, but that "both of them had been too unguarded in some of their expressions to each other." In order to remove the unfriendly feeling which appeared to exist, some friends were deputed to "endeavor to convince them of the impropriety their unfriendly treatment of each other," and the labors of this committee appear to have been successful, and each of the contending parties subsequently acknowledged the impropriety of their conduct.

The patience and tenderness of Catawissa Friends is well shown in the case of Edward Hughes, of whom it was reported in the 12th mo. 1805, that he "has been so unguarded as to take too much strong drink at the late election at Catawissa, and thereby exposed himself much to the reproach of his profession." After three months' care of the case, the committee say, "There appears in him too much a wrangling disposition to be encouraged, and offer an acknowledgment of his misconduct." The meeting was not discouraged by this unfavorable report, but made an addition to the committee and continued them to use their efforts for Edward's reformation. Two months later they said, that "he appeared somewhat more condescending than heretofore," and on this encouragement it was concluded to labor on. After an interval of six months, the Friends who were endeavoring to help him over his weakness were compelled to report that he had "latterly been so unguarded as to be guilty of taking too much

strong drink again." In the following month a testimony of disownment was issued against him. Two months afterwards, the committee appointed to deliver it to him, reported that at his request they had withheld it, and Edward came to the Monthly Meeting and offered a written condemnation of his course, which, after being under care for five months longer was finally accepted.

Catawissa Monthly Meeting had probably more members about the year 1799, than at any other period of its existence. In that year, the Friends at Fishing Creek, Muncy and Loyal Sock, were cut off from it to constitute the new Monthly Meeting of Muncy. The tide of immigration ceased to flow, and in a few years later, many of its members moved off to newer countries, where more fertile lands could be found than in the red shale districts of Catawissa and Roaring Creek.

In the six years which elapsed from the beginning of the year 1803, to the laying down of the Monthly Meeting in the 12th mo. 1808, it lost by removals 189 members, and received from the same source but 25. The disownments also during this period were more numerous than the receipts by conviction. A considerable number of the emigrants removed to Eastern Ohio, within the limits of Concord and Short Creek Monthly Meetings; but far the larger part went to Canada; and most of these settled west of the Niagara river, where the British Government offered tempting inducements to settlers.

At one Monthly Meeting (5th mo. 1805), certificates of removal were granted for 38 persons! It is no wonder, then, that a minute should be adopted, requesting the Quarterly Meeting of Philadelphia (to which it belonged) to consider its stripped condition; nor that the result of this consideration should be the laying down of its organization, and the joining of its members to Muncy Monthly Meeting, as already mentioned.

Fearing that the old-time history of this settlement may not be as interesting to my readers as it has been to myself, I will now leave it.

The railroad crosses the Susquehanna at Catawissa, and after passing through the natural opening in the mountainous range which borders the northern side of this branch of the great river, runs across a gently rolling country in a north westerly direction till it reaches the west branch of the Susquehanna, near the town of Milton. Delighted as we had been by the mountain scenery through which we had travelled from Reading to the river, the change was pleasant, and we enjoyed the open cultivated country.

The valley of Muncy Creek is a broad tract of fertile land, with a bed of limestone protruding in parts of it. Many of the Friends residing here are the descendants of the first settlers. We found them careful to observe the injunction of the apostle: "Be not forgetful to entertain strangers." We were very

kindly received and our wants and wishes provided for. We were at two meetings in their meeting-house at Pennsville, pleasantly located in a grove of trees and built of limestone. I was much interested in some beautiful blocks of fossil rock, found overlying the limestone, which had been built into the walls of the house. They seemed to be filled with sea-shells of a former geologic era, the outlines of which were singularly sharp and clearly defined.

Both of the meetings we attended here were seasons of Divine favor, in which desires were felt for the spiritual refreshment and the growth in grace of those assembled. With the assistance of these kind friends, several meetings for the public were held at places in the neighborhood. Of these, that at Hughesville, about seven miles up the valley from the river, was one of the largest and most satisfactory.

It was to me an interesting thing to be sheltered in the house, which was at one time the home of those worthy Friends, William and Mercy Ellis, who were among the early settlers of this country, having moved here about the year 1795. Much of the land they purchased there is now owned and occupied by their descendants. Mercy was for many years an approved minister in our Society, and her name was familiar to me in my young years, as an honorable and valued member of Philadelphia Yearly Meeting. She died in 1848, at the advanced age of 87, and her friends bore testimony to her worth in a Memorial which I propose inserting in the following number of these sketches.

(To be continued.)

J. W.

For "The Friend."

Suggestive Hints from California.

The following are portions of a letter lately received from a worthy correspondent in California; wherein he gives the liberty to this extract for "The Friend," if "thought profitable for publication."

"I received an epistle lately from Capt. H., dated at sea, the 22nd of last month. He had been to the Sandwich Islands; and represents how ready the people thereaway were to hear the gospel. Then, after mentioning our own sea coast of California, where too there seems to be so much need of the gospel ministers, he adds: 'I wish you would write to Friends, and have them send out a spiritual missionary; one that has the Spirit of the Master; one that can preach Jesus from personal experience; one that feels for the good of souls—being led by the Holy Spirit, and not by man; &c. I am often led to query, whether or no the Lord has ceased to send ministers of the Society of Friends hither and thither as in former days? or is it because the many Jonahs among them? Of late years I have met many who were born in the Society, and after coming to this coast, have

entirely cast off all religious restraint; and no minister of their church to care for them; whilst all other Societies seem to have overdone that kind of work by the large number of their ministers that are among us. Only week before last we hired a man to white-wash our house, with whom we had some conversation. He is now over sixty years of age. He was born a member with Friends, and was on the point of sailing with Daniel Wheeler on his South Sea voyage, but from some cause or other was restrained from so doing. His father at that time was mayor of one of the large cities of England; and was well acquainted with D. W. But now this poor old man is poor indeed; having departed far from the path marked out for him by his good mother—of whom he speaks well. He lives all alone in his little workshop. Other somewhat similar cases we have met with. Had they fallen in with other Societies, as I find several have done, they might not have fallen so low. But even this slender hold they did not take.

May the great Head of the Church yet raise up a band of devoted baptized men and women as of yore, and send them forth to find and to gather in these wandering ones, is truly my soul's desire."

San Leandro, 11th mo. 13th, 1881.

It is very desirable to get often to the watch-tower to see what the Lord will say unto us, or, in other words, to be quick of understanding in his fear; and then to be ready at his bidding to go, in the endeavor to stir up the pure mind in others, whenever and wherever He may point out, lead unto, and qualify for; and not prove such a "Jonah" as our correspondent makes allusion to, who fled from the presence of the Lord in the work appointed, and paid the fare to Tarshish when commanded by Him to go "unto Nineveh, that great city, and preach unto it the preaching that I bid thee!" At the same time it is well to remember, that without the way being opened, or the command given by Him, the Minister of ministers, without whom we can do nothing, all our preaching, though it be with "the enticing words of man's wisdom," will amount to but little more than sounding brass, or a tinkling cymbal.

The Lord can work with or without instruments. All power is in his hands. He searcheth all hearts; and can turn them as a man turneth the water-courses in his field. The preaching of the prophet Jonah, without the bidding and the blessing of his Master, would have done nothing for Nineveh. Nay, per-adventure, he would have been treated by its citizens as the seven sons of Sceva were by "the man in whom the evil spirit was," which they attempted to cast out by calling over the name of the Lord Jesus, whom Paul preached. As is written, he "leapt on them, and overcame them, and prevailed against them, so that they fled out of that house, naked and wounded."

It is a precious fundamental Christian doctrine, that "the gospel of the grace of God"—"the power of God unto salvation"—"the light of the glorious gospel of Christ"—is "preached in every creature which is under heaven." Moreover, saith the apostle John, "The anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things," &c. Then the

great aim and end of ministry is to direct people to that in themselves which is able to build up and save, even "the Light of the Lamb," which, as obedience keeps pace with knowledge thereof, will guide into all truth; agreeably to the impressive testimony of that great reformer, George Fox: "When the Lord God and his Son Jesus Christ sent me forth into the world to preach his everlasting gospel and kingdom, I was glad that I was commanded to turn people to that inward Light, Spirit and Grace, by which all might know their salvation and their way to God; even that Divine Spirit which would lead them into all Truth, and which I infallibly knew would never deceive any."

11th mo. 29th, 1881.

For "The Friend."

Pure and Undeified Religion.

Our first parents, before the fall, were pure and undeified by sin. Their Maker was their law-giver. Their religion had no mixture of evil in it. It was the same in its nature as that of heaven. They had but the one God to worship. But good and evil were set before them; with the power of choice left free. They, in disobedience to the command of God, chose the evil. Sin and death followed—death to the heavenly life, defilement to that which remained. Thus the way was opened for the god of this world to introduce and set up his kingdom and his worship; and pure and undeified religion was lost; and can never be regained in the heart nor in the church only as the evil is overcome and taken out of the way by and through the redeeming power of Him who came to finish transgression and make an end of sin; and to restore that which was lost in the fall. And as this is done, the heart of man will again become the temple of the living God. And the pure and living church will be made up of purified members, such as are washed from the corruptions of the fallen nature, and "kept unspotted from the world."

"Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny Him," &c. But "blessed are the pure in heart; for they shall see God." They have come under the pure influence of the new covenant dispensation, wherein God "will be merciful to their unrighteousness, and their sins and their iniquities will be remembered no more." These no longer read Moses with a veil upon their hearts, or over their eyes, but with open face, as in a glass; they, beholding the glory of the Lord, "are changed into the same image from glory to glory, even as by the Spirit of the Lord." All the old impurities are passed away; and all things become new, and all things of God. Their religion is pure and undeified. And their worship is in the purified temple of the heart—"in Spirit and in truth;" though they outwardly meet in the assemblies of the Lord's people.

The outward temple at Jerusalem was the place of worship for the outward Jew. But he is now no longer "a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the Spirit, and not in the letter; whose praise is not of men but of God." So

the inner temple of the heart, is now, and the spiritual dispensation, the place of worship for the spiritual Israel of God; and it has been kept pure and holy, as He is holy, as dwelteth not in temples made with hands, but in the hearts of the humble and contrite one, whether outwardly assembled or not. Neith is He worshipped by men's hands, as though He needed any thing. And now, when v assemble for Divine worship, we should, with earnestness of soul, endeavor to draw nigh unto Him, that we may witness Him to dwell nigh unto us; and to be in his holy tem "to revive the spirit of the humble, and revive the heart of the contrite ones." That all that is earthly within us might brought to a reverential silence before Him.

The whole Jewish system, with its religion and mixture, seems wonderfully designed shadow forth and point forward to a religion and worship far more pure, inward, unmix and spiritual. The old, abounding in outward offerings and figurative and ceremonial law made nothing perfect. The new, pure at inward; and being in the fulness and brightness of our gospel day, hath forever perfected, through the one offering, all that are sanctified. The old, in shadow types—the new being the substance to which the shadows pointed, wherein we worship God in Spirit and in truth. The Jews were not chosen so much for their own benefit, for the general benefit of mankind; that church, in our gospel day, might show for the praise of Him who has called us out darkness into his marvellous light. Let us then, learn the lessons which they, with the outward observances and carnal ordinance were designed to teach us. And not to back again, in our religion and worship, the weak and beggarly elements which our forefathers, amidst the scoffs and persecution of a frowning world, were led out of.

Oh for a more pure and undeified religion and ministry! How it would elevate and beautify and sanctify Christendom! and eat others who are not of the fold, by seeing good works, and consistent walks and dealings, to flock in as doves to the windows, and glorify our Father which is in heaven.

Now the only way that I know of for pure and undeified religion to prevail and shine a church, is for each individual member have a pure and undeified heart. An order for this we must take up, in faith, daily cross, and deny ourselves of all ungodliness and worldly lusts; and follow the lead of our purified and glorified Saviour through the washings of regeneration until we are deemed from all iniquity; and purified up himself as a peculiar people, zealous of good works. So let us strive, with more individual earnestness and faith, to cleanse ourselves, the first place, "from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

I believe that our branch of the church and perhaps the churches of the whole pressing Christian world, are now, by Divine permission, undergoing a shaking, where every thing that is impure, and that can be shaken, will be removed, and that nothing but that which cannot be shaken will remain. So that she, the purified church, may go forth as out of the wilderness, to meet her Bridegroom at his coming, as a bride adorned for her husband.

If we know these things, happy shall we

we do them. Yes, "blessed are they that obey his commandments, that they may have access to the tree of life, and may enter in through the gates into the city."

D. H.

Dublin, Ind., 11th mo. 21st, 1881.

For "The Friend."

Ventilation, or Pure Food for the Lungs.

The extract from Dr. Osgood's "Winter and its dangers," published in No. 15 of "The Friend," is well worthy the attention of all who are not fully alive to the importance of the matters therein treated of. The use of the woman of fastidious taste in regard to meals, who fed her lungs with *dirty food*, is not an unusual one.

Many, otherwise intelligent, men and women year after year paying little attention to the condition of the air of the rooms in which they sit and sleep, spending their vitality at an unnecessary rate and inducing diseases and sufferings which might be avoided. It is easy to underestimate the importance of a subject which is not understood, and the apathy respecting pure air and ventilation, is very great. Even among Friends, a class in good repute for intelligence and readiness to adopt all that promotes health and comfort, there is room for education on this matter. Many make but little effort for supplying their houses with pure air and removing that which has been used, and in any of their meeting-houses no provision whatever is made.

The Arch Street rooms in Philadelphia are large and airy, and are very satisfactory for cold weather; but at seasons when the windows and doors must be closed, the vitality of the air is soon exhausted by the congregation. Many a head-ache has been carried home from the Quarterly Meeting in the second month by men Friends who little suspected the cause was to be found in the impure air they had been breathing. The women are better, having a fresh room for their second meeting. At Yearly Meeting, when sessions are three hours long, men and women sit in their respective rooms breathing for about two hours of the time air which is partially "swept out the lungs" of some else. The accuracy of this statement may be readily tested by one accustomed to detecting the difference between foul air and pure, by going on a clear bright day from the fresh air into the meeting rooms immediately after the meetings have dispersed.

It is not proposed here to discuss the ventilation of meeting-houses—or to go into details for dwelling houses. There is much yet to be learned—and those, who have thought most upon the subject of supplying pure air to rooms, are free to acknowledge that perfection in *convenience and readily* keeping the air of rooms pure, has not been reached. But much may be done by a few simple contrivances; and when there is a more general interest taken in the matter, it is to be hoped that some of the strength now spent in criticizing present plans will be used in endeavors to improve them.

A sleeping room is readily ventilated if there is a flue which can be fitted with a register at the floor; the mechanics generally insist to place the register above the washward, but it is important to put it at the

right place, on the floor—this flue will as a rule satisfactorily remove the impure air from the chamber.

To admit pure air into the chamber, if there are inside shutters, close the lower half and raise the sash of a window an inch or more. If there are no inside shutters, place a twelve inch board or stretch a piece of muslin across the bottom of the window; the object of this is to deliver the fresh air into the body of the room instead of falling direct to the floor. If no flue can be had as described, the best way to ventilate, is to raise the lower sash an inch or so and lower the upper one the same amount—this does not remove the impure air as satisfactorily as a flue, but effects a considerable change of air. The same plans will answer for sitting rooms, but the window that supplies the fresh air is not available for working or sitting near it. It also may often work very satisfactorily to place a two inch strip of wood under the lower sash, and depend for a supply of air upon the opening thereby made between the upper and lower sash. A partial supply of air comes through the warm air registers, but not always a sufficient one, particularly when the registers are shut. A very small amount of ventilation by an opening into a flue near the top of a room is useful, but so few persons understand how little is needed there and how much disturbance of currents opening them too much will make—that for most cases it is better to have no registers at the top of the rooms.

Many persons suppose a cold air is pure—this is often far from the case where the air in a room has been confined or used. There is often also a feeling that a hot room is not pure, which may also be a mistake, as it may be warm and yet constantly changing.

Temperature of the air we sleep and sit in is also intimately connected with health. The ability to sleep in rooms when the water "freezes in the pitcher" may indicate a good constitution, but such a good constitution is worth taking care of, and if it be possible to moderate such a temperature, the constitution will be likely to keep good longer. Something near sixty degrees is accepted by many as a healthful sleeping room temperature when attainable. Where windows or better arrangements for ventilation cannot be used, recourse may be had to having all the doors of the house open; but in this case the halls must be heated, and efforts be made that the two simple rules of ventilation are as nearly applied to the whole house as possible—one rule is, provide for the exit of foul air—the other, provide for the supply of pure air. Where persons feel at a loss how to dispose of the foul air let them be sure that abundance of fresh air gets in and that it is perfectly warmed—and so partially solve the problem, for if a surplus of fresh air gets in, part of the foul air gets out somewhere. Much may be said on the proper apparatus for heating houses; and stoves, hot-air furnaces, open fires, and steam apparatus, all have many advantages and many defects; but without discussing these, it may be stated it is well to observe two rules, no matter what apparatus is used. First, endeavor to have so ample a radiating surface as never to require a high heat in it to obtain the desired warmth in the building. Secondly, *always* supply by evaporation of water, the increased capacity of the air for moisture,

which is *invariably* caused by a rise in its temperature. To these it may be added, do not cause cold currents or currents of mixed hot and cold air to circulate in a room; and if they cannot be avoided, do not sit in them; they may induce sickness as well as impure air, and do it more quickly.

E. T.

For "The Friend."

The Presumptuous Wicked.

The recent remark of a noted assassin and murderer—noted because of the worthy and high position the loved and stricken one filled—that "he was not afraid to die," is calculated to show how hardened the heart may become, or how given up to Satan's power and rule. Sin first deceives, and then hardens; according to the heed enjoined by the Apostle to the Hebrews—"lest any of you be hardened through the deceitfulness of sin." Again, the working of Satan is represented to be "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie."

To be so blinded by the god of this world, and so given up to delusion as to believe a lie, is a dreadful state to be in. Yet, may it not be the condition of those who, rejecting the power of the Spirit of the Lord Jesus within them, and quenching its holy influence there, provoke Him to cease to strive with them? whereby they are left to grope in spiritual blindness and hardness of heart, and a prey to temptation and those diabolical deeds of darkness—of robbery, blood-shedding and death—which have grown so common in our day and country.

These dreadful instances of the devil's sway over the hearts of his deluded victims, when the sometimes presumptuous allegation of the miserable sinner, that "he is not afraid to die," instead of proving that the second and eternal death—"the damnation of hell"—will not, without repentance and amendment of life, forever swallow up, it only proves that sin has so darkened the understanding, blinded the eyes, and hardened the heart, that "being past feeling, such have given themselves over unto lasciviousness, to work all uncleanness with greediness."

If the utterance, "I am not afraid to die," from the lips of such, means at all that they consider themselves prepared for death's solemn summons, then the query suggests itself, of what must the glorified host in heaven be made up, if such dark and sin-beguiled spirits can find acceptance there? Of solemn admonition and application are the truths: As death leaves us, judgment finds us. "There is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." "The grave cannot praise Thee; death cannot celebrate Thee; they that go down into the pit cannot hope for Thy truth."

"The soul is an awful thing," said a good man on the bed of death. "Mind ye it is an awful thing to die; the invisible world how awful!" "Christ has taught us the value of our souls," says another pious writer, "by dying to save them." There is a possibility of our deceitful and desperately wicked hearts vainly and presumptuously persuading, that we are fitted for a kingdom of purity and holiness without having experienced the indispensable

preparation of a change of heart; of repentance towards God and faith in our Lord Jesus Christ: not that peace and reconciliation with Him which comes through passive obedience to his will; and through a being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." Without these, without "the washing of regeneration, and renewing of the Holy Ghost, which is shed on us abundantly, through Jesus Christ our Saviour," and without brokenness of heart, contrition of spirit, and childlike dependence—sacrifices dear to our Father in heaven—how can we reasonably hope for, or anticipate an entrance into that kingdom, "where there shall in no wise enter any thing that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life." Of similar solemn import is the thrilling query of the apostle Peter: "What shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and sinner appear?"

11th mo. 25th, 1851.

On Lake Tanganyika.

The following narrative is condensed from an address by E. C. Hore, one of the missionaries located on Lake Tanganyika, in Central Africa. The hostility of the Arabs, referred to in it, arises from the check which the presence of Europeans puts on the slave trade, which they have been carrying on for many years:

Nearly four years ago we started from Zanzibar, with 800 miles of swamp and jungle between us and Lake Tanganyika, enthusiastic and determined, in actual contact with the work and its difficulties and encouragements. That road was the century-old slave-path that lay between Livingstone and the coast during his dreary waiting at Ujiji. We started with 120 bullocks and eight carts and wagons. For five months we fought, axe in hand, through forest and jungle, working sometimes a whole day to cut through half a mile of road; but an enemy appeared in our midst and our 120 bullocks (one by one) dropped down under the fatal little *tsetse* fly. We had to wait a bit, and reorganizing our caravan, we turned our faces once more westward, with 240 native African porters carrying our stores. Some of the difficulties of the way were very great—wading up to our necks in swamps or creeping through low tunnels of thorny jungle. We often arrived at the end of a day's march to drop down utterly exhausted; but the one great object of our work kept us going through all. No small part of our work was the management of these 240 wild children. Many of these faithful men are much attached to us, and it is no small success that we are now able, with confidence, to entrust the caravan of supply which is about starting for Ujiji to the sole convoy of African natives. The great chief Mirambo received us in a friendly spirit, asked for one of us to live with him, and has afforded every facility for the settlement of those brethren who were in due time sent there. You have heard of the troubles caused by or attributed to Mirambo. Natives, Arabs, and Europeans have alike been too ready to cry "Mirambo!" in case of robberies or failures of expeditions. Mi-

rambo (in personal conversation with me) has protested bitterly against white men entering his dominions without communicating boldly with him, as his subjects are loyal and their motto is: "Those who are not for Mirambo are against him." Hence, difficulties arise. Mirambo rules over a territory of from 10,000 to 15,000 square miles of savage Africa, and like other rulers and annexors in that continent, has found himself involved in wars with African natives; but I am no politician, and, therefore, could never understand why there was so much criticism of Mirambo for failing to maintain peace in such borders. Mirambo is a total abstainer from intoxicants, standing alone amongst African chiefs in that respect. He is earnestly desirous of improving himself and his people, and, above all, is anxious for knowledge of the way of salvation. There is no doubt Mirambo is striving to control the warlike spirit of his people. Petty chiefs flock to him to arbitrate their difficulties, and in more than one instance peace with honor attained in congress has taken the place of bloodshed.

The way that our mere presence has worked upon the guilty fears of the Arab colonists of Ujiji is, indeed, wonderful. The day we arrived there the Ujiji slave-market was closed. They have hindered and opposed us in every conceivable way, but have been baffled on every hand. First they tried to frighten us. It was no use. Thomson said to them, in full council: "Kill us, you may. For every one you kill, two more will step in to fill up the gap. If I die, remember, it will only give fresh impulse to our mission." They well remember it to this day, and believe that his words are coming true. On one occasion they armed all their principal slaves, and with a body of about 200 armed men approached our house. According to custom, I received the Arabs in a friendly way and asked them to sit down inside. I had then about twenty of these Arabs, nearly filling my principal room. This was a critical moment. There were Hutley and myself quite alone and apparently helpless in the hands of this lawless crowd. They completely filled and surrounded our house. There were three large windows in this principal room, just a yard or two from where we stood, and through the bars of the windows the slaves and followers of the Arabs pointed their guns, with their fingers on the triggers. They shouted to their masters to give the word of command; but they could not. Some wonderful power restrained them, and they could only talk excitedly among themselves. At length one of the Arabs, securing the attention of the others, said these words: "The house is full of goods. Let us empty it now and destroy these men by one stroke." The excited mob were now yelling and dancing in our verandah and hall, flourishing spears and guns, and begging their masters to give the word for the onslaught to commence.

The Arabs only saw two calm faces and only heard a quiet request to state their business and talk it over quietly; but one, all-powerful to save, heard two earnest prayers for help, and the next moment those Arabs were literally crushing one another in the doorway, in their anxiety to get out. What an ignominious retreat for the stately Arab! It was a total defeat, from which

they have never since recovered. One of their leaders had risen from his seat and said "Let us get out!" when that rush was made and we were left alone. Then they tried to work upon the fears of the natives, to whom they accused us of sorcery and all kinds of evil. This was a good help for us. An Ujiji chief came and told me of it. I said: "Sit down, friend, and let us reason together. These Arabs say we are very bad men, who work magic and mean to take your country from you. Now it is no use me just telling you that I am very good; but I see you Ujiji men have got eyes and ears and are very smart men altogether. What I ask you is this: Just look at us with your own eye. If we cheat or harm any man, let it be known openly; but, if we do good, then believe your own eyes." He replied: "Your words are good." A year after that, the same chief came again, and volunteered this statement: "Master, we have looked at you with our own eyes for a whole year. We see that you pay every man his due and speak truth all ways. Since you have lived here we can go to market without fear of being robbed of our goods, and all the people say that you are good. Now, therefore, what would you have that we should give you?" I said: "Friend, just give us a place to dwell among you in peace, that we may be your brethren; then we may learn your language and teach your children." He said: "Show us where you would dwell." Soon after that a council was assembled at that chief's village. Twenty or thirty lieutenants of counties (gray-bearded old men most of them) formed that council. They consulted together apart for some time and then called me in and formally repeated the chief's words. Then they rose up, and followed by a great crowd, we came to the site I had chosen, on the banks of a beautiful bay, where our steamer could lie snug alongside. One of the chiefs mounted a little hillock and addressed the crowd in words something like this: "Listen, all you people! This land, as far as that tree on that side as far as this mark on this side, is given to the white man this day for an inheritance, to him and for his brethren, not to sell, but to live upon, because we will not sell or give away our country; but the white man shall always dwell here and no one shall take away from him. And if his men molest you, you shall not have a row, but shall go and talk the matter over with him; and if the Ujiji molest his men, he shall not have a row, but he shall go and talk over the matter with the chief of the district." Now these were the very words that I had spoken to the council, which they had taken up as which will now be as lasting as a parchment deed. The whole party then paraded the boundary, except on the side of the hill, for "there," said the chief, "you may enter your borders at will."

Love Now.—A writer tells us that Scottish mothers used, when their children disagreed and were unhappy, to say to them: "Ye agree better when ye ha' to gang in at different kirk doors;" that is, when this heart stone is cold and the lamp of a man's love is quenched, when you are scattered far and wide, you'll forget little differences, and look back lovingly to those days when you might have been so happy, and wish them back again. No love then will be like the love

ters and brothers, which you now esteem lightly. Let those of us who are sheltered happy homes cherish our blessings, for the yms must come when we shall be scattered, d "go in at different kirk doors," never ain to be a united band.

Selected.

PAINTER OF THE FRUITS AND FLOWERS!

O Painter of the fruits and flowers!
We own thy wise design,
Whereby these humble hands of ours
May share the work of thine.

Apart from thee, we want in vain
The root and sow the seed;
Thy early and thy latter rain,
Thy sun and dew we need.

Our toil is sweet with thankfulness,
Our burden is our boon;
The curse of earth's gray morning is
The blessing of its noon.

Why search the wide world everywhere
For Eden's unknown fount?
This garden of the primal pair
May nevermore be found.

But blessed by thee, our patient toil
May right the ancient wrong;
And give to every clime and soil
The beauty lost so long.

Our homestead flowers and fruited trees
May Eden's orchard shame;
We taste the tempting sweets of these
Like Eve, without her blame.

And, North and South and East and West,
The pride of every zone,
The fairest, rarest and the best
May all be made our own.

Its earliest shrines, the young world sought
In hill-groves and in bowers;
The fittest offerings hither brought
Were thy own fruits and flowers.

And still with reverent hands we cull
Thy gifts each year renewed;
The good is always beautiful,
The beautiful is good.

—John G. Whittier.

Selected.

WEAK THINGS OF GOD.

'Twas but a little wayside flower,
That pleased the hurrying traveller's eye,
It bloomed to cheer one lonely hour,
And in his weary hand it died.

'Twas but a little wayside rill,
Among the stones and sands that sprang;
A bird dropped down and took its fill,
Then with fresh wing upsoared and sang.

'Twas but a little gift of bread,
Forgotten as a transient care;
A hungry child it comforted,
And answered a believer's prayer.

'Twas but a little passing word,
A stranger's lips were moved to speak;
A burdened spirit overheard,
And straight was stirred the truth to seek.

'Twas but a little simple song,
A hard unknown had love to sing;
Not over sweet, and none too strong,
But still it touched a tender string.

On wings of hope and faith it flew,
And the quick echoes caught the ear
Of others listening in the den,
And captives at their bars afar.

Weak things; but who shall name the small?
And who declare what great must be?
Since in God's uses each and all
Reach out to his infinity.

When hast thanked thy God for every blessing sent,
That time will there remain for murmurs or lament?

SPARROWS.

Selected.

Little birds sit on the telegraph wires.
And chatter, and flitter, and fold their wings.
May be they think that for them, and their sires,
Stretched always, on purpose, those wonderful strings.
And perhaps the thought that the world inspires
Did plan for the birds among other things.

Little birds sit on the slender lines,
And the news of the world runs under their feet;
How vain rises and now declines,
How kings with their armies in battle meet;
And all the while, 'mid the soundless signs,
They chirp their small gossipings, foolish-sweet.

Little things light on the lines of our lives—
Hopes and joys and acts of to-day;
And we think that for them the Lord contrives,
Nor catch what the hidden lightnings say;
Yet from end to end his meaning arrives,
And his word runs underneath all the way.

Is life only words and lightning then,
Apart from that which about it clings?
Are the thoughts and the works and the prayers of men

Only sparrows that light on God's telegraph strings—
Holding a moment and gone again?
Nay; He planned for the birds, with the larger things.

GUILT.

Let no man trust the first false step
Of guilt; it hangs upon a precipice,
Whose steep descent in last perdition ends.

—Young.

Canon of Scripture.

BY MASON GALLAGHER.

One of the most painful scenes of which we read in Ecclesiastical history, is that presented at the fourth session of the Council of Trent, where it was decided that the Apocryphal Books were included in the volume of Holy Scripture, to be held in equal reverence by all Christians, under penalty of anathema: that is, eternal condemnation to those who should "industriously contemn them."

The number of those present who passed this decree, according to Jahn, a Roman Catholic writer, was 48 bishops and 5 cardinals. Dr. Whittaker, the profoundly learned antagonist of Bellarmine, writes, "Disputation of Scripture," p. 40: "The legates, cardinals, archbishops and bishops, who were then present, and who published this decree concerning the number of Canonical Books, made in all about fifty; and those, almost to a man, Italians and Spaniards."

Professor Knapp, in his "Lectures on Christian Theology," p. 47, Eng. Ed., says of this Council: "But after all, the Romish Church, through ignorance of the subject, placed the Apocryphal Books on a level with the Canonical, and even appealed to them as authority on the doctrines of the Bible. They were induced to this, more from the consideration that some of the peculiar doctrines of their Church were favored by some passages in these books; intercession for the dead, for example, by the passage 2 Mace. xii. 43-45. Accordingly, the Council of Trent, in the sixteenth century, set aside the distinction between the Canonical and Apocryphal Books," &c.

Jerome, the most learned of the fathers, and the author of the Vulgate version, rejected the whole Apocrypha from the Canon of Scripture, pronouncing it to be the work of uninspired men.

Among early Christian writers who have given us the Canon of Scripture of the Old Testament, Melito, Bishop of Sardis, who

wrote at the end of the second century, is perhaps the most important. Eusebius, the earliest writer of Church History, gives a list of sixteen of the works of this industrious bishop, and says, Book IV., ch. 26, p. 164: "The same writer in the beginning of his preface, gives a catalogue of the Books of the Old Testament acknowledged as Canonical * * * Melito sends greeting to his brother Onesimus * * * You were, moreover, desirous of having an exact statement of the Old Testament, how many in number, and in what order the Books were written. I have endeavored to perform this. When, therefore, I went to the East, and came as far as the place where these things were proclaimed and done, I accurately ascertained the Books of the Old Testament, and send them to thee here below." He then proceeds to give the list as Jerome presents it, and as it accords with the Protestant Standard Bible.

Eusebius, moreover, in Book VI., ch. 25, writes of Origen, whose learning rivalled Jerome's: "In his exposition of the first Psalm he (Origen) has given a catalogue of the Books in the Sacred Scriptures of the Old Testament, as follows." Then we have the same enumeration as made by Melito and Jerome.

Again, Eusebius presents us with the statement of Josephus, the author of the "History of the Jews," written by him in Greek and Hebrew: "In all which he is worthy of credit, as in other matters," the same author remarks. Referring afterwards to his work on the "Antiquity of the Jews," Eusebius continues, Book III., ch. 9: "In the first of these works he gives us the number of the Canonical Books of the Scripture called the Old Testament, such as are of undoubted authority among the Hebrews, setting them forth as handed down by tradition, in the following words:

"We have not, therefore, among us innumerable books that disagree and contradict each other, but only two and twenty, embracing the record of all history, and which are justly considered Divine compositions. * * * In the lapse of so many ages, no one has dared either to add to them, or to take from them, or to change them, but it has been implanted in all Jews, from the very origin of the nation, to consider them as the doctrines of God, and to abide by them, and cheerfully to die for them if necessary."

If all the books of the Old Testament are counted singly their number is 39.

Jahn, the Roman Catholic author quoted previously, says, with respect to this enumeration, Introduction, ch. ii, § 28: "Josephus, who divides them into three classes, numbers only 22, namely, the 5 books of Moses, 13 Prophets, and 4 other books. To account for this, it must be observed that the Jews accommodated the number of their sacred books, as the Greeks did that of the parts of the Iliad and the Odyssey, to the number of their letters, and hence, as Origen and Jerome testify, frequently counted two or more books as one, as for instance the books of Judges and Ruth, the two books of Samuel, the two books of Kings, the two books of Chronicles, Jeremiah and Lamentations, Ezra and Nehemiah, and the 12 minor prophets. We may safely conclude," argues Jahn, "that the Jews in the time of Christ and his apostles had no other Canon than the present, and consequently that this was approved by Jesus and his apostles."—*The Episcopal Recorder*.

Address to the Members of Brighouse Monthly Meeting.

[We have received by mail an address to the members of Brighouse Monthly Meeting, England, by William Land. We know nothing more of the writer than can be gathered from the pamphlet itself. This appears to be an honest effort to call those addressed back to the original principles and testimonies of the Society of Friends, from which William Land thinks they are straying.]

Believing that the cautions and counsels contained in it are applicable to other localities, as well as that originally designed, and sympathizing with the efforts of those who are endeavoring to uphold the banner given to our forefathers to display, because of the truth, we republish it, with slight omission, in our columns.—Ed.]

To the Members of Brighouse Monthly Meeting and others concerned.

I feel it my duty to clear myself of a burden which has long rested on my mind regarding the practices and unsound views of many amongst us, and to remind us of what our first Friends were in doctrine, practice, and discipline. Therefore let none count me an enemy, for I long to see the Truth prosper, and a returning to first principles. I believe the voice of warning and of wooing is going forth amongst us, saying, "Turn ye, turn ye, from your evil ways, for why will ye die, O house of Israel!" "Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you." Again He saith, "I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts."

It is now 228 years since the first Yearly Meeting appears to have been held at Skipton—a meeting at present within the compass of this Monthly Meeting, and now containing only three members. George Fox says,—

"The substantial men and elders came to it in the truth from various parts . . . Where, in the wisdom of God, they did see that all walked according to the glorious gospel of God."—(*Letters of Early Friends*, p. 312.)

Now when Truth first arose among us as a people, after a dark night of apostasy, many were raised up to proclaim the word of the Lord, numbers of whom were from among the poor of this world, and some were but young and tender buds, but these did bear fruit and were sent forth as lambs amongst wolves. John Crook says,—

"Now the word of the Lord was precious in those days; for there was no open vision. . . . So mighty was the word of God that it grew and prospered, cutting down whatever stood in its way, the strong oak as well as the tall cedars; levelling also many high mountains with the low valleys; and it was so powerful that it discerned between the thoughts and intents of the heart, and divided between the flesh and the spirit; . . . making all flesh to tremble in its progress; whence in scorn came the name Quaker to be given to those that came under its power. How it abased self, and made it of no reputation; and how it made the cross to be endured, and taken up daily, unto all excess and superfluities, whether in meats or drinks, apparel or honors, and brought below, in whatsoever they fashioned themselves to this world and its glory that was not of the Father; and to follow only those things that made for peace; and whatsoever was of good report; reforming them throughout, in body, soul, and spirit, as well as outward in gestures, and postures and language, and

behavior, diverse from all people, which made them become a gazing-stock to men and angels, and to be hated of their own mother's son and near relations; and through their taking up the cross daily to other things, they despised the shame that came upon them from the wicked world therefor. . . . How it made many to cast away things of great value, as it was in the apostles' days, and their pictures, laces, and other needless attires and superfluities, with which many (that the Word of eternal life met withal in its growth and progress) were then adorned after the fashion of this world; and how, by its authority, it spoiled the image and pomp of this present world, inasmuch that the very visage of many was marred that they became a wonder to their former intimate acquaintances. . . . How solid were our looks! How grave were our countenances! How exemplary our behavior and conversation amongst all in its growth and withal, lest we should have occasion for any to speak evil of the Blessed Truth of the living God. . . . How tender were the hearts of those made in that day, which received the Word of Life! And what was too dear for them to part withal, for the advancement of Truth and its testimony? True love and unity did abound in these days. The sheep of God's pasture took great delight in being then together, their hearts cleaving to each other, like the souls of Jonathan and David, many hours seeming but a short time, and often meeting together, although through great hardships and difficulties, appeared as nothing in comparison of the great joy and comfort they found in coming together to meet with the Lord, and to feel the glory and holy presence amongst them. . . . O! what fear and holy dread was upon our spirits, lest we should think our own thoughts, or give way in the least to the fleshly motions of our own minds. . . . How careful were we, that we might not lose one tittle of our testimony, by the keeping to the plain language, that we might not lift up the proud spirit in any, by mingling in that particular. . . . And how inwardly rejoiced we did walk, fearing to draw out the minds of any into any worldly discourses, having a principal regard unto the inward exercise of our minds, lest we should lose our own conditions, which made us prize retired meetings, in which we were sensible of the teachings of the true prophet from the false, in ourselves and others! Then we were sensible of the living word to take deep root downward that from thence we might bring forth fruit upward, to the praise of our Father, who may walk in these steps."—(*Crook's Works*, Ed. 1701; pages 263-4, 315, 265-6, 308-9.)

That worthy man Stephen Crisp says,—

"The three special fruits that did spring from this blessed Root and were and are to continue and increase in us, and among us to the end, are these, viz.: (1) Purity, manifest in a godly conversation; (2) Unity, manifest in dear and loving fellowship towards another; (3) Faithfulness, manifest in bearing a constant and faithful testimony to the things we had received and believed, though it were unto great loss and sufferings."—(p. 9.)

And I can truly say with him,—

"It is in my heart to put you (and myself also) in remembrance of that by which we were called and convinced, which as our foundation principle was laid among us, and it being unchangeable and matterable in itself, doth therefore admit of no alteration or change in those who are rightly kept to it."—(*Epistle to Friends*, by Stephen Crisp, p. 7.)

But alas! it cannot now be said that we are the same people in Purity, Unity and Faithfulness that they were. For now a false liberty hath entered many of this people, and some of these say, "There is no need to walk as straitly as at the first; for now a day of more liberty has come;" and this liberty hath prevailed against the pure fear that once was, and against the very obedience of truth. The words and speech of many are corrupted, and many of our members are in the old channels of the world; while the pure language and ancient simplicity are almost

lost and forgotten. To use the language the same Friend just quoted,—

"And so the work of God which He wrought in a manner laid waste."—(*Ibid*, p. 10.)

This subtle spirit, having entered into minds of many Friends, these contend for false liberty against the judgment of Truth telling the creature, "These things are small things, or little things, and we must not strain at a gnat." Some say, "I do feel it laid upon me to be so strict;" others say, "There is not the same need now as there was in George Fox's days;" with us other such like excuses, which the world spirit can always invent. It is also some times said that the times have changed, or if George Fox were living now he would live with the times; an assertion more easily made than proved.

The early Friends themselves had similar excuses to contend with, of which S. Crisp says,—

"O my friends! beware of these evil suggestions of the wicked one! How easy they are to be snared by, and how ready they are to be used, and little things, seeing they were great things in the beginning?"—(*Epistle to Friends*, by Crisp, p. 11.)

(To be continued.)

Wait.—"Oh, the drudgery of this everyday routine!" cries many a business man, many a house-keeping woman. "To go through the day, and have the same round traverse to-morrow!" Yes, but how do you know what use the gracious Superintendent of your life is making of this humdrum, you call it? A poor, blind mill-horse treads his beat, hour after hour, and it all seems come to nothing. But the shaft he is turned is geared into others, and they into wheels that in other rooms, above him, far away beyond his hearing, are working out results that he could never comprehend. Wait until you are no longer through a glass darkly, and the unknown bearings and connections your life-work with other generations, a may be, with other worlds.—*Advance*.

If you would have power to influence or impress others, you must be willing to suffer—as both an incident and a means of sub-power. There is no such thing as either having or giving great pleasure in life, without the possibility and the reality of having and giving pain. He who never suffers keenly never has the keenest delight, or is enabled to give that delight to others. It is an unpleasant truth, but an undeniable one.

"That the mark of rank in nature is capacity for pain. And the anguish of the singer makes the sweetness of the strain."

Why then should you wonder that you are not always seeing the bright side of life, that sunshine is not always shed by you, on your pathway?

"My Smoke-House."—A man who lives Albany, and whose business is that of a clock said that he had lately built a house that cost him three thousand dollars. His friends expressed their wonder that he could afford build so fine a dwelling.

"Why," said he, "that is my smoke-house."

"Your smoke-house! What do you mean?"

"Why, I mean that twenty years ago I had off smoking, and I have put the money saved from smoke, with the interest, into my house. Hence I call it my smoke-house."

Religious Items, &c.

For "The Friend,"

Liturgical Services.—There has been a little discussion in the *Christian Advocate* (Methodist) as to the propriety of introducing the use of a liturgy among the Methodists of this country. A. Atwood, in a late number of the paper, contends earnestly against such a use; saying, that "ritualism and liturgical vice has destroyed the spiritual power of every church that has used it in worship till this hour."

Musssulman Census.—Wilfrid S. Blunt the well-known writer on Oriental affairs, gives the *Fortnightly Review* an approximate census of the Musssulmans of the world. He estimates the pilgrims to Mecca as representatives of all classes of the faith. Counting these for 30, he found that they numbered 93,250, and calculated that they represented not less than 1,000,000 people. The division of creeds he makes out as follows: Sunnites or Orthodox hammedans, 145,000,000; Shiites, 15,000,000; Abadites, 7,000,000; Wahabees, 8,000,000. Blunt says that the progress of Islamism in Africa during the last hundred years has been immense.

ees in Palestine.—The Jews are making efforts for establishing a colony in the district Hebron and Moab, and have secured a grant from the Sultan of 1,500,000 acres of land for the purpose, for which they are to pay a large amount of money. The colony is to be sent to the Porte.

For "The Friend,"

Natural History, Science, &c.

Treatment of Burns.—In the *St. Petersburg Herald Weekly* Dr. J. Troizki adds his testimony to the value of solution of bicarbonate of soda as a dressing for burns. He says that during the previous year he noticed twenty-two cases of burns, mostly of a severe nature. Ten of them were received in a fire in a large, during a strong wind, when the infants, in order to save their property, were obliged to work in the flames. In all these twenty-five cases bicarbonate of soda was exclusively applied. The result of this treatment was so favorable, that the author considers himself justified in pronouncing this remedy the best and most efficient in burns of all kinds and degrees. Even in extensive cases of the severest character, the pain was alleviated by the application of compresses soaked in a solution of bicarbonate of soda, and the wounds soon healed, leaving few scars and no impairment of the functions of the affected parts.

Salt Deposit.—The Salt Well Company of Casper, Wyoming county N. Y., on 10th mo., struck a layer of salt, 1,533 feet down, of at least thirty feet in thickness. The brine that this salt belt extends through the western New York. The Company will prepare for manufacturing at once through the boiling and evaporating process.

Meteor Showers.—The November stream crosses the earth's path, and hence at times smashes the earth. The meteoric matter striking our atmosphere with a velocity of more than twenty miles per second is rendered incandescent by the collision, and is generally disintegrated long before reaching the earth's surface. A remarkable difference between the rains of August and November has been noticed by all who have studied the phenom-

ena. The matter of the former is spread entirely around the orbit, so that meteors are seen in considerable numbers every year about the 9th and 10th of the month. That of the latter is chiefly collected in a single cluster, whose period of revolution is about thirty-three years. The great showers occur, therefore, but three times in a century. Many persons still living will remember the wonderful rain of fire on Nov. 13, 1833. The writer, who was then teaching a country school in York county, Pa., met persons on the following day who expressed great curiosity to see how the heavens would appear the next night, as all the stars were believed to have fallen. The showers of 1866 in Europe, and that of 1867 in America, were quite remarkable, but far inferior to that of 1833, when the earth probably passed through the most dense part of the cluster. Another very brilliant shower need not be expected till 1899 or 1900. The fact, however, of the existence of two minor groups moving in the same orbit has been clearly indicated. One of these crossed the earth's path in 1852 or 1853, and hence a slight display may again be looked for about 1886. The third group furnished a considerable number of meteors in 1879 and 1880. The point from which the meteors seem to radiate is in Leo, and the time for observation is from midnight to daylight on the morning of Nov. 14th. —Prof. Kirkwood.

Courage of a Humming Bird.—The Humming Birds in Jamaica are lovely little creatures, and most wonderfully tame and fearless of the approach of man. One of these charming feathered jewels had built its delicate nest close to one of the walks of the garden belonging to the house where we were staying. The branch, indeed, of the beautiful little shrub in which this fairy nest was suspended, almost intruded into the walk. In process of time two lovely little pearl-like eggs had appeared, and while we were there we had the great pleasure of seeing the minute living gems themselves appear, looking like two very small bees. The mother-bird allowed us to look closely at her in the nest, and to inspect her little nurslings, when she was flying about near, without appearing in the least disconcerted or alarmed. I never saw so tame or so bold a little pet. But she did not allow the same liberties to be taken by every body unheeded.

One day as Sir C— was walking in the pretty path beside which the fragile nest was delicately suspended amid sheltered leaves, he paused in order to look at its Lilliputian inhabitants. While thus engaged he felt suddenly a sharp light rapping on the crown of his hat, which considerably surprised him. He looked round to ascertain whence this singular and unexpected attack proceeded, but nothing was to be seen. Almost thinking he must have been mistaken, he continued his survey, when a much sharper and louder rat-tat-tat seemed to demand his immediate attention, and a little to jeopardize the perfect integrity and preservation of the fabric in question. Again he looked round, far from pleased at such extraordinary impertinence, when what should he see but the beautiful delicate Humming Bird, with ruffled feathers and fiery eyes, who seemed by no means inclined to let him off without a further indication of sharp taps and admonitory raps from her beak.

Much amused at the excessive boldness of

the dauntless little owner of the exquisite nest he had been contemplating, Sir C— moved off, anxious not to disturb or irritate further this valiant minute mother, who had displayed such intrepidity. As to V, and me, the darling little pet did not mind us in the least; she allowed us to watch her to our heart's content, during the uninterrupted progress of all her little household and domestic arrangements." —Lady Stuart Wortley.

Very often children lead their parents into worldly conformity. When the children were young, the mother dressed plainly. She bore a positive testimony against worldly conformity. But as the children grew up and desired fine things like other children, she began to indulge them little by little. They loved fine dress and the mother liked to see them look becoming.

One victory of pride opens the way to another. Children dressed up themselves, think "Mother is too plain." They get her to put on a little here and a little there. She says she "cannot see any harm in it," that "she laid them off more to please the brethren and sisters than because she felt that God required it." Gradually she becomes "conformed to the world," loses her love for real Christians, and takes to her fellowship the polite, proud, pleasure-loving professor of the day. They strengthen each other's hands; she settles down into indifference and calls it charity, and finally may waken up to find herself eternally lost.—Selected.

THE FRIEND.

TWELFTH MONTH 17, 1881.

In a small group of friends gathered around a breakfast table, the conversation turned on the subject of the ministry, and the different effects which were produced by its exercise.

One of the company mentioned the remark made to him by a friend, whose mind of latter time had been increasingly drawn to seek communion with his Heavenly Father. When favored in religious meetings to feel the solemnity of the Divine presence, and to be quieted and gathered under this feeling, he had sometimes been much disturbed and unsettled by communications which were not in harmony with the state of his mind, and from which he could not derive either the instruction or the comfort which may be expected to attend, where the minister speaks by Divine commission, and with a measure of the holy anointing. This experience had probably made him feel more strongly the evil effects of an unauthorized ministry in the church, which, however doctrinally sound, draws away the people from dependence on the teachings of Christ in their own hearts, and tends to fix their eyes on man as their leader and helper.

Another spoke of the spiritual refreshment he had received from a sermon, which, though open to criticism for faults in delivery and want of clear connection between its parts, yet had been accompanied by a measure of the life-giving power of the Head of the church, and had comforted and encouraged its hearers.

The effects of prejudice and previous impressions on both minister and hearer were adverted to; by which the one is prevented from simply obeying the command of the

Lord to Jonah, "preach the preaching that I bid thee," and is led to mix with the message some of his own thoughts and feelings, and thus to weaken its force and mar its usefulness. The other is prevented from receiving with proper humility and openness of heart, that instruction and help which are offered to him.

An ungodly ministry, or one unauthorized by the Lord, tends to close the way for the coming forth of those who are truly called to that service. When Friends have been burdened by unsavory discourses, they naturally look with more suspicion or caution on any new and untried appearances, fearing lest they may prove of a similar character. In the state of things which has existed for years past in our Society, a critical spirit has been developed, which may have been necessary as a means of preservation, but there is this danger attending it,—that it may not only check the introduction of evil, but choke the budding of life, and its weak and tender appearances in the visited children.

We have for some time been impressed with the belief, that in many parts of our Society, and among those who remain most firmly attached to our original principles, there is need of increased care and watchfulness to rightly cherish the appearances of good. A minister of long experience recently expressed the belief, that in some meetings there was no opening for the spring of the ministry, if it appeared, as it often does at first in a feeble way. Those who should act as nursing fathers and mothers, had so long been trained to guard the walls from enemies without, that they seemed to have lost sight, in measure, of the need of cultivating the field within. May such duly consider the advice given by George Fox in an epistle to Friends, in the year 1657:

"And friends, 'Quench not the Spirit, nor despise prophesying,' where it moves; neither hinder babes and sucklings from crying Hosannah; for out of their mouths will God ordain strength. There were some in Christ's day that were against such, whom He reproved; and there were some in Moses' day, who would have stopped the prophets in the camp, whom Moses reproved, and said by way of encouragement to them, 'Would God that all the Lord's people were prophets!' So I say now to you. Therefore ye that stop it in yourselves do not quench it in others, neither in babe nor suckling; for the Lord hears the cries of the needy, and the sighs and groans of the poor." "Let not the sons and daughters, nor the handmaids be stopped in their prophesying, nor the young men in their visions, nor the old men in their dreams; but let the Lord be glorified in and through all, who is over all, God blessed for ever! So every one may improve their talents, and every one exercise their gifts, and every one speak as the Spirit gives them utterance."

To the epistle from which these extracts are taken, Geo. Fox subjoined the following postscript: "Friends, be careful how you set your feet among the tender plants that are springing up out of God's earth, lest ye tread upon them, hurt them, bruise them, or crush them in God's vineyard."

We have received a copy of a petition to Congress, prepared by the "Indian Treaty-keeping and Protective Association" of Philadelphia, asking our government to observe its treaties with the Indians, to provide common

schools and teachers for their children, to grant portions of land in fee simple to every Indian who may desire it, and to extend to them the protection of the laws of the United States. The petition will be left for signature at the office of "The Friend," No. 116 North Fourth St.

This Association is composed of women belonging to eight religious denominations. The object, as stated in its constitution, is "to awaken a Christian public sentiment which shall move our Government to just dealing with the Indian tribes amongst us." Our columns contain many evidences of the concern felt by those who conduct "The Friend" to do their part in the effort to awaken an enlightened and Christian feeling on Indian questions; and we hope our readers will use their influence in the same direction.

SUMMARY OF EVENTS.

UNITED STATES.—On the 7th inst. the message of President Arthur was read in both Houses. The treatment of American Jews in Russia has been remonstrated against by our Government. The convention of the Clayton-Bulwer Treaty with England has been opened with the view of a joint protectorate over the proposed Panama canal, being abrogated. Reference is made to our relations with Chili and Peru, but no definite action on our part is stated. Our other foreign relations are satisfactory. The total ordinary revenue for the year was \$360,782,000, in round numbers, and the total ordinary expenditure was \$260,712,000—leaving a surplus of more than a hundred millions, which was applied to the redemption of the National debt. But this is not the whole reduction of the debt for that year, the aggregate of bonds redeemed or that have ceased to bear interest being \$3,969,650, and the total reduction of interest, \$16,823,292.25.

The President recommends the abolition of Internal revenue taxes, except on tobacco, spirituous and malt liquors and the special taxes on dealers in these articles. Revision of the tariff is advocated; also civil service reform.

Respecting Indian affairs the President takes the correct view, now becoming strong in the Government, that these people must no longer be treated with as independent nations, but should be put on the footing of a conquered people; should have their State and Federal laws; should have their lands allotted to them in individual ownership, and should have liberal grants for schools, like those at Carlisle, Hampton, and Forest Grove, in addition to the reservation schools.

General Kilpatrick, our Minister to Chile, died at Santiago on First-day the 4th inst. aged 45 years.

The President has signed a convention for an interchange of money orders between the United States and New Zealand and New South Wales.

Yoshida Kiyonari, the Japanese Minister at Washington, has been recalled to Tokio, to take office in the home administration, and it is believed he will be assigned a high position in the Department of Finance.

Large deposits of excellent coal have been discovered along Green River, in Washington Territory.

Governor St. John, of Kansas, has issued a proclamation declaring that there exists in the cities of Atchison, Lawrence, Topeka, Wyandotte and Dodge City, a combination violating the law prohibiting the manufacture and sale of intoxicating liquors, and offering rewards for the arrest and conviction of members of said combination. He also offers a reward for the arrest and conviction of any policeman, city marshal or constable, who shall be guilty of wilfully refusing to perform the duties imposed upon him by said law.

The deaths in this city for the week ending 12th mo. 10th, was 356, as compared with 314 for the corresponding week of last year. Of these 194 were males, and 162 females; 60 were from consumption, 21 from pneumonia, 20 from small pox, 13 from typhoid fever, and 21 from diphtheria.

Markets, &c.—U. S. 3 1/2's, 104 1/2; 4's, 114 1/2; 4's, registered, 117 1/2; coupon, 118 1/2; currency 6's, 130.

Cotton.—There was no material change to notice in price or demand; sales of middlings are reported at 12 1/2 a 12 3/4 cts. per lb. for upland and New Orleans.

Petroleum.—Standard white, 7 cts. for export, and 8 1/2 cts. per gallon for home use.

Flour is quiet but steady; sales of 1800 barrels, including Minnesota extras, at \$7 a \$7.25 for clear, and

at \$7.25 a \$7.55 for straight; Penna. extra family \$6.50 a \$6.75; western do at \$7 a \$7.50, and put at \$7.75 a \$8.00; Rye—Red do \$5.50 a \$5.75; Grain.—Wheat is inactive, but a shaver firm. S. of Delaware red and amber at \$1.41 a \$1.43; 15 bushels sold at \$1.43. Rye is steady at 95 cts. for Pennsylvania. Corn is in good request and firm. S. of 8500 bushels, including new yellow, at \$1 a 7 1/4 cts.; new white at 70 cts.; old yellow at 72 a 72 1/2 cts.; mixed at 72 cts.; do, steamer at 71 cts.; do. No. 70, cts. and do. rejected at 69 1/2 cts. Oats are active and firm. Sales of 1300 bushels, including white at 52 a 54 cts., and rejected and mixed at 50 a 51 cts. Hay and Straw Market.—For week ending 12th mo. 10th, at 183 1/2 cts.; old yellow at 140 cts. and straw. Average price during the week—Prime timothy, \$1 to \$1.30 per 100 pounds; mixed, \$1.10 to \$1.20 100 pounds; Straw, 90 cts. to \$1 per 100 pounds.

Beef cattle were in demand and prices were a fraction higher; 3000 head arrived and sold at the market yards at 3 a 7 cts. per pound, the latter rate for extra.

Sheep were active and higher; 1000 head arrived and sold at the different yards at 3 a 5 1/2 cts., and at 4 a 4 7/8 cts. per lb., as to condition.

Hogs were in demand at former prices: 6500 head arrived and sold at the different yards at 7 a 9 1/2 cts. per lb., as to quality.

FOREIGN.—Edward Bouverie, Liberal, a former chairman of committees of the House of Commons writes to the Times, denouncing the Government not having summoned Parliament to meet earlier. Says he considers that the danger of a general strike in Ireland and is allowed to prevail the more can will be the remedy required. Not to attempt it is to abandon the very first duty of the Government and will be their doom.

Judge Barry, in opening the Leinster Assizes, said that the country was in a state of lawlessness and anarchy. The total number of outrages in Leinster year was 528, against 249 last year.

The British Board of Trade returns for 11th mo. show a decrease in the value of imports of £4,159, and an increase in the value of exports of £1,848, 4d. The total value of regular line of steam vessels from the Chinese flag arriving in the Thames on 6th inst. with 3000 tons of tea.

At a sale last week of the Duke of Marlborough's Sunderland library, a Latin Bible, being the first B printed with the date of 1462, sold for the enormous sum of 100 guineas. Various polygot and other Bibles were sold at very moderate prices. The total sum realized by the day's sale was £2720.

Madrid, 12th mo. 8th.—*El Liberal* claims that Sp. as the suzerain of the Sultan of the Sooloo Archipelago, has the right to veto any cession of territory he makes on the island of Mindanao.

The Governor of Eastern Siberia solicits a grant of 400,000 roubles, in aid of Russian emigrants to the Amoor river region, to counterbalance the loss of the Chinese.

An explosion has occurred in the Cockerell cell in Belgium, causing the death of sixty-six persons.

A terrible fire broke out about 7 o'clock on the evening of the 8th inst. in a theatre in Vienna. Some persons perished of the gas leaving the audience in total darkness. Many lost their way and were burned or trampled death or suffocated. Others leaped from the window and were saved by soldiers without. It is reported that there were 2000 in the building, nearly one half whom lost their lives or are missing.

The coast of Tonquin China, was recently devastated by a typhoon, which caused great loss of life as well property. Over 200 bodies have been recovered.

Another Indian canal is proposed. The length of Kavi is to be covered, giving a waterway across Malayan Peninsula, and shortening by six hundred miles the route from India to China. The canal be about thirty miles long, through a fertile country, great wealth in tin, gold and other minerals.

The Government of Ontario, last week, sold tin limits in the Muskoka and Parry Sound districts of the Province. The aggregate of territory was 127 square miles, and the amount received was \$717,176.

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For "The Friend."

Notes of Travel.

(Continued from page 245.)

TESTIMONY OF NUNCY MONTHLY MEETING CONCERNING MERCY ELLIS.

Believing that the memory of the just is blessed, and that the example of those, who, through submission to the teachings of the Holy Spirit, have been enabled to fight the good fight, to keep the faith, and finish their race with joy, tends to animate survivors to love them as they followed Christ, we are grieved to preserve some account of this our loved friend.

She was the daughter of William and Mary x, of Deer Creek, Maryland, both of whom were valuable and exemplary members of our religious Society, the former an acceptable filling station of the office, and the latter being approved minister. It was their concern and endeavor to train up their offspring in the nurture and admonition of the Lord, and our friend has frequently been heard to commemorate their pious care in this respect, as among the many favors which a merciful Father had conferred upon her, and for which account must be rendered.

In her very early life she was sensible of the adoring visitations of the love of God to her self, inclining her to choose the good and reject the evil; and as she yielded thereto, she was strengthened to surrender her own will to the will of her heavenly Father, and to take some steps in that narrow path which leads to true peace.

As she endeavored in simplicity to follow the pointing of the Divine Teacher, she became impressed with the conviction that some articles of her dress were deemed more for show than for use, and that was her duty to lay them aside, believing that an attempt to decorate the frail body, could not be agreeable in the Divine sight.

She was frequently observed in after life, that little acts of simple obedience to appointed duty, even in matters which are esteemed of small moment, she felt the sweet reward of heavenly peace. At this early period of life, the necessity of endeavoring to follow the dictates of the Spirit of Truth, how small its requirements might appear to the world view, so deeply engraven on her heart, that it became her primary engagement, and the governing principle of her entire course. Thus being faithful in the day of small things, she experienced a growth in

Grace, and was enabled to show forth in her example the fruits of the Spirit, in love, in gentleness, and in meekness of spirit.

In the twenty-fourth year of her age, she was united in marriage with our friend William Ellis, and soon after removed with him to this neighborhood, where she continued to reside during the remainder of her life.

At the time of their settlement here, the country for a considerable distance around, was in a wilderness state, and they had to encounter many of the difficulties and privations incident to new settlements, but though of a delicate frame and accustomed to many indulgences, she was cheerful and contented in her allotment. A few families of Friends soon settled around them, whose society was congenial, but there was no meeting for Divine worship near enough for them to attend, which was a source of deep concern to her exercised mind, and she felt it to be the greatest privation attendant on their situation.

The Monthly Meeting to which they then belonged was distant about one hundred miles, notwithstanding which she several times attended it, performing the journey on horseback, through a country but little cultivated, and over a range of lofty and rugged mountains. It was not long before an indulgent meeting was granted them, in the attendance of which she was diligent and earnest, and has often been heard, even late in life, to remark upon the solid comfort and instruction she was permitted to experience in these small but solemn gatherings, and that she had great cause to commemorate the goodness and mercy of Israel's Shepherd, who thus watched over and cared for her, and preserved her from being entangled by the allurements of this fading world.

Under the precious and tendering impressions thus sealed upon her spirit by the fresh unfoldings of the Day-Spring from on high, she was strengthened to renew her covenant with the Most High, that if He, whom her soul loved, and who had watched over her from her early youth, should graciously continue to be with her, and give her food to eat and raiment to put on, He should be her God, and she would endeavor faithfully to serve Him in the way of his requirements, during the residue of her days.

Believing that her Divine Master had called her to the work of the ministry of the gospel, and been pleased to confer on her a gift therein, after passing through the necessary baptisms and exercises preparatory thereto, she first appeared in that capacity about the thirty-ninth year of her age. Having been instructed in the school of Christ to distinguish the voice of the true Shepherd from that of the stranger, she was careful to wait for his renewed putting forth, and simply to follow his leadings; by which means her communications were made lively and impressive, ministering grace to the hearer and tending to the edification of the church.

Her first religious engagement, with a minute from her Monthly Meeting, was to [visit] the families of this and a neighboring Monthly Meeting, which she was enabled to perform to the peace of her own mind, and to the satisfaction of her friends. She was subsequently several times engaged in religious labor in the city of Philadelphia, the State of New York and in Canada; and although she had a family of children around her, many of whom were small, and was deprived by death of her beloved husband, yet she was made willing to surrender all at the call of her Lord, and to run in the way of his requirements; not doubting that He who put her forth, would open the way and watch over those whom she left behind.

Her labors of love within the compass of this meeting were abundant, being deeply concerned for the spiritual welfare of its members, warning and exhorting, and reproving with all long suffering and tenderness, desiring that all might be gathered into the fold of Christ, and become of the number of his sheep. She several times visited the families belonging to it, the last time being in the eighty-fifth year of her age. When laying this concern before her friends, she expressed the belief that it was an evening sacrifice required of her; and in the progress of it she several times remarked, that she believed it was her last visit of the kind among them. She earnestly encouraged the young and the middle-aged, while strength lasted, to double their diligence to make their calling and election sure.

It was her lot to pass through deep afflictions, but she was favored to experience the Divine Arm underneath for her support, and to hear his voice saluting her spiritual ear with the gracious promise, "I will never leave thee nor forsake thee." And she often remarked, that this consoling language had been a stay and support to her during the subsequent steps of her life.

In the attendance of our religious meetings, both for worship and discipline, she was an example of diligence, careful to bring her children with her, and to encourage others to faithfulness in this Christian duty.

Until her bodily strength was impaired by advanced age, she generally attended the Yearly Meeting, and frequently our Quarterly Meeting, though distant from her residence several days' journey. Such was her concern to be found faithful unto the end, and to fill up the measure of service allotted her in the militant church, that she made great exertions to perform apprehended duty, even when the infirmities of age might seem to some a sufficient ground of excuse.

For the suppression of intemperance and the iniquitous practice of converting the gifts of a bountiful Providence into a liquid poison, as she often termed it, she labored much, both in public and private, several times visiting those not in profession with Friends, who

were engaged in distilling, and laboring in love to dissuade them from an employment so unrighteous, and so destructive of the comfort and happiness of their fellow men.

She took a deep interest in the religious and literary education of children, and a school under the care of Friends, being opened near her residence, she extended the hospitality of her house to many who were remote from suitable schools, or who, from other causes, claimed her sympathy and aid, and we have reason to believe that her watchful, maternal care over these, was blessed to some of them.

To the poor and those under affliction, whether of body or mind, she was a tender and sympathizing friend, frequently engaged in searching out objects of charity, and prompt in her endeavors to afford them timely and suitable relief. Being of an affable and affectionate disposition, sweetened by the love of God shed abroad in her heart, she was courteous and kind to all, and was greatly esteemed and beloved by a large circle of friends and acquaintances.

She continued to attend our religious meetings until about two weeks previous to her decease, and though her bodily strength had much failed, her mind remained clear and vigorous, and she was frequently engaged in the exercise of her gift in a lively and acceptable manner. Her last public engagement was in fervent, solemn supplication to the Most High, on behalf of "the little meetings in this part of his heritage."

Having thus endeavored to fulfil her social and religious duties in the fear of the Lord, and to occupy the gifts and talents entrusted to her to the honor of the great Giver, she was enabled to contemplate the close of life without alarm, often expressing a desire to be released, when it might be consistent with the Divine will. Her spirit seemed clothed with peaceful quiet, calmly awaiting the final summons, as one whose day's work was done. She was taken ill on the 5th of the Second month, 1848, and was mercifully spared from much bodily suffering. To a friend who sat by her, she said, "If it should be the blessed Master's will at this time to proclaim a release, I hope it will be in mercy." On being reminded of the gracious promise made to her in a time of great affliction, before alluded to, she replied, "Yes! and his promises are yea, and amen forever!"

She quietly and peacefully departed on the afternoon of the 9th of the same month, having nearly completed her eighty-seventh year, a minister about forty-eight years; and we believe, that to her may be applied the language of Holy Scripture, "Blessed are the dead which die in the Lord, yea, saith the Spirit, they rest from their labors, and their works do follow them."

(To be continued.)

J. W.

A Vivid Picture of the Michigan Forest Fires.

Fires had been burning in Sanilac, Huron and Tuscola counties, but no one apprehended any danger. Farmers had set fire to slashings to clear the ground for fall wheat, but this happens every fall, and the fact that not a drop of water had fallen in from fifty to seventy days was not considered by those who saw the smoke clouds, and replied that there was no danger. There was danger. Behind that pall of smoke was a greater enemy than an earthquake, and it had a tornado at

its back and two hundred miles of forest in the front. From noon until 2 o'clock a strange terror held the people in its grip; then all of a sudden the heavens took fire, or so it seemed to hundreds. In some localities it came with the sound of thunder. In others it was preceded by a terrible roaring as if a tidal wave were sweeping over the country. Almost at the same minute the flames appeared in every spot over a district of country thirty miles broad by one hundred in length.

At Richmondville, ten miles above Sanilac, one hundred and fifty people had comfortable homes, stacks of hay and grain, teams, cows, pigs, sheep, and no fear of the fire which they knew was burning a mile away. At 2 o'clock the flames rushed out of the woods, leaped the fences, ran across the bare fields and swallowed every house but two, and roasted alive a dozen people. It is hardly forty rods to the beach of the lake, and yet many people had no time to reach the water. Others reached it with clothing on fire and faces and hands blistered. The houses did not burn singly, but one billow of flame seized all at once and reduced them to nothing in ten minutes.

I saw many and many a spot where the billows of the fire jumped a clean half mile out of the forest to clutch house or barn. The Thornton family were wiped out with the exception of a boy. Thornton had hitched up his team to drive the family to a place of safety, but when he saw they were all surrounded by the flames he unhitched the horses in despair. Before they could be unharnessed they bolted in different directions, and the old man became so confused that he ran directly toward a big slashing, which was then a perfect mass of flame, and dropped and died with his head toward it.

Meantime the mother and children had taken refuge in the root house. This was a structure mostly sunk in the ground and the roof well covered with earth. Here they were all right for a time, but when the father failed to join them, one of the sons went out to see what caused the delay. He was hardly out of the place before the door through which he had passed was in flames. In this emergency he ran to a dry creek, and by laying on his face and keeping his mouth to the ground he lived through it.

I talked with a woman who lived neighbor to the Thorntons and who escaped by fleeing to a field of plowed ground. This was only a few rods from the root house, and she said it was fully an hour before the screams and shrieks and groans from the people inside grew quiet in death. One by one they were suffocated by heat and smoke, and their bodies presented a most horrible appearance.

To one riding through the district it seems miraculous that a single soul escaped. The fire swept through the green trees the same as the dry. It ran through fields of corn at the rate of twenty miles an hour, and fields of clover were swept as bare as a floor. Dark and gloomy swamps, filled with pools of stagnant water, and the house for years of wildcats, bears and snakes, were struck and shriveled and burned almost in a flash. Over the parched meadows the flames ran faster than a horse could gallop. Horses did gallop before it, but were overtaken and left roasting on the ground. It seemed as if every hope and avenue of escape were cut off, and yet hundreds of lives were spared. People spent ten to twenty hours in ditches and ponds, or

in fields under wet blankets, having their hair singed, their limbs blistered, and their clothing burned off piece by piece.

In dozens of cases the first flames spar houses and barns, but after seeming to have passed on for miles, suddenly circled back to make a clean sweep of everything. Unlike one rides over the burnt district he cannot believe the eccentricities of a forest fire. In the great swamp, between Sanilac and Sodus, it burned everything to the roots a mile in breadth. Then it left patches from ten feet to ten rods wide. Then it struck and burned lanes hardly twenty feet wide leaving half a mile of fuel on either side. The timber it seemed to strike the green trunks harder than the dry ones. It was like a green serpent making its way across the country. It would run within three feet of a whole stack, and then glide away to lick up a house. It would burn a stack and spare a barn ten feet off.

People felt the heat while the fire was twenty miles away. It withered the leaves of trees standing two miles from the path of the fire serpent. The very earth took fire in hundreds of places, and blazed up as if the fire was feasting on cordwood. The stoniest building stood up only a few minutes. The fire seemed to catch them at every corner once, and after a whirl and a roar nothing would be left. Seven miles off the beach, Forester, sailors found the heat uncomfortable. Where some houses and barns were burned, we could not find even a blacken stick—every log, beam and board was reduced to fine ashes.

Seven miles back from the lake, at Forest, a farmer gathered up fifteen persons in his wagon and started for the beach. The fire was close behind them as they started—close that the dresses of some of the women and children were on fire from the spar. It was seven miles of up hill and down, wading, corduroy, ruts and roots, and the horses needed no whip to urge them into a mad run. The wagon started the tire of a hind wheel rolled off. They could not stop for it, yet it is an actual fact that the horses pushed over that seven miles of rough road at a waltz, and the wheel stood firm. A delay of five minutes at any point of the road would have given fifteen more victims to the flames which followed on behind. I saw the wag at the lake, and I saw the tire seven miles away on the roadside.

The people who sought the beach had to endure much of the heat and all of the smoke. Wading up to their shoulders they were safe from the flames, but sparks and cinders fell like a snow storm, and the smoke was suffocating. The birds not caught in the woods were carried out to sea and drowned and the waves have washed thousands of them ashore. Squirrels, rabbits and such small animals stood no show at all, but deer and bears sought the beach and the company of human beings. In one case a man leaped from a bluff into the lake and found himself close beside a large bear. They remained in company under the bank nearly all night, and the bear seemed as humble as a dog. In another instance two of the animals came out of the forest and stood close to a well from which a farmer was drawing water to dash over his house, and they were with him for two hours before they deemed it prudent to jog along. Deer came out and sought the companionship

of cattle and horses, and paid no attention to persons rushing past them.—*Detroit Free Press.*

For "The Friend."

Reminiscences of Departed Worthies.

A friend has placed in my hands a few memoranda of the religious services of some dear and valued friends, who have long since finished their labors on earth and been gathered, as those who knew them while on earth believe, to the general assembly and church of those who now surround the Divine throne.

One of the papers contains a brief sketch of a sermon delivered by Alice Knight in 1843; and will probably revive her memory in the minds of some who knew and loved her. Though we cannot, in the reading of such notes, expect to feel in full the living energy and holy anointing that often accompanied the ministry which is of the Lord's preparing; yet there is a degree of instruction and of comfort in thus sharing in a small measure in the exercises of that day, and in remembering, that of the young people then affectionately addressed, there were raised up those who became established as testimony-bearers to the Truth. J.

1843, 5th mo. Attended Baeks Quarterly meeting held at Falls. We were favored with instructive counsel and testimony from our esteemed friend Alice Knight. She had remembered the promise, "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you; for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened;" but we must ask in faith, nothing wavering, for he that wavereth is like a wave of the sea, driven with the wind and tossed.

We read of two kinds of faith, a living faith, and a dead faith; a faith which overcomes the world, and a faith that is overcome by the world. It is only by living faith that we shall become established upon the right foundation, the rock Christ Jesus. When we come to know Him to be our leader and teacher, then we shall know Him to be the crown and diadem of our assemblies when met together for the solemn purpose of worship to Almighty God; and we shall be enabled to offer acceptable worship to the Father, in spirit and in truth, out of meetings as well as in meetings.

If we are ever engrafted into Christ and become living branches of the true Vine, we must have that faith that operates by love to be the purifying of the heart, and we must obey its speaking voice. Our holy Redeemer at the close of his memorable sermon on the mount, testified, that whosoever heareth these sayings of his and doeth them, He would liken unto a wise man that built his house upon a rock, and the rain descended and the floods came, and the winds blew and beat upon that house and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man that built his house upon the sand, and the rain descended, and the floods came and the winds blew and beat upon that house and it fell, and great was the fall of it. While we have living faith in our holy Redeemer, and know our hope of salvation to be established upon that rock, grace will be administered

sufficient to preserve and conduct us in safety through this state of probation; and though our way may be beset with trials and afflictions, it will be nothing new, for this is the way in which the Lord leads all his redeemed children. When we settle down to that divine principle, Christ within the secret of our hearts, and know the foundations of all our proceedings to be centered there, we shall not be driven about with every wind of doctrine; but be enabled to distinguish between the voice of the good Shepherd and the voice of the stranger; and know our establishment to be on the right foundation, and sure.

She was comforted in believing that the Lord still remembered this part of his heritage, that the day of his visitation was still extended to many, and to some in a peculiar manner. They that seek the Lord early shall find Him, for He loves an early sacrifice. She desired to encourage the young and arising generation to faithfulness, for many of the fathers and mothers had been gathered from works to rewards, and others will soon be gathered, and the support of our doctrines and testimonies must eventually devolve upon those who are now in the younger walks of life. She believed that the Lord's everlasting arm had been made bare for the deliverance of some of these, and that the wings of divine mercy were still hovering over them. G.

The Fitness of One's Own Place.

On the dry shingly sides of a little brackish lake by the seashore, the writer once found a flower with lustrous bell-like blossoms. It was unlike any flower he had ever seen before, and so some time later, when the seed vessels were completely ripened, the seeds were gathered and carefully kept for cultivation elsewhere. But although those seeds were planted at various times and in places three thousand miles apart, no green blade ever rewarded the watcher's care. It seemed as though, in all the wide world, there was but one place where these lustrous blossoms could grow.

Is there not something like this in human life everywhere? Have you never met with some winsome and saintly character, different from all others, with a strength and sweetness and beauty all its own? You have tried to analyze such a character, and have been foiled. You have tabbed off its virtues and attractions—gentleness, purity, sensitiveness, fidelity, unselfishness, and the rest; and yet, when you have finished your analysis, you have been forced to confess that there was something more there,—something that is not to be found in any catalogue of virtues and graces. So, in despair of finding a name for this nameless grace, you have called it at last, simply and reverently, the grace of God.

If you had gone back into the history of such a character, you would have found that it had a history as singular as the character itself. It was by no ordinary experience that its beauty and its strength were gained. The well-watered garden may do for the lily and the rose, but the lovely seaside bells needed for their nurture the poverty of the shingly soil and the buffeting of the strong sea-winds. To have brought them into the rich loam of the garden, or into the luxurious calmness of the hot-house, would have been the surest way to destroy them. And so some of the noblest and the best men and women whom God has given to the world

have been nurtured, as it were, on a hardy or a desert soil of their own. They have grown up perhaps through poverty and sore affliction, certainly through temptation and conflict and endurance and victory, into the full stature of the perfect ones in Christ Jesus. God has prepared them for their peculiar work, and given them a peculiar attractiveness, by a peculiar training in a peculiar lot.

We are too apt to forget that God deals with each of us individually. In these days of statistics, of great corporations, of masses of men shut out and clearly defined from other great masses of men, we are prone to think of men in the mass, and to forget that they are all and only individuals. That is a mistake which God never makes. Every man has been placed in surroundings of his own and with relations of his own to the outside world. He cannot live the life of others; he has his own life to live. The guiding hand of God is ever with him as an individual, guiding him unfaithfully, if he will only follow unwaveringly, into what is unmistakably best for him. And when at last life is ended, he finds that he has to face death—and God—as an individual soul. There is no hiding, then, behind corporations, or societies, or mankind in general.

But one may say: "I know that God watches over me individually; but why should my experience be so different from that of every other individual?" Are you so sure that your life is different from that of others just where you suppose it to be exceptional? Have none before you passed through so many weary years as you have nursed? Is your pathway such an exceptionally rugged one? If indeed it be so, you have all the more reason to thank God for your lot. Do you not see that he has taken you in hand, and is preparing you for what he has prepared for you? That heavy affliction, that bitter disappointment, that prolonged trial, that blast of fierce temptation, has not been meaningless. The very intensity of your life's experience—its desert-wandering, its Gethsemane-conflict, its hungering, its thirsting, its yearning—is a sign that God is honoring you by peculiar training for a peculiar sphere, and all this shall be made apparent to you and to others in his own good time.

And if God gives you a special experience like this, should not your character gain a special grace and beauty and vigor of its own? Great results should come from great privileges. Surely it cannot be that for all these years the Lord has been trying to shape you into a kingly character, and you have been murmuring at his hand, or even persistently undoing all his work! If this has been so, is there not a special message for you now in God's words through his prophet: "What could have been done more to my vineyard, that I have not done in it? Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?" God has given you a place in the world, which, hard and dreary though it may seem to you, is the fittest of all places for your spiritual nurture and growth. Your part is to justify God's choice for you by continual gain in submissiveness and strength, and by increased fitness unto and fruitfulness in all good words and works. That is the only way in which you will ever be able to enter

fully into God's plan for your life, or into its blessed results.—S. S. Times.

From "The London Friend."
"Vain Faith."

Dear Friend,—There is, I hope, not one of the readers of *The Friend* who fails to believe that *faith without works is dead*; but I fear that in the popular religious teaching of the day there is sometimes a great want of clearness in setting this forth, to judge by the results. I am not thinking of infirmities, nor even of sins repented of again and again, but of daily conduct utterly at variance with Christianity, which is yet supposed to be compatible with being "religious." A few instances will illustrate my meaning. I was recently told by a lady actively engaged in promoting the welfare of young women employed in places of business in a large town, that they were, as a class, inveterate storytellers, and did not seem to have an idea of truthfulness. One of them, who was considered to some extent religious, gave it as her opinion that "business lies were no matter." I gathered that these young women were expected to tell them, and did so as a part of their ordinary work. One of these assistants, whose mind was not so darkened, told my friend the following experience as her own. She was showing some articles to a lady, when the latter asked if they were of Parisian make. The principal was at that instant passing, and he answered the question. "O yes; they have only just been unpacked." I think it was the day before yesterday; was it not, Miss —?" appealing to the assistant. She was silent; she knew that they had all been made on the premises, and felt a guilty sharer in the deception as the deluded lady made her "Parisian" purchase. The poor girl said, "I felt as if I were as bad as he." After the lady was gone, the remark again entered the room, and made a master to the effect, "You know we must say things like that in business." My friend made further inquiries about him, and was told that he was very particular in attending his place of worship, and anxious that the young men, of whom he employed a large number, should attend the same. "And what do they think of religion?" asked my friend. "They make a scoff and scorn of the whole thing," was the answer, "and hate to attend where he does." Now, how are young persons so placed to be dealt with by "Christian workers"? Are they to be allowed to retain the idea that "business lies" are compatible with "religion;" or are they to be told that the law of Christ admits of no such necessity, and so called upon to lose their means of obtaining a living—for that is the issue? How real would be a "revival" which would lead assistants to say to an employer, "We will work for you with a diligence hitherto unknown; we will be faithful and obedient servants in all lawful ways; but one thing we cannot do—we cannot cheat and lie on your behalf." Meanwhile, which is most needed—a mission to employers or employed?

May I give one more instance of this divorce between morality and (so-called) religion? A case was very recently brought under my notice of a man and his wife, who might have been in comfortable circumstances but for their own folly, and who took it as a matter of course to be set on their feet again

by generous friends—people who would spend nearly a sovereign in a handsome, needless article of dress when they had been short of food. Once, when reduced to great distress, and some furniture was sent to them by a kind lady, either as a loan or to be absolutely theirs by paying a very small sum in weekly instalments, they fulfilled neither condition; and, when she thought it right to express her disapproval strongly, was soundly rated by them for her lack of Christian feeling in ever expecting to have the loan returned. Their debts were once discharged on similar conditions, but not one penny has ever been refunded. Yet these people were spoken of to me as *Christians*; that is, I presume, that they are members of a Christian church, and make a profession of religion. The man was a teacher in a First-day school, instructing the young in their duties!

But there is no need to multiply instances. My object in mentioning these painful facts is simply that "Friends" may do their part strenuously in the matter, and be especially careful to discountenance one-sided teaching.

A FRIEND.

Selected.

ST. MARTIN'S SUMMER.*

Thouh flowers have perished at the touch
Of Frost, the early comer,
I hail the season loved so much,
The good St. Martin's summer.

O gracious morn, with rose-red dawn,
And thin moon curving o'er it!
Thou'd'st my darling, latest born,
More loved than all before it!

How flamed the sunrise through the pines!
How stretched the birchen shadows,
Bringing in long, wind-warred lines
The westward sloping meadows!

The sweet day, opening as a flower
Unfold its petals tender,
Renews for us at noonday's hour
The summer's tempered splendour.

The birds are hushed; alone the wind,
That through the woodland searches,
The red oak's lingering leaves can find,
And yellow plumes of larches.

But still the balsam-breathing pine
Invites no thought of sorrow,
No hint of loss from air like wine,
The earth's content can borrow.

The summer and the winter here
Midway a truce are holding;
A soft, consenting atmosphere
Their tents of peace enfolding.

The silent woods, the lonely hills,
Rise solemn in their gladness;
The quiet that the valley fills
Is scarcely joy or sadness.

How strange! The autumn yesterday
In winter's grasp seemed dying;
On whirling winds from skies of gray
The early snow was flying.

And now, while over Nature's mood
There steals a soft relenting,
I will not mar the present good,
Forecasting or lamenting.

My autumn time and nature's hold
A dreamy tryst together,
And both grown old, shout us fold
The golden-tissued weather.

I lean my heart against the day
To feel its bland caressing;
I will not let it pass away
Before it leaves its blessing.

* * * * *

* This name in some parts of Europe is given to the season we call *Indian Summer*.

O stream of life, whose swifter flow
Is of the eud forewarning,
Methinks thy sundown afterglow
Seems less of night than morning!

Old cares grow light; aside I lay
The doubts and fears that troubled;
The quiet of the happy day
Within my soul is doubled.

That clouds must veil this fair enshine,
Not less a joy I find it;
Nor less yon warm horizon line,
That winter lurks behind it.

The mystery of the untired days
I close my eyes from reading;
He will be done whose darkest ways
To light and life are leading.

Less dread the winter night shall be,
If memory cheer and halcyon
Its heavy hours with thoughts of thee,
Sweet summer of St. Martin!

—Whittier.

Selected.

HE MAKETH ME TO LIE DOWN.

He maketh; yes, He sees us on the mountain,
Toil-worn and weary, sadly needing rest,
And yet determined to be pressing onward
To gain the summit of some distant crest.

Too much intent to listen to his teaching,
Too eager to be gladdened by his smile—
Too worried often, to hold close communion,
And then He bids us rest a little while.

And we rebel; we do not wish to tarry;
It is so hard to feel we must lie down,
Just at the moment when our hopes were highest,
And glory waiting our success to crown.

Dear Christian Friend, perchance some trying illness
Has caused thy busy steps in life to cease,
And placed thee now beside the silent waters—
The waters of affliction, but of peace.

And though the pain is sometimes so distressing,
Thou canst not praise, and scarce hast power to praise
Still thou art patient, and the loving Shepherd,
Speaks words of tenderness in his own way.

And when the pain is passed, then He reminds thee,
Of many hours when thou wert strong and well,
In which thou scarcely hadst one moment's leisure
To tell Him everything thou hadst to tell.

And so He took thee from the hum of voices,
And will most tenderly thy soul restore,
Until thou art refreshed and duly strengthened
To walk more watchfully than heretofore.

Or else to tread, with faith renewed, made firmer,
The valley that grows bright when He is near;
And thence to enter, where no rest is needed,
Upon the duties of a nobler sphere.

Address to the Members of Brighthouse Monthly Meeting.

(Continued from page 150.)

The efficacy of the truth is still the same
And the cross of Christ is none the less powerful,
And still has the same effect upon all who
come under it.

I feel it right to bear my testimony again
the practice of many amongst us, (very few
being faithful in the things before mentioned
who have become enemies of the Truth
in stead of "Friends of Truth," inasmuch as the
do things which Truth does not sanction, if
it hath come to pass that scarcely a new fashion
comes up, or a fantastical dress is inven-
ed, but many amongst us run into it, making
some look more like play-actors than Friend
The pure language of Thee and Thou is but
little used by many, and then only to other
members;

"Which," says George Fox, "to say to Friend
Thee and Thou, and to the world You, is hypocrisy."
—(Epistle of George Fox 1660, p. 143.)

And then the use of flattering titles, such as: Mr., Mrs., Miss, Sir, &c., is permitted, as well as to declare off the hat as a mark of respect: and not only permitted, but even taught to some under our own name.

Also the salutation of "Good morning," & "Good evening," things which George Fox and our early Friends condemned and wrote against. Then there is the calling of days and months by their heathen names, as "Sunday," "Monday," &c., for First-day and Second-day, &c.; "January," "February," &c., for First and Second month, &c. And this is recognized by this Monthly Meeting, for the times Sunday and Wednesday are printed on boards outside some of our meeting-houses, without any allusion to the plain, pure use of First-day, &c.: and the same thing is done on bills announcing the holding of meetings.

See book on "Good Morrow," by George Fox; a paper by him, "How God's people are not to use the names of heathen gods into their mouths."

We find George Fox writing an epistle 1699, p. 277, urging that in all Monthly meetings, enquiry be made,—"Whether any at profess the truth, are out of the pure language that the prophets used?" In another epistle he strongly condemns, "All such as go in the using of it." (1660, 2nd ed. p. 145-9). wherein he also says that, "Self, which is n-pleasing, and a daubing spirit must be set down."

In several epistles and writings he refers to use things, and evidently his mind was much exercised about them. How many in this Monthly Meeting would be called by him hypocrites and man-pleasers! I fear few would exempt. The same was the case with all our early Friends; and all truly convinced ones of truth since then have had to come to the same practice.

William Smith writes,—

We dare not speak any other language but *Thou*, single person, knowing it is the Spirit's language and hath been from the beginning; and the scripture declares it."—(W. Smith's Works, 1660, short testimony on behalf of the Truth, p. 64.)

It is indeed as John Barclay states,—

An unanswerable fact, that there has not been individual, who has risen to any eminence for pious dedication in our Society, (as a true and sincere Friend), but has had to tread the straight narrow path, and has had to attribute his progress in giving up in the ability received, to obey the admonition of the Spirit of Christ, even in little things.—(J. Barclay's Letters, p. 286.)

Of this many instances could be given, for of which see the Journal of Thomas Shilline. True it is that few amongst us now at- tend to this, but as John Barclay, in another place says,—

All that have ever rightly given up to make a new appearance, and to speak the plain language, have done it on the very same sound ground, not merely because George Fox and others did. The truly convinced have continued to feel on subject as he did; and though the instances are few, as the mercy is great and the work marvellous, no light and superficial one—such instances are a time to time occurring, and they are the result of cleansing the inside of the cup, that the out- may become clean also."—(J. Barclay's Letters, 35.)

He would notices the changes that have come over us as a people, especially the change of dress; and of this many instances could be given. I will give one. A preacher addressed his congregation, at the close of an address one of our recorded ministers, not long ago,

said, "We had a testimony to bear against superfluity in dress especially the women;"—*Brid. Friend*, 12th mo. 1879, p. 300.) and this "recorded minister," says, "I could not but feel ashamed when he alluded to this matter, when I thought of the length many Friends go to at this present day; and if he could have seen over many of our assemblies, he would have thought that we had lost this testimony." A Presbyterian preacher said to this same recorded minister, "He regretted that we had laid aside our old distinguishing dress;" and this same "progressive Friend," having laid it aside himself, might well include himself amongst those of whom he felt ashamed. But although the world's ways and customs change, and notwithstanding all the arguments which the world's spirit can invent, Truth will still be the same as ever it was. O! Friends, be not deceived any longer, by the cruel enemy, who has worked such a forsaking of the testimonies of Truth, and caused our once fair heritage to become his prey; for verily the "Wild Boar of the Forest" hath entered in and devoured on every hand.

Singing and Music.—Another practice that I feel I must speak of, and which is contrary to truth, is *Singing*, which has become very prevalent amongst us, even on the part of ministers and elders and overseers; and I fear but few of the wealthy are without instruments of music in their houses. They are also used on school premises, and young Friends are being allowed to attend singing classes, one of which is held on the meeting-house premises at Leeds. Some even take part in concerts, and sing songs such as are sung at theatres.

At the meetings of the so-called Friends' Mutual Temperance Society which are held on the school premises at Leeds, songs of this kind are being sung regularly.

Attendance of Steeple Houses, &c.—Another practice contrary to the Truth, is the attendance of steeple houses, and other such places, and even ministers, elders and overseers frequently absent themselves from our meetings to attend such places: not as in former times under the constraining power of the Most High, to warn the priest of his errors, or to speak to the people of a more excellent way; but to join in their manner of worship, which Geo. Fox called "will worship and idolatry."

Marriage.—Again, the practice has been permitted of late, by this Monthly Meeting, of marrying by a priest, a thing which is contrary to Truth's principles, and which our early Friends strongly condemned. Years ago, many of the weighty Friends were grieved at these deviations, and the Yearly Meeting has issued epistles time after time referring to them.—(Yearly Meeting Epistles, 1753 and 1783, 1846.)

(To be concluded.)

Small Pox and Anti-Vaccinators.—A leading anti-vaccinator, in Rotherhithe, Escott by name, who had none of his children vaccinated, has lost his wife and two children by small pox, and four others have had the disease. Escott borrowed a suit of mourning from a friend, named Angus, to attend his wife's funeral, and returned the clothes without disinfection, with the result that the lender caught small pox and died. Since then, nearly every house in the neighborhood has been attacked, and sixteen patients have been removed to the hospital.—*British Medical Jour.*

The Light of Christ.

For "The Friend."

The light and life of Christ manifested in all men, has ever been a fundamental doctrine with the religious Society of Friends. With very many other Scripture testimonies illustrating and confirming this, they believe that "That which may be known of God is manifest in men," &c.; that Jesus was and is "the true light, which lighteth every man that cometh into the world;" and that in the light of the Lamb must the nations of them that are saved walk. Moreover, it was this light of Christ in man that George Fox rejoiced that he was sent to turn people to. The same which William Penn calls "the glory of this day (the rise of Friends) and foundation of the hope that has not made us ashamed since we were a people;" and in reference to which Robert Barclay said, "that when well weighed, it would be found to be the foundation of Christianity, salvation and assurance." Notwithstanding all which sacred and sage testimony, this great doctrine has now come to be assailed and ignored by some of our own members, though yet in varying shades or degrees of unbelief compromise:—one professed minister, holding our name, even going so far as to assert that the missionaries, with the aid of the Bible, had done more towards the conversion of the heathen, than the light of Christ had done since the foundation of the world.

In view of these errors, and in view too of the apprehension of the leprosy spreading, and still more in view of the danger of rejecting or limiting some of the plainest testimonies of Holy Scripture, and especially any part of that holy mysterious union conveyed in the language, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one," it is herewith proposed to make some selections from the writings of our early Friends, setting forth their clear, unequivocal, gospel views, respecting the great doctrine of the light of Christ in the heart of every man; designed, in infinite mercy and loving kindness, as the holy anointing received of Christ Jesus, which abideth in us, teacheth all things, and is man's infallible guide into all truth. Fox, Barclay, Penn and Penington, with their faithful fellow-helpers, being the expounders of Quakerism, and, moreover, those who suffered for its principles, must surely have known experimentally what it was; and thence have conveyed it in words that should not be gainsaid, nor need not be misunderstood.

George Fox writes: "The Lord God opened to me by his invisible power, how every man was enlightened by the divine light of Christ." I saw it shine through all, and that they that believed in it came out of condemnation to the light of life, and became the children of it; but they that hated it, and did not believe in it, were condemned by it, though they made a profession of Christ." Again, "I was sent to turn people from the darkness to the light, that they might receive Christ Jesus; for to as many as should receive Him in his light, I saw He would give power to become the sons of God; which I had obtained by receiving Christ." "I saw Christ died for all men, was a propitiation for all, and enlightened all men and women with his divine and saving light; and that none could be true believers, but those who be-

lieved therein." "When the Lord God and his Son Jesus Christ sent me forth into the world to preach his everlasting gospel and kingdom, I was glad that I was commanded to turn people to that inward light, spirit and grace, by which all might know their salvation and their way to God; even that which would lead them into all truth, and which I infallibly knew could never deceive any." Again he says: "Every one of you hath a light from Christ; which lets you see you should not lie, nor do wrong to any, nor swear, nor curse, nor take God's name in vain, nor steal."

"The light is the light that shows you these evil deeds; which if you love, and come unto it, and follow it, it will lead you to Christ, who is the way to the Father," &c. G. F. "directed Oliver Cromwell to the light of Christ, who had enlightened every man that cometh into the world. He said, 'It was a natural light;' but I showed him the contrary; and manifested that it was divine and spiritual, proceeding from Christ; and that which was called the life in Christ the Word, was called the light in us." G. F. also declared, "If ever ye come to see Christ to your comfort, while ye oppose his light, then God hath not spoken by me." Again, "Christ died for all men, the ungodly as well as the godly, as the apostle bears witness, 2 Cor. v. 15, Rom. v. 6. And He enlightens every man;" &c.

"Therefore I exhorted all to believe in light, as Christ commands, and own the grace of His free teacher; and it would assuredly bring them salvation, for it is sufficient." About this time G. F. records, that "great assemblies of priests drew up a number of curses to be read in their several steeple-houses, that all the people should say, Amen to." The first of which was, "cursed be he that saith, every man hath a light within him sufficient to lead him to salvation; and let all the people say, Amen." To this G. F. answers, in short: "To believe in the light is to be grafted into Christ. And the light is sufficient to lead unto the day-star." A very wicked man challenged Friends to a dispute, affirming: "That some men never had the spirit of God, and that the true light, which enlighteneth every man that cometh into the world, is natural." To this says G. F., "I affirmed and proved, that wicked men have the spirit of God, else how could they quench it, vex it, grieve it, and resist the Holy Ghost, like the stiff-necked Jews?" Another contending "That Christ had not enlightened every man that cometh into the world; and that the grace of God, that brought salvation, had not appeared unto all men; and that Christ had not appeared to all men." "I asked him," says G. F., "what sort of men those were which Christ had not enlightened? and whom his grace had not appeared to? and whom he had not died for?" He said, "Christ did not die for adulterers, and idolaters, and wicked men." "I asked him whether adulterers and wicked men were not sinners?" He said, "yes." "Did not Christ die for sinners?" said I. "Did He not come to call sinners to repentance?" "Yes," said he. "Then, said I, thou hast stopped thy own mouth." So I proved that the grace of God had appeared unto all men, though some turned from it into wantonness, and walked despitely against it; and that Christ had enlightened all men, though some hated the light."

Robert Barclay, as an exponent of the

views of the Society, thus testifies:—"God, out of his infinite love, who delighteth not in the death of a sinner, but that all should live and be saved, hath so loved the world, that he hath given his only Son a light; who enlighteneth every man that cometh into the world, and maketh manifest all things that are reprobable; and this light enlighteneth the hearts of all in a day or a time, in order to salvation, if not resisted; nor is it less universal than the seed of sin, being the purchase of his death, who tasted death for every man; for as in Adam all die, even so in Christ shall all be made alive." Again,

"From the scripture, 'That was the true light (Christ) which lighteth every man that cometh into the world,' it is plain there comes no man into the world, whom Christ hath not enlightened in some measure, and in whose dark heart this light doth not shine; though the darkness comprehend it not, yet it shineth there: and the nature thereof is to dispel the darkness, where men shut not their eyes upon it." This is confirmed and established by the experience of all men; seeing there never yet was a man found in any place of the earth, however barbarous and wild, but hath acknowledged that at some time or other, less or more, he hath found somewhat in his heart reproving him for some things evil which he hath done, threatening a certain horror if he continued in them; as also promising and communicating a certain peace and sweetness, as he has given over to it, and not resisted it." "Forasmuch as Christ is called that light that enlightens every man, the light of the world, therefore the light is taken for Christ who truly is the fountain of light, and hath his habitation in it forever. Thus the light of Christ is sometimes called Christ, *i. e.*, that in which Christ is, and from which He is never separated." "It is because this light, seed, and grace that appears in the heart of man is so little regarded, and so much overlooked, that so few know Christ brought forth in them." "Glory to God forever! who hath chosen us as first fruits to himself in this day, wherein He is arisen to plead with the nations; and therefore hath He sent us forth to preach this everlasting gospel unto all, Christ nigh to all, the light in all, the seed sown in the hearts of all, that men may come and apply their minds to it."

William Penn is no less full and clear upon this great doctrine. He says: "Their (the Quakers) fundamental principle, which is at the corner stone of their fabric, and to speak minutely and properly, their characteristic, or main-distinguishing point or principle, is the light of Christ within, as God's gift for man's salvation. This, I say, is as the root of the goodly tree of doctrine, that grew and branched out from it." "For of light came sight; and of sight came sense and sorrow; and of sense and sorrow came amendment of life." "It is the light and life of Christ, which we profess and direct all people to, as the great instrument and agent of man's conversion to God. It was by this we were first touched, and effectually enlightened, as to our inward state," &c. "The light of Christ within, who is the light of the world, and so a light to you, that tells you the truth of your condition, leads all that take heed unto it out of darkness into God's marvellous light; for light grows upon the obedient. It is sown for the righteous, and

their way is a shining light, that shines to more and more to the perfect day." "W, and what does this blessed light do for you? Why, 1. It sets all your sins in order before you; it detects the spirit of this world in its baits and allurements, and shows how it came to fall from God, and the fallen state is in. 2. It begets a sense and sorrow, such as believe in it, for that fearful lay. You will then see Him distinctly whom you have pierced, and all the blows and wounds you have given Him by your disobedience, and how you have made Him to serve you, your sins, and you will weep and mourn it, and your sorrow will be a godly sorrow."

Isaac Penington thus records his views concerning the light, wherewith Christ the enlighteneth every man: "The light which shineth in man, in his dark state, is of a lively nature; it is light which flows from life; light which hath life in it; it is the life of Lord Jesus Christ, of the Word eternal, who is the light of man." "It is one with Christ it is of his heavenly Spirit and nature makes way for Him, it leads to Him, it with Him, it brings into unity and fellows both with the Father and the Son, where peace which passeth understanding, and joy unspeakable and full of glory, about This is the gospel message, that God is light, and they that are gathered into and abide this light, they are gathered into, and abide in unity and fellowship, both with the Father and the Son." "He that knoweth the light of God's Spirit, knoweth Christ; and he that believeth in it, believeth in Him; and he that knoweth not, nor believeth therein, neither knoweth nor believeth in Christ." "Not less can lead unto eternal life than an eternal light in man's spirit, where the darkness which is to be discovered there, subdued that and to be led from."

Now, in conclusion, can any one believe that these wise Christian men and seers, who first reared the standard of Quakerism primitive Christianity revived—were all a mistaken with regard to the light of Christ, power of the Holy Ghost; which is recorded by the apostle among the "three that be record in heaven"—being one with the Father and the Word? Or have we not, through faithfulness, failed to attain like spiritual vision with them, according to our measure, in mysteries of the gospel and kingdom of Christ? Have we not too much overlooked turned from our ever-living and ever-present Teacher?—our high calling in Jesus, "the Mediator of the new covenant"—Christ "light of the world"—"Christ within the brightness of glory;" in other words, "the Spirit's truth," "the Comforter," "the anointed," "the day-spring from on high," "the grace of God," the true inward union and growth into all truth?

For "The Friend"

Religious Items, &c.

The Opium Trade.—S. L. Baldwin of Methodist Episcopal denomination says: "I was asked after twenty-three years experience in our Mission field in China, 'What the greatest obstacle to the progress of Christianity there?' I think I should be obliged to reply, 'The Opium Trade.' I do not count that idolatry itself is so much in the way our progress just now as this thing, for I go into any Chinese audience, and say the hardest things I choose against idolatry, and

most always there will be men in the audience who will stand by my side, and who will say to their countrymen, 'Surely, it is a foolish thing for us to worship idols.' But when I am speaking of the morality of the Christian religion, it is very often the case that some will rise in the audience and say, 'Teacher, what you say is very true, and we believe in the doctrine that you are speaking, and Confucius taught us that doctrine many hundred years ago, but you are not the people who practise it. Where does all this opium come from? Have you never pushed open the doors of these opium dens all around your city and looked in and seen the haggard faces and the wasted forms of the victims of that traffic? Where does this opium come from? Was it not brought here by a Christian nation? Was not the traffic forced on us against our will? and did not our emperor in the treaty which legalized it, protesting before heaven that it was against his will, and that he did it only under compulsion? And when you come to us and preach to us that we ought not in any way to injure our fellow-men. Your doctrine is good, but your practice is not consistent with it.'

Disabilities in Sweden.—A bill to repeal the empowering ecclesiastical councils in Sweden to prohibit the preaching of dissenting ministers was carried through one Chamber of the Reichstag by a vote of 85 to 64, but rejected in the other by 54 to 25 votes. Dissenters can, therefore, still be imprisoned for preaching contrary to the prohibition.

For "The Friend."

Natural History, Science, &c.

Ivory Trade of the Future.—People talk as if the ivory of Africa were inexhaustible; thing could be more absurd. In my sojourn of fourteen months, during which I passed over an immense area of the Great Lakes region, I never once saw a single elephant. Twenty years ago they roamed over those countries unmolested, and now they have been almost utterly exterminated. Less than ten years ago Livingstone spoke about the abundance of elephants at the south end of Tanganyika—how they came about his camp, or entered the villages with impunity. Not one is now to be found. The ruthless work of destruction has gone on with frightful rapidity. There are few corners of Africa where they have not been harried out.

Each year the Arabs have to extend the area of their operations. Up to the present they have been able to resort to new districts, hitherto not molested, and thus the trade has been kept up to a certain pitch. A few such fresh areas now exist. The traders from East Africa have overrun the interior till they have met those from the Cape, the Zambesi, and Benguela. They have extended hands with those from Loanda and the Congo, and interchanged courtesies with traders from North Africa and the Nile region. In one great area can now be pointed out where the elephant can be said to roam undisturbed. The ivory trade has certainly reached its turning point.—J. Thomson.

California Pumpkins.—[The following statement is taken from the *Santa Barbara Press*. It is its probable accuracy is vouched for by a friend who has resided in that neighborhood lately, where the crop was raised, is about ten miles from Santa Barbara.—Ed.] There are some true stories that take upon

themselves the tinge of extravagance, that tax our credulity considerably, yet nevertheless, the following pumpkin story is true, as can be attested by several notable parties. Philander Kellogg has nine pumpkins raised on his place this year, the aggregate weight of which is *over* a ton. He has opened one of the largest ones, simply taking out the seed and into the space thus occupied he put his daughter, a finely developed miss of eighteen years, and completely closed her in by putting the two halves together. I put into one half two boys, each eight years old, and completely closed them in with the other half. P. Kellogg put his three youngest children into the cavity and completely closed them in.—G. B. Taylor.

Power of the Waves.—The tremendous force of the ocean waves has been illustrated at Wick, on the extreme northern coast of Scotland, where a break-water has been building for some years past. It may give an idea of what is meant by wave power. It was found that stones of ten tons weight were as pebbles to the waves, which have been measured to be there fifty-two feet from crest to the bottom of the trough. The outer end of the break-water where the storms beat most violently, was built of three courses of one-hundred ton stones laid on the rubble foundation; next above these were three courses of large flat stones, and upon these a mass of concrete built on the spot, of cement and rubble. The end of the break-water was thought to be as immovable as the natural rock, yet the resident engineer saw it yield to the force of the waves and swing around into the less troubled water inside the pier. It gave way not in fragments, but in one mass, as if it were a monolith. The displaced mass is estimated to weigh about 1,850 tons.

THE FRIEND.

TWELFTH MONTH 24, 1881.

In a letter received from a Friend living in a distant Yearly Meeting, the apprehension is expressed that there is danger of Friends following the custom of others in the observance of Christmas and the week that follows it; a period that is known as "the holidays."

The amount of money annually expended in presents at this time, is very great. The stock of one house alone, in this city, is believed to be valued at about a million of dollars. Many articles intended for children, have no other use than the temporary gratification they give. Others are positively injurious, as they are calculated to cultivate or encourage a taste for the grotesque and unreal, or the unpractical. While a large number of articles are so costly and at the same time of such little use, as to present an objection to their purchase for any purpose.

The example of George Fox is commended to our members, where he went about, "on the day that is called Christmas," visiting the sick and afflicted, and ministering to their necessities. Let us bear in mind how many worthy people there are whose hearts might be made glad by means of the money expended by many well-meaning, but inconsiderate persons. Substantial food, comfortable clothing, furniture or other needed comforts to their dwellings; and useful reading for their spiritual and mental benefit, would be a bless-

ing to many whose outward means are restricted, and would yield to the giver a more solid satisfaction and comfort than if the money they require was expended in the purchase of many of the holiday presents which it is fashionable to give to relatives and friends.

The 52nd report of the Bible Association of Friends in America, read at the Annual meeting held on the 2nd of 11th month last, has been received. It states that the sale and distribution of the Scriptures through its agency during its past fiscal year, was 3122 volumes, of which 2178 were donated. Of these 104 Bibles and Testaments were sent to Indians residing principally in the State of New York.

A legacy of \$2000 had been received from the late Elizabeth Wahn Wistar.

Respecting the Revised Version of the New Testament, it remarks:

"It is a cause of profound satisfaction to find that the exhaustive labors of twenty-seven men selected by a competent body as those peculiarly qualified for the work, after ten years of attention to the subject, have shown that no radical error of doctrine or practice has been taught by the old version of 1611."

The managers do not feel that the time has arrived for their Association to print an edition of the Revised Version, and therefore they propose to continue issuing the old one as heretofore.

The original object of the Association was to furnish the families of Friends, where needful, with copies of the Scriptures. This demand, the report thinks, has been pretty fully supplied; and now their books are distributed in other ways,—largely to schools and among the young.

We have received a copy of *The Freedmen's Friend*, issued in the eleventh month of the present year, containing an account of the educational labors of a "Friends' Freedmen's Association of Philadelphia" for the past year.

There appears to be a steady decrease in the number of schools supported by the association from year to year—there being the present winter (11th mo. 20th) but five. Last year the number was 14, and the year before 18. The association is now relieved from the work at Danville, Va., heretofore the most important centre of its operations. The school-board of that city have erected additional buildings for the education of the colored children, and have assumed the entire control and expense of the schools there.

Under these circumstances, it has not been thought needful to retain any one as superintendent of the work, which will effect a pecuniary saving, but a supervision of the different schools is expected to be exercised by members of the Executive Committee.

Though the increasing facilities for education in the Southern States is encouraging, and to some extent, relieving, yet the association appears to feel that there still remains a field of labor for it to occupy. Those disposed to assist in its benevolent operations can remit such amounts as they may be willing to contribute to its Treasurer, Richard Cadbury, at 409 Chestnut St., Philadelphia.

We have received the first Annual Report of "The Friends' Institute for Young Men."

One of the leading objects of the Institute is to provide accommodations for "closer ac-

on the 23rd of the 11th mo. 1881, in the
 year of her age, LYDIA S., wife of Henry W. Will-
 born member and elder of Upper Evesham Meth-
 odist Church, died. Josephine, her daughter, was
 attached to the friends and testimonies of our
 society, and was a good example of simplicity and
 militancy, which, with her affectionate and benevolent
 position, endeared her to a large circle of friends;
 to her family, over whom she was a watchful and
 dear caretaker. In her life she showed forth in an
 ever increasing measure the precious spirit of the
 last painful illness, which was the consoling balm
 of her life. His everlasting arm were round about and under-
 for her support, and that through redeeming mer-
 after her faithful labors in the church militant, she
 been permitted to join the Church Triumphant.

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For "The Friend."

Notes of Travel.

(Continued from page 154.)

While attending the meetings in the neighborhood of Muncy, I was afresh reminded of the great truth, that all true knowledge of God must come from Divine revelation, even from that Light which shines in the heart of man, and which comes from Christ, the uncreated and eternal Word, power and Spirit of God. This Light, and nothing short of it, can so convict us of our sinful state as to lead us to repentance, the forsaking of sin, and the experience of the remission of sins that are past, through the atoning efficacy of the offering on Calvary. As we pass through these experiences, we come to have a real sense of the truths of religion, and become really acquainted with God—we are born again of the incorruptible Seed and Word of God—we are washed, we are sanctified, we are justified, in the name of the Lord Jesus, and by the Spirit of our God. This change will pass through before they can enter the kingdom of Heaven; which must be established in our hearts while in this state of existence, or we cannot be prepared for its enjoyment hereafter.

At Williamsport the Susquehanna river ends more to the westward (as we ascend towards its sources), and the Northern Central Railroad follows up the narrow valley of Wyoming Creek among the peaks of the Alleghenies. About 40 miles from Williamsport we came to Canton, where we left the cars, and where a public meeting with the inhabitants of this small town had been arranged.

Canton is the railroad station for Elkland friends, who live among the mountains about fifteen miles to the south-east. On one occasion our late friend Joseph Elkinton stopped here and engaged the owner of a lively stable to send him to Elklands. The man employed young boy named Wilson Scudder as driver, whom Joseph took an interest, and promised that if the boy would write him a letter, he would send him a book after his return home. Then Willy (as he was called) came back from his trip, he reported the conversation, and said he intended to write the letter. Some of his companions tried to dissuade him, telling him the Friend would never send the promised book. But Willy's faith was un-

shaken; he said he did not believe his new acquaintance was that kind of a man. The letter was written and the book received. Other letters followed, which I remember reading with interest years ago, during the lifetime of our friend.

Having some time at my disposal, while at Canton, I called on James and Mehetable Scudder, the parents of Wilson. During the late civil war, he joined the army, when only 16 years old, and died in the South at the age of 19, of a wound in the leg. When he left home, he requested his mother to write to his Philadelphia friend and tell him of his going away. She did so and received in reply a good letter, which she keeps among her treasures. She told me that J. Elkinton's letters "have been a very great comfort to me in days of sorrow. Many are the times that I have read them and found comfort in them."

A copy of this letter the mother sent to Willy. During the war she paid her son a visit, who told her that being out on picket duty, and a sudden movement being ordered, he had lost his baggage and with it his "Quaker letter," as he called it. He regretted this much, for he highly valued it, and had loaned it so much to his comrades in the ranks, that the paper on which it was written was almost worn out. It contained valuable religious counsel, and bore a clear testimony to the inconsistency of war with the precepts of our Saviour. What effect it had on the minds of the soldiers who read it, we shall probably never know; but it is an interesting circumstance, that such a writing should have been greatly appreciated and circulated among those whose employment it condemned.

With the permission of Mehetable Scudder I copied the letter, which is as follows:

"Philadelphia, 6th mo. 17th, 1862.

Respected friend, Mehetable B. Scudder.—Thy interesting letter of the 15th came to hand this morning, and was very acceptable; having frequently had you in remembrance since the cessation of our correspondence a few years ago, and I can truly say that the perusal of thine called forth my sympathetic feelings on thy account. *I have children*, and am not a stranger to the anxiety of a parent for the welfare of his or her offspring. I desire thou may be engaged to cherish day by day a righteous concern for the welfare of thy children, for I am a firm believer in the efficacy of the sincere and fervent prayers of the righteous, of which I have no doubt thou desires, (at times) to be. Although thou art personally unknown to me, thou need not have commenced thy letter with 'Forgive me for the intrusion,' for I do not consider it any, but on the contrary the effusion of the heart of a mother for the welfare of a separated child that induced thee to take thy pen to address me. I have felt much interested in Wilson since we met in Canton, and I greatly desire his preservation and welfare; may he be en-

gaged daily (saith my spirit) to look unto his Heavenly Father for protection and preservation, who alone is able and will effectually to preserve all those who sincerely call upon Him for preservation from the snares of the evil one, who goes about seeking whom he may destroy; but thanks be unto God, through our Lord Jesus Christ, there is a power above the power of the enemy, that is not only able to preserve from all evil, all those who sincerely crave He may so do, but is very willing as they on their parts yield entire submission to his will concerning them, manifested in the secret of their hearts—and that thy son Wilson may be of the number who are thus wisely engaged to seek the Lord while He may be found and to call upon Him while He is near, is my sincere desire for him. May he be preserved from grieving the Holy Spirit, saith my soul, but on the contrary may be engaged to look unto his Heavenly Father and seek strength of Him to enable him faithfully to yield in every respect to the manifestations of his holy will, which will require on Wilson's part a willingness to take up the cross to his own will whenever it comes in conflict with the Divine will, that wilth our preservation from all evil. It is very pleasant to me to be informed that Wilson has been a kind and affectionate son to his mother, the recollection thereof; I have no doubt will afford him satisfaction. I regret that his sister did not find out our residence when in the city last fall, for I think it would have been pleasant to me to have met with my unknown (to me) correspondent, and if she should again come to the city, thou can tell her we live at No. 753 South Second St., between German and Catharine Streets, upon the east side of the way. I think of sending thee out one or two volumes treating on the subject of war, for thy perusal, and to make what disposition thou mayest think best of in regard to them.

Thou art probably aware that our Society have a testimony against war, and believe the taking of life is contrary to the injunction of our Saviour when personally upon earth, who said in his memorable Sermon upon the Mount, 'Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth; but I say unto you, that ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also.' And again, 'Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy; But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in Heaven; for He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? and if ye salute your brethren only, what do ye more

than others? do not even the publicans so? Be ye therefore perfect even as your Father which is in Heaven is perfect." The foregoing I think are the words of our blessed Redeemer, delivered when personally upon earth, and no doubt they were given for our observance. We cannot attain to the state He spoke of in our own strength, but blessed forever be his holy name, He is able and willing to abilitate his dedicated children, to perform all that He may be pleased to require at their hands, if they on their part are willing to be as clay in the hands of the Potter, to be formed and fashioned as He wills. And that it may be thy and my own concern to be thus engaged is the desire of my heart at this time.

With desires for thy welfare,

I remain thy friend,

JOSEPH ELKINTON."

J. W.

(To be continued.)

From the "Fall Mail Gazette."

Egg-Gathering on the English Coast.

In a ramble along the coast we came upon a nest belonging to the stone-crow, which contained two eggs of a very pale brown color, just flecked unevenly with a deeper shade of brown; the nest itself being a hole scooped out of the ground. "Don't take those eggs," said Joe, "they will not be any use to you; for they have been sat upon, and are very likely set. I have two I can give you. You see these are close together now; when they are just laid they are quite a foot apart, and are drawn close when the bird begins to sit. You can always tell by that." So we left them and proceeded on our way. The stone-crow is much more of a plover than a curlew—to which bird, indeed, he is no relation at all; and he is supposed to be called after his note, which certainly sounds like "cur-loo-oo" very much drawn out. But he has a variety of names, one of which is "thick-knee," from the abnormal size of his knee-joints. The bird lays on the beach sometimes, but generally on the edge of the plots of green that are all about the shingle. Presently we came to a deep dip in the shingle, and to our great astonishment saw close to us two calm inland lakes, deeply bordered with quantities of vegetation, white cotton rushes and iris and several stunted willows being most prominent round them; and then suddenly from their midst rose a cloud of small black-headed gulls, that flew up together, then flew back, then off once more, finally settling down in a long line, like soldiers at attention, along the ridge of shingle, watching our movements cautiously. The ponds, called "pits" locally, are popularly supposed to be bottomless; and we were assured by every one that this is indeed the case. The water is quite still, and scarcely undulates at all, and is the constant resort in winter of all sorts of wild fowl; but in the spring and early summer it is entirely occupied by the black-headed gulls; and round the edges of the pits the nests are laid, close together on the sedges and rushes, that are just thick enough to bear them up out of the water. Sometimes egg-gatherers place planks from the shore on the yielding morass that surrounds the ponds, and with a bag at their backs proceed to fill it from the nests, that are only reached in this manner, or from a canoe; but as these ponds are luckily preserved, this has been in a great measure put

a stop to, and the birds are almost un molested.

On the seaward side of the pits the morass is narrower and the vegetation much less thick, and we could easily see the birds seated close together, their heads just raised, looking out of the reeds and rushes. The nests themselves look just like a tuft of dried grass resting on the water, and are laid all along the land side of the pond; none of the birds appearing to build the other side, where they are not protected by the marshy edge and the closely growing rushes. The pits are fresh water, and have tiny creeks running up into the shingle, where the brown water sparkles among little stones. But if these nests can be protected from the human egg-stealer by rules and laws, the black-headed gulls have to look out and defend themselves against enemies of their own kind, one of which—a great grey gull—took advantage of our presence having disturbed the birds to pounce down on an unoccupied nest, where he proceeded to forage for himself. He was, however, soon discovered, and before he could destroy another egg the black-headed gulls all rose, flew savagely at him, and never rested until they had driven him away, screaming loudly and protesting vigorously against the onslaught; after which the little gulls returned, and while some went back to their nests the others swam on the ponds, where presently they remained quite quietly—just rocking themselves up and down a little, as if they wished to keep themselves afloat—their black heads, and the black tips to their tails, showing most distinctly out of their grey bodies and the grey water. About these pits is often seen the common red godwit, who comes very early in the spring, yet has at present not been found to lay here. And often, too, in the palmy days of long ago, when every one did not own a gun or proceed to murder every rare bird, as is done at present, have the wonderful avocets been seen here—they used to be called "cobblers' awls," from the curious shape of the bill—but now they are seldom met with, although in 1876 a pair was constantly noticed in the winter feeding on the edge of the water, occasionally wading in and bowing up and down in their peculiar manner; which said bowing is caused by the habit they have of being constantly on the watch for intruders; for though sociable among their own kind they are of a suspicious nature, and are always looking out for surprises; perhaps they have developed this habit from the ruthless manner in which they have been pursued and shot at whenever they have put in an appearance. Here, too, in the late spring come thick flocks of the ox birds, but they, too, are not known to breed here; they keep close together, and come in such numbers that sometimes thirty of them have fallen at one shot from a shoulder gun.

Occasionally an oyster-catcher's nest has been found near the pits, but, as we said before, the black-headed gulls seem to keep them all to themselves in the breeding season, yet in the winter curious birds have been seen here—the white spoonbill, with the wide, spoonlike bill from which he takes his name, and which he rattles noisily when disturbed or frightened, the pelican, the stork, and the buzzard, having been either seen to pitch about the flats or grass spots in the shingle, or round the little creeks that are to the

right of the town. These birds have all evidently been blown across by the strong wind, and are generally most exhausted when perceived, sometimes scarcely being able to get out of the way of their pursuers. In 9th n there is a great deal of partridge shoot about the bushes; and often when so engaged the sportsmen disturb short-eared owls, that fly heavily out into the sunshy blinking and winking and tumbling stupid away inland, to return once more at night when all is quiet. The ruff and reeve were to breed constantly in the marshes, but they were so extremely good to eat that they are almost extinct, though even now at times they are to be seen feeding near the pits, but their nests are no more known; neither are they seen at all, except in the very ear spring, after which they disappear mysteriously, doubtless to some place even more unknown to man than are these bottom ponds. The sews drain here from the marshes into the sea, and down their sides cut the young herons, that also fall victims to the gunner, who is always on the look-out for them, before they have time to become "fishy," for then they make excellent prides, and are eagerly shot; and here, too, are constantly seen kingfishers flitting hither and thither, and occasionally alighting close enough to human beings to be closely served. On one occasion a gunner was in pursuit of a little boat lying down among the rushes in the pits with his oar stuck straight up; he was doing nothing and was quite still; a kingfisher was flitting to and fro, presently he alighted on the oar, and appeared to be meditating profoundly; the like a flash of lightning, he darted head first into the water, bringing up a tiny fish in his beak. He alighted again on the oar, and deliberately dashed out the fish's brains on to the beach. He then swallowed the fish, resumed his meditative attitude, gazing into the quiet water, then in a moment he was down again, returning once more with a fish, which he served exactly as he had served the first, and he repeated four times, after which he seemed satisfied, sat for a little time quietly on the oar preening his feathers, then he darted away and was seen no more. A most interesting and wonderful insight into the marvelous code of manners and ways possessed by wild birds is to be obtained in this lone spot; and you can lie for hours behind any of the little tufts of green, and by the aid of glasses watch the birds at home and note their individualities and extraordinary differences of character for yourselves, as they see few people in the breeding season except the Coastguards, who seem to interfere very little with the birds, and an occasional emissary from Lloyd's sent down to see about the wrecks that are constantly cast up on the iron coast. But "as there must be wrecks," said an old inhabitant, "why should they not be here?"—a line of argument we were hardly prepared for; but the nature of the coast certainly keeps off intruders, and preserves the shingle almost entirely for the birds. Even in the early summer, under bright sky, and with the tall fox-gloves and sweet-scented roses springing out of the stones, the shingle has a most dreary appearance; and what then must it be like when the sea comes roaring in, and the snowdrift and the powerful wind rises until the one or two cottages are almost blown straight away

land? Indeed, once or twice the cottages were being obliged to be pulled down, and placed farther away from the sea. The inhabitants shake their heads when questioned about this aspect of the shingle, and only remark that perhaps it is a trifle cold; but the birds are always there, and there is always something or other to look at.

For "The Friend."

The Excessive Struggle for Wealth.

Was there ever a period when the immoderate struggle for wealth in this country was so great as it is at present? or when it was so imperative to give close heed to the warning words of the Apostle: "They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which draw men in destruction and perdition. For the love of money is the root of all evil." This opens out the sad effects which such a course of action has upon the ensnared and enslaved themselves, and what can calculate the sum of worldliness and spiritual dwarfishness which these exert on their families, if such they have, and on all who come within the sweeping tidal wave of their influence? The loudest or most effective preaching is, perhaps, that of a life and conversation. Hence, where those around us, the young particularly, see strenuous efforts early and late, eager and fervent, that are put forth to accumulate wealth, and this not because of need, not to help others, and last of all, not to manifest by precept and example how to enjoy the fruits of labor in a Christian, or even rational manner, but to excel and make a show, may not these, yea, will they not be strongly tempted, not beguiled into the same current of pursuit after worldly gain and grandeur which we example around them is so calculated to excite, to foster, and to intensify? This is a hint of too great importance to be at all overlooked; inasmuch as, perhaps, there is one talent for which we shall have more largely to account, than for that of our rapidly-operating influence over those about us.

Then, if the mind and heart, the time and talents, are swallowed up in the pursuit of greed for wealth, too unmindful of our Divine Lawgiver's injunction, "Seek ye first the kingdom of God, and his righteousness;" with the after-promise, all things needful shall be added; what must be the fearful accountability that we shall have to render to a God of knowledge, who searcheth the reins and the thoughts, when no less true is what is written: "Where your treasure is, there will your heart be also?"

We may be esteemed by our fellow men to live amiable and moral lives; may be benevolent and generous; and may aim to keep pace with others in the legal standard of right; and thence float smoothly and easily upon the tide of time: but what better than this than living to ourselves, without deference to the unspeakable gift of the Holy Spirit—our guide into all truth—being a part of the rich blessings derived through a vicarious sufferings and a Redeemer's blood? precedent to which great epoch, the Apostle to the Athenians declared: "The times of our ignorance God winked at, but now commandeth all men everywhere to repent," and wherein, also, is the difference between Moab and Moab? who was thus judged for lying down at ease, in carnal security; and

in trusting in his works and in his treasures: "Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed." "The unmortified Christian and the heathen," writes William Penn, "are of the same religion."

It is noteworthy that in the examples which our Lord has given of those who were destroyed in the days of Noah and of Lot, they were all for moral, and for the most part, necessary duties; though no doubt carried to an unlawful or too excessive and absorbing extent; even to a forgetfulness of God. Thus in the first case the record is: "They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all." In the second: "They did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all." Underlying these—the too great love for, and devotion to, lawful things—there were no doubt more flagrant sins and abominable iniquities, such as together to fill up the cup of their transgressions, and to cause their overthrow and destruction. Nevertheless, He who looketh on the heart and judgeth by its estrangement from Him, can, and no doubt will, bring into judgment for idolatry, whether that idolatry consist in giving the heart too fondly and exclusively to the lawful things of earth, or to those which men account more corrupting, as more likely to obscure the beams of the Sun of righteousness, and to call down the displeasure of heaven.

Never, perhaps, was the exhortation more needed: "Trust not in uncertain riches, but in the living God, who giveth us all things richly to enjoy." Where this trust becomes the predominating feeling of the heart; or where the desire is uppermost to use this world as not abusing it, knowing that the fashion thereof passeth away, how careful it tends to make us in seeking to avoid the very appearance of evil! How diligent to ask counsel and wisdom of Him who seeth the end from the beginning, in whose hand our breath is, whose are the cattle upon a thousand hills, and who at his pleasure can bless the little or blast the great deal! By such a course the dreadful denunciation against the rich man, and those like him, in the parable of our Lord, "So is he who layeth up treasure for himself and is not rich toward God," would be avoided. Hereby, likewise, the blessing promised to such as hear the sayings of Christ and do them, would be forthcoming. The betrayal of trusts, now so painfully restrain for wealth, with the cherished distinction which it gives, would cease. The emulation and envy excited in the breasts of the poorer classes, would no longer have place. And above all, the great risk of souls, the forfeit of the future inheritance beyond the humble hope, that having endeavored, with the measure of grace received, to serve our generation according to the will of God, He will accept us, all unworthy as we are, for his dear Son's sake, who loved us and gave himself for us.

The following allegorical, but admonitory caution from the pen of a ready and pious writer, is commended to the careful attention of all who are in danger of being drawn aside by this lurking evil, or engulfed in the great love and struggle for wealth now so prevalent, and which, when it is given way to, seems to drown out well-nigh everything but the insensate worship of Mammon, causing forgetfulness of the holy precept: "Bodily exercise profiteth little; but godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come."—"Among the chief attractions of the things below, were certain little lumps of yellow clay, on which almost every eye and every heart were fixed. When I saw the variety of uses to which this clay could be converted, and the respect which was shown to those who could scrape together the greatest number of pieces, I did not much wonder at the general desire to pick up some of them; but when I beheld the anxiety, the wakefulness, the competitions, the contrivances, the tricks, the frauds, the scuffling, the pushing, the tumbling, the kicking, the shoving, the cheating, the circumvention, the envy, the malignity, which was excited by the desire to get this article; when I saw the general scramble among those who had little, to get much, and of those who had much to get more, then I could not help applying to those people a proverb in use among us, that gold may be bought too dear."

For "The Friend."

Reminiscences of Departed Worthies.

VISIT OF SAMUEL COPE.

In the progress of a religious visit within the compass of Bucks Quarter, performed by our dear friend Samuel Cope, late in the year 1842, he attended Quarterly Meeting held at Falls, and the regular meeting for worship held at the same place on the First-day following. The following memorandum of his public services was preserved by a member of Falls Meeting.

Our friend Samuel Cope arose and handed forth a lengthy and instructive testimony. "I know Abraham, that he will command his children and his household after him;" and an evidence of his faithfulness was, that he was called the friend of God. When judgment was pronounced against that wicked city, Sodom, his prayers availed much with the Lord. When he supplicated for the preservation of the city provided fifty righteous were found therein, his supplication was granted; and his further intercessions were availing, until the number was reduced to ten; the Lord promising, that if ten righteous were found in the city he would not destroy it for ten's sake. But the Lord, willing to deliver the few righteous from the impending calamity, sent his angels to Lot, directing him and his household to flee from the city, and cautioning them not to look back. But Lot's wife, disobeying the injunction, looked back and became a pillar of salt—a monument of her own folly, and a warning to the disobedient; thus holding up to view the reward of faithfulness, the efficacy of the prayers of the faithful, the deliverance of the righteous, and the forbearance toward the wicked for the righteous sake, the final punishment of the wicked, and the fate of those who have been delivered and look back: presenting an

instructive lesson to us as a Society and as individuals, that the Lord is willing to spare our Society for the sake of the faithful.

But those who have been delivered out of spiritual Sodom, should beware of looking back. Our worthy predecessors and forefathers in the truth were led out of the ceremonious worship in the outer court; and how necessary for us to be careful and maintain the watch, that we go not back to what our early Friends in the light of the Lord were held out of. George Fox exhorted them to hold out their meetings in the power of God; and they were weaned from a dependence upon man, and enabled to worship the Father in Spirit and in truth. How different this from the ceremonious worshippers in the outer court, who think if they have no minister they can have no worship—looking unto man as their teacher rather than unto Him who can teach his people himself, immediately or instrumentally.

The interesting parable of the ten virgins was also impressively brought to view; how important it is for us to have oil in our vessels, that when the midnight cry is heard, "Behold the bridegroom cometh, go ye forth to meet him," we may arise and trim our lamps, and be ready to enter with him into the guest chamber, before the door is shut; that our situation may not be comparable to the foolish virgins who had no oil in their vessels when the midnight cry was heard, and the bridegroom came; but after they went to buy and came saying, Lord, Lord, open unto us, a voice was heard from within, saying, "Verily I say unto you, I know you not."

The Lord's visitation to man was compared to a day of twelve hours, in which he has ability to work out his soul's salvation; and if he does not work while it is day, the night cometh when no man can work.

Much encouragement was given to the sincere seekers after righteousness, and warning to the backsliding and rebellious. It was an instructive season, and I trust that many hearts were thankful for the favor.

In the meeting for discipline, the deficiencies amongst us, as exhibited by the answers to the queries, were pertinently spoken to by this dear friend. The neglect of the attendance of our week-day meetings seemed to be a cause of much concern to him, intimating that the neglect of this great duty paves the way for other weaknesses to enter; and if we neglect our meetings on other days of the week, it is not likely we can bring an acceptable offering on First-day.

Demas has forsaken me, having loved this present world. He was not charged with any immoral conduct, but he loved the world; and it is to be feared that there are too many of us in this day, who, Demas-like, are preferring the things of the world to the following of Christ. He cautioned us to beware of little neglects of duty, for it is the little foxes that spoil the tender vine; and exhorted us to improve our talents in the time given, for the Lord will require an increase thereof according to what He has committed to our care.

Sleeping in meeting was also held up to view as an offence to those not of our Society; causing the way of truth to be lightly spoken of, and the feet of honest inquirers to stumble. And it is a grief to well-concerned Friends.

(To be continued.)

ANOTHER YEAR.

Another year is dawning!
Dear Master, let it be
In working or in waiting,
Another year with thee.

Another year of leaning
Upon thy loving breast,
Of ever-deepening trustfulness,
Of quiet, happy rest.

Another year of mercies,
Of faithfulness and grace;
Another year of gladness
In the shining of thy face.

Another year of progress,
Another year of praise;
Another year of proving
Thy presence "all the days."

Another year of service,
Of witness for thy love;
Another year of training
For holier work above.

Another year is dawning!
Dear Master, let it be
On earth, or else in heaven,
Another year for thee!
Frances Ridley Havergal.

A NEW YEAR'S EVE VISION.

I was sitting alone in the twilight,
The work of the day was done,
And the sombre evening shadows
Were gathering one by one.

The wind in the tall pine tree-tops
Was chanting a requiem drear,
For the old year was slowly dying,
The old, that had been so dear.

Within, on ceiling and casement,
The firelight's crimson glow
Was making its weird reflections
Dance merrily to and fro.

As I gazed in the glowing embers,
My thoughts went back to the past,
And a throng of vivid memories
Came burying thick and fast.

I thought of the joy and sorrow,
Of the pleasure and the pain,
Locked in the old year's casket,
Never to come again.

And, as the silent procession
Glided through memory's hall,
The ghosts of wrong and idle deeds
Were sadder and sterner than all.

My life was a pitiful failure,
A wretched blunder at best,
And where I had been most earnest
Seemed but a mocking jest.

When the year in its new-born beauty
Was singing its opening song,
I said: "I will serve the Master
Who has led me the way along."

"I will follow his blessed teaching,
And will lay at his dear feet,
The gift that I count most precious,
The hope that I count most sweet."

But now how poor and worthless
Looked the little I had done;
How many the hapless failures,
How few the victories won!

I had turned from the Master's teaching,
I had made me paths of my own,
And, instead of leaning on my Guide,
I had tried to walk alone.

And I cried in bitter anguish:
"It is only a hopeless thing;
I can not serve the Master,
And I have no gifts to bring."

The glowing embers had faded,
And darkness, chill and gloom,
Were falling on my heavy heart,
As they gathered in the room.

Selected.

When I was aware of a presence,
All-glorious to behold,
With a glistening robe of whiteness,
And a gleaming crown of gold.

Speechless in raptured wonder
I gazed upon his face;
Bewildered by the wondrous light,
And by such heavenly grace.

"Fear not," the angel uttered,
In accents low and sweet,
"I have come from the land immortal,
From the gracious mercy-seat."

"With a message from the Master,
Whose tender, pitying eye
Hath seen the fabric of thy life,
Hath heard thy sad heart's cry."

"He bids thee take up the warp and woof,
And straighten the tangled skein,
And begin with the birth of this new year,
To serve thy King again."

"Forget those things that are behind,
And reach toward the things before,
Press toward the mark for the heavenly prize
Of Him whom the saints adore."

Knelling there in the moonlight,
My soul went out in a song,
To the tender patient Master
Who had led me the way along.

Again I said: "I will serve Him,
And will lay at his dear feet,
The gift that is noblest and purest,
The hope that I count most sweet."

—Selected.

Old Aunt Sally.

A writer in the *Chicago Standard* describes a visit paid to an old colored woman in poor-house at Columbia, S. C.

"As it was 'visitor's day,' the outside soundings were passably clean. On entering, however, I was obliged to call to my aid every particle of will-power that I possessed in order to endure the sight of the complete wretchedness of the place. The walls were grained with smoke and dirt. Not a vestige of effort was to be seen. Two poor old women, one of them blind, sat crouching over a dyer's fire, while on a miserably dirty bed lay Aunt Sally, about ninety years old, perfectly blind and helpless, shrivelled and shrunken, a body tortured with intense pain, she had been there for years, looking longingly 'for home just over the way.'

Can there be such a thing as beauty at such wretchedness? Yes, out of the depths of that hopeless suffering and poverty, in radiance of Aunt Sally's poor old black face shone the beauty of the Lord.

I went to see her with the dim idea that might, perhaps, be able to afford her a little comfort in her affliction, but I soon found from the heights in which she dwelt, that had already appropriated all the comfort the Lord had to give to such as she, so that poor attempts seemed quite out of place. said, however, 'I am very sorry to see you suffering so much, Aunt Sally, and wish I could help you.'

"Oh, la, Missus, don't you feel sorry. Lord is mighty good to dis poor creature."

"But you are helpless and blind, Aunt Sally. 'No, no, not blind. I see Jesus, I do want to see the way you sees.'

"Not want to see with your eyes?" said quite surprised.

"No, Missus, for if the Lord wanted me see, he'd make me blind. De Lord I blessed me with a long head of 'flection."

"Blessed you with affliction?" I said.

'Yes, Missus, blessed me, or He would not give it to me. All He does is a blessing. De will of de Lord must be done. You're so good a me, but la, you can't help yourself; it's de spirit of de Lord. It works just like medicine, 'pears like to me it comes jes like a peach on an apple on a waiter.'

'Are you not lonely? feeling that I must say something.'

'Oh no, not lonesome, Missus, I done got plenty of company—plenty o' company at idnight. I'se no time to get lonesome.'

'You live so near to the Lord, then, that de devil never comes to trouble you. Does a, aunty?'

'Oh, la now, he done tries to get in here every chance he can get.'

'But you have lairn on this bed all these years, Aunt Sally; how can you stay so cheerfully?'

'Oh,' said she, 'I don't want to hear tell of years—if Jesus says "stay," I stay. When Jesus says "come," all de world can't stop me, I'll want to set de time; but He'll come, de'll come!'

Thus her simple faith in Christ took hold of everything. We could say nothing. *He must say it all.*

Address to the Members of Brighthouse Monthly Meeting.

(Concluded from page 157.)

Mission Meetings, &c.—Then again, there be the practices of holding what are called Friends' Mission Meetings, Prayer Meetings, and the singing of hymns. They are falsely called Friends' Mission Meetings, for no true Friend could take part in them.

Some time ago, a series of General Meetings as held in Leeds, similar to those held in America, at which it was pretended many were converted; but I fail to see the real fruits. I attended one of these meetings, at which several of our leading members were present. One of the leaders, after a hymn had been read from the Bible and then from another book, and addressed the people, using such expressions as this: "If any one is not saved, come just now; none need go away unsaved," naming the numbers saved—so called on a previous night. Prayer was then called for by the same individual saying, "Let pray," and a recorded minister accepted the invitation to do so. An overseer said they were just the sort of meetings George Fox could sanction. But to show that this statement is false let us compare what George Fox says—

"The next day we came into Cumberland again, there was a General Meeting of thousands of people. A glorious and heavenly meeting it was; the glory of the Lord did shine over all. They were fixed on Christ their teacher, and they were to sit down under their own vine; inasmuch at Francis Howgill, coming afterwards to visit us, found that they had no need of words, for they were sitting under their teacher Christ Jesus; the sense whereof he sat down amongst them, *thout speaking anything.*"—*Fox's Journal*, Vol. 1, 241.)

We read how careful they were not to "give any to the least fleshly notions of the mind." William Dewsbury, (who lived, at one time so far from where the Modern General Meetings were held,) writes,—

"Meet often together in the name and fear of the living God; and take heed of words. See that the fitness speaks, which will cut down your own

will, and minister to the witness in others, to the slaying of their wills."—(*Wm. Dewsbury*, p. 122.)

Many precious prophetic meetings were held, which were attended by thousands; and at some of these meetings, James Parnell, a lad of seventeen, was present and bore a noble testimony to the truth; at which many were convinced. But in none of these meetings, is mention made of any having been saved "just then." And no mention is made of singing in time and metre; but on the contrary they "denied singing in time and metre and poetry that is the invention of the brain."

George Fox says,—

"I was moved to cry out against all sorts of music, for they burdened the pure life."

Many of the hymns that are sung by professed Friends are such as all true Friends have denied, they being such as cause people to tell lies in the sight of God, inasmuch as they sing words which do not answer to their conditions.

Unsound Doctrines.—I feel it right to remind you also of the unsound doctrines that are held by many amongst us, even by those recorded as ministers. One of these errors is a denial of the inward appearance of the Light of Christ with the saving power thereof. Another error is the assertion that conversion is instantaneous, quoting the words "Now is the day of salvation," and saying "None need go away unsaved, only believe." Now, this language, "To-day," &c., does not refer to a salvation of a day of twenty-four hours, but unto the day of a man's visitation, and it is a dangerous and hurtful thing to persuade a sinner that he can be saved when he will, or if he pleases.

Then again we hear much concerning a mere belief in the sufferings and death of Christ, and that when we believe these things we are converted. Also much about the blood being the only means of salvation; with little or no allusion to the essential part of salvation, that being lost sight of. Indeed many amongst us have experienced as little of, and believe as little in, the work of the Holy Spirit as the great bulk of other professors.

Another error which has crept in amongst us is calling the Bible the Word of God; also calling the books, Matthew, Mark, Luke and John, the Gospel; both of which terms, when so applied, are unsound.

The Light of Christ Saving.—Now to deny the Light of Christ in man, and its saving and cleansing power, is to deny the very foundation of Christianity; for except we take heed to, and are led by this Light, we can never have a right knowledge or belief in Christ's death, sufferings, and resurrection; and unless this Light or Power work in us we can never be truly converted. Those who hold contrary views to these, as laid down by Fox, Barclay, and Penn, and a host of others, are not Quakers, for—

"They [Friends] deny the teachers who tell the people that Christ hath not enlightened every one that cometh into the world, and that say God hath not given every one a measure according to his ability . . . And such teachers as tell people that Matthew, Mark, Luke, and John is the Gospel, which are but the letter . . . The letter is but a declaration of the Gospel, and many have the letter, but not Christ; but we, having received the Gospel, know them to be no ministers of it, therefore we deny them."—(*From a Paper sent forth by the people in scorn called Quakers.*)

George Fox says,—

"I was glad that I was commanded to turn people

to that inward Light, Spirit and Grace by which all might know their salvation and their way to God; even that divine Spirit which would lead them into all truth, and which I infallibly knew would never deceive any."—*Fox's Journal*, Vol. 1, p. 113.)

Another Friend says,—

"That very light which before reprov'd, convinced, judg'd and condemn'd in all for unbelief and unrighteousness both in heart and life, is still the same which doth convert, confirm, cleanse, justify, and save. . . . And, (mark the words,) it is no less than *Blasphemy* to say the Light of Christ is insufficient, and not able to save all that come to God thereby."—(*Jas. Jackson*, p. 23.)

This light is not a natural light, but a divine seed sown in the heart of man; and is the gift of God for man's salvation. Let none charge me with Hieksism, as some true Friends have been, for we do all own that same Jesus whose body was crucified at Jerusalem, and who rose again for our justification.

Again, it is a false doctrine to teach that we are justified by Christ's blood as soon as we believe, and before we are sanctified. And the doctrines of imputed righteousness; that a literal belief in the history of Christ's death and sufferings, is conversion; and that justification first occurs, and then sanctification, are not Quaker doctrines, though taught among us as the truth.

Robert Barclay, that worthy champion of the Truth, says,—

"And therefore Christ lives always making intercession during every man's day of visitation, that they may be converted; and when men are in some measure converted, He makes intercession that they may continue and go on, and not faint nor go back again."—*Apology*, p. 203.

These doctrines have been proved again and again by many writers to agree with the Scriptures.

Now the practices and unsound views of many amongst us are quite contrary to and inconsistent with the Truth, and the principles thereof; and in unison with John Barclay,—

"I long that those who cannot see with us, would honestly go their ways from us, and we should be the stronger, purer people, and take more root downwards."—(*J. Barclay's Letters.*)

Many amongst us have broken our bond of unity. "For we are gathered," says Robert Barclay, "into the belief of certain principles and doctrines."—(*Anarchy of the Runters*, p. 33.) And on these do the terms of membership in the true Society exist when in the true life and power of God. Again he says,—

"If any one or more so engaged with us should arise to teach any other doctrine or doctrines contrary to these, which were the ground of our being one . . . Such cut themselves off from being members by dissolving the very bond, by which they were (or ought to have been) linked to the body."—(*P. 34.*)

Some say, "Oh, we don't follow George Fox, but Christ;" but if they did so, they would come into unity with George Fox, and with all the children of God in all ages of the world. Others say, "We must not judge, but let all work together."

"Now," says Robert Barclay, "were such a principle to be received and believed, that in the Church of Christ, no man should be separated from, no man condemned or excluded the fellowship and communion of the body, for his judgment and opinion in matters of faith, then what blasphemies so horrid, what heresies so damnable, what doctrine of devils might harbor itself in the Church of Christ! What need then of sound doctrine if no doctrine make unsound!"—*P. 35.*)

As to judging, George Fox says,—

"Yea, the least member of the Church of Christ, hath power to judge of such things, having the one true measure and the true weight to weigh things and measure things withal, without respect of persons."—(*Journal*, Vol. 2, p. 281.)

We may take it for granted that our Society will never prosper in the true life of religion until we become a purer people and more in unity with each other, and faithful towards God. The evil things now come upon us were clearly seen, and a warning went forth from such Friends as Thomas Shillitoe, John Barclay, Ann and George Jones and Sarah L. Grubb. The last named of whom in 1820, after alluding to the various good-looking schemes which had been set afloat amongst us, said,—

"That we should be so taken up with them, and be so mingled with the world in them for want of keeping close to the leadings and restraints of the Spirit of Christ revealed within as to get mingled with the world's spirit, and by little and little almost imperceptibly should lose our zeal and uprightness in the testimony of the truth; and should begin to think there was no good in this or the other query until by degrees our discipline, once so excellently set up amongst us, would utterly fall to the ground, and we should become mingled with the spirit thereof, and become like the other various professors of the world."—(*L. A. Bareilly's Letters*, p. 435.)

And these sayings have been literally fulfilled amongst us; for some members of this Monthly Meeting have said 'There is no good in those old stereotyped queries.' For a full and clear description of departure in doctrine, &c., see an "Exposition on behalf of the Truth," by Daniel Pickard, wherein the ancient and modern forms of Discipline are examined and compared, and the declensions pointed out.

The faithful mourn over this sad state of things amongst us; though comforted in the belief that the Truth will not be permitted to fall to the ground. That mourner in Israel, S. L. Grubb, writes,—

"Friends! there will be a little living suffering remnant preserved to support it, [the Truth], and after they have suffered awhile, there will be a docking to the standard."—(*S. L. Grubb's Letters*, p. 364-388.)

And as another mourner in Israel said, "We want some plough-boy preachers again," which will be so; and a reformation will come. May Paisley says,—

"The instruments thereof must differ in their trials from the sons of the former morning, and will find them to be of a more severe and piercing kind. There was from the world and such as they might justly expect [persecution] beforehand, not exempt from false brethren; ours will chiefly arise from those under the same profession, clothed with the disguised spirit of the world, and that amongst some of the foremost (so-called) in the Society."—(*P. 364*.)

This paper is sent forth to clear myself of a burden that has long rested on my mind; with the desire that those who have lately joined this people may not be deceived. Let us not measure ourselves by others; nor take up a false rest short of the true rest in Christ. William Dewsbury says,—

"God is alone the teacher of his people! He hath given to every one a measure of his Grace, which is the Light that comes from Christ. It checks and reproves for sin. All who wait in that light come to know the only true God and Father in Christ Jesus, who is the way to Him. This I witness to all the sons of men: that I came not to the knowledge of Eternal Life by the letter of the Scriptures, nor by hearing men speak of the name of

God, I came to the knowledge of Scripture and to the eternal rest in Christ, of which they testify, by the inspiration of the Spirit of Jesus, the Lion of the Tribe of Judah, who alone is found worthy to open the seals of the Book."—(*Wm. Dewsbury's Works*.)

These things are not mystical to the true babe in Christ, so let us not be deceived, nor look to lo heres! and lo theres! amongst this people.

All who are seeking and longing for the True Rest in Christ, must find it within themselves. They must turn the mind inward and away from all outward things; yea to that which alone can lead to, and which can give true rest and peace. That we may all come to this is the desire of my heart both for myself and you,—not as though I had already attained, or were already perfect.

WILLIAM LAND.

7th mo. 1881.

Too Late to do Good.

Annie A. Preston, in *The Illustrated Christian Weekly*, relates an interesting circumstance in connection with the death of a kind-hearted but gay and worldly woman of wealth who lived in a suburban district. To the simple country folk, who, while realizing from her bounty good returns for their products, yet regretted her apparently entire indifference to her soul's interests, she would say: "I am a butterfly; let me flit where the flowers are brightest. I cannot be thinking of another world; there will be time enough for that when I find I must go there. As for Sunday, I must make that a pleasant day for my friends. Some of them are so pressed by business cares that they cannot visit me at any other time. I must make the day bright for them. They are not used to church-going, and your little sanctuary would be filled with fog and mould and cobwebs for them."

One day, however, she was thrown from her carriage, and was so badly injured that it was told her she must die. She saw her mistake now, and so great was her self-condemnation, and so sincere seemed her contrition and repentance, that it was believed she had, through great mercy, received pardon and acceptance from her Lord, even at the eleventh hour.

In accordance with her dying request, her funeral was held in the little meeting-house to which she had seldom gone while in life. Many of her friends came out to the burial. The old minister had often seen these gay, showy people on their First-day visits and picnics and clam-bakes in the groves and gardens of the villa, and had desired the opportunity now before him to speak to them. His heart was stirred within him, and as he rose he thought he was going to pour down the very rain and hail of condemnation upon them. But his words found altogether different utterance, for instead, he said, with much gentleness of voice:—

"My friends, I bring a message to you from the dying lips of that precious sister. There was not time to summon you to her bedside, and after hope came to her like a flood of light she forgot self, and thought only of the gay circle she was leaving behind. She said: 'Tell my friends as they gather about my coffin, that I am one more example of the death-bed repentance of a sinner who had long known but wilfully neglected her duty,

and repented after she had no time left which to do good. I can now see that nifts, although they were often prodigal, we never made in the name of the Master! They may have alleviated suffering for a moment, but were never of the kind that brings the reward promised to the Christian! Do not delay. Seek the Saviour now. I want to see you all again. I know now it not possible, only through the blessed blood of Jesus. Seek Him now, without delay and take up the work I have no time to do."

He delivered his message, and, whilst a sound of much weeping filled the room, s down. "I meant to give them a regular lecture," he said afterward, "at have never known what controlling influence guided my tongue, and bade me desist after had repeated the beloved sister's last words.

We may not doubt that this sweet, controlling and limiting influence was that God's own promised Spirit, and so great was the brief and tender message blessed that one after another of the gay circle gay hopeful promise that they had found the way of life.

The villa was turned into a country home for poor children, where the energies that were once wasted in amusement are now in directing, teaching and managing. The minister and the village folk look upon the wondrous change and say: "Verily, God had was in the departure that to us seemed so sudden, so shocking, and so sad."—*Selects*.

For "The Friend."

"Endeavoring to keep the unity of the Spirit in the bond of peace." This injunction of the apostle Paul is fraught with instruction, and is one to which the members of the Church militant, the living members have need to give heed.

There often arise among these, different views in regard to church matters; not in relation to our precious principles and testimonies, but about points of interest, perhaps their own particular meeting; and where there is this diversity of view, great care needed, lest imperceptibly to ourselves, we become interested in carrying our point, as we be found pressing it beyond what is consistent with the meekness and gentleness of Christ, and in such a manner as to endanger the unity existing among the members. If this state of mind there will be great danger of judging incorrectly and uncharitably of actions and motives of those differing from us. How important then, when any diversity of feeling arises in a meeting, that the members thereof should watch narrowly over their own spirits, and seek to be brought into an humble, teachable state of mind, in which they would be a willingness to be instructed, if in error, and if in the right, a care be felt to correct it by a truly Christian spirit, who would not admit of cherishing any unkind feeling towards those of different views, by which would indeed endeavor to keep the unity of the Spirit unbroken. As differences in judgment are thus met, no hard feeling would find entrance, but regarding our fellow members as dear children of the same Heavenly Father, we would love as brethren, and every exercise of patience and forbearance which, by this diversity of view, would be called forth, would tend to bring all nearer and nearer to the feet of our common Master, and nearer to one another in Him.

For "The Friend."

Religious Items, &c.

Liquor Traffic in Kansas.—Governor St. John, of Kansas, has issued a proclamation stating that in some of the cities of that State combinations of persons exist who are violating the prohibitions of the law in reference to the manufacture and sale of intoxicating liquors. For the arrest and conviction of such offenders against the law, he offers rewards ranging from \$100 to \$500. The classes for whose conviction rewards are offered, include not only those who sell such liquors, but the city and county officers who connive at the violations of law.

Customs and Principles of the Dunkers, or German Baptists.—[The following description taken from an article in the *Century* for the 10th month; corrected in accordance with the criticisms of *The Primitive Christian*, a paper of that denomination, published at Intindongo, Pa.]

The Dunkers profess all the fundamental principles of Christian faith. They baptize neophytes, as their founders at Schwarzenau did—by immersing them three times in the name of the Father, the Son and the Holy Spirit. Their communion is preceded by the rite of footwashing. A curious discussion has lately engaged their attention—upon the question whether the single or the double immersion has the better claim for observance. When the same brother both washes and immerses the feet, it is the single mode; when the service is performed by a separate person, they call it foot-washing by the double immersion. It is not to be understood, however, that the whole congregation is thus served by one or two of their number. There are enough of them going around with tub and towel to finish the ceremony within a reasonable time. Foot-washing and communion are always administered in the evening; and just before the communion a love-feast is held, in commemoration of the supper which Jesus took with his disciples. There is no binding as to the choice of food, though among the Dunkers lamb has the preference. Even the luxuries as coffee and butter, unknown in Scriptural Palestine, are not objected to. After the love-feast comes the "holy kiss," the minister gives it to the brother that sits next to him on the right; he applies it, in turn, to his neighbor, and thus it is passed along the line, and by the last is carried to the next table. The same order is observed with the women, with the exception that the holy kiss is applied by the minister to the first of their hand.

The Dunkers live in peace with one another, seek no redress for injury done to them, and recourse to law. Disagreements among themselves are settled by the elders, whose decision is final. Only in exceptional cases, after permission is granted by the officers of the congregation, do they institute lawsuits against the people of the world. Like the Quakers and the Mennonites, they refrain from taking or administering oaths, from participating in warfare, or giving countenance to it in any manner whatever. They are averse to accepting public office. Their members support. Among their host of two hundred thousand people there is not one who is a slave.

error in itself is always invisible. Its nature is the absence of light.

For "The Friend."

Natural History, Science, &c.

Gum Copal.—As most readers are aware, this is a fossil or semi-fossil gum resembling amber, found in the reddish sands which cover the low-lying country near the coast in Eastern Africa. The tree from which it exudes is practically extinct, though occasionally specimens are seen near the sea. The gum of living trees is of little value.

Curiously enough, the tree seems never to have grown any distance from the coast, as no copal has ever yet been found in the heart of the continent, neither has the living tree. Livingstone, it is true, on several occasions speaks of them occurring to the south and east of Tanganyika, but certainly this has been a mistake. I made every inquiry possible among my men, and told them to be on the look-out for the tree, but without result.

The natives have certain seasons when they dig for the copal. Sufficient only is dug out to buy all the cotton or beads they desire, but even then they are so independent that if they do not receive the price they set on it, they are content to wait another season for a higher price. The mode of digging is characteristic of the native. Proceeding to the forest, he looks about him for a place which appears to his eyes promising. He then takes a sharp-pointed stick, and begins digging a round hole 8 inches in diameter, vertically downward as far as his arm will reach. If he be successful he digs a few more holes near the same place, but if he is unsuccessful one or two times, he gives the place up and looks out for another to resume work in the same manner.—*J. Thomson.*

Eye-Sight.—Milton's blindness was the result of over-work and dyspepsia.

One of the most eminent American divines having, for some time, been compelled to forego the pleasure of reading, has spent thousands of dollars in value, and lost years of time, in consequence of getting up several hours before day, and studying by artificial light. His eyes never got well.

Multitudes of men and women have made their eyes weak for life by the too free use of the eye-sight reading small print and doing fine sewing. In view of those things, it is well to observe the following rules in the use of the eyes:

Avoid all sudden changes between light and darkness.

Never begin to read, or write, or sew, for several minutes after coming from darkness to a bright light.

Never read by twilight, or moonlight, or on a very cloudy day.

Never read or sew directly in front of the light, or window, or door.

It is best to have the light fall from above, obliquely over the left shoulder.

Never sleep so that, on the first waking, the eyes shall open on the light of a window.

Do not use the eye-sight by light so scant that it requires an effort to discriminate.

Too much light creates a glare, and pains and confuses the sight. The moment you are sensible of an effort to distinguish, that moment cease, and take a walk or ride.

As the sky is blue, and the earth green, it would seem that the ceiling should be a bluish tinge, and the carpet green, and the walls of some mellow tint.

The moment you are instinctively prompt-

ed to rub the eyes, that moment cease using them.

If the eyelids are glued together on waking up, do not forcibly open them, but apply the saliva with the finger—it is the speediest diluent in the world—then wash your eyes and face in warm water.—*Hall's Journal of Health.*

[The flickering light of a "bat-wing" gas burner is especially injurious to the eyes. Substitute for this the steady flame of the argand burner, and the relief afforded will far more than compensate for the cost of the argand.]

THE FRIEND.

TWELFTH MONTH 31, 1881.

It seems seasonable to remind some of our readers of the advice contained in our Discipline, that Friends should carefully inspect the state of their affairs once in a year, and make their wills and settle their outward business while in health. The close of a year and the commencement of a new one is generally accepted as a suitable time by business men to make this close investigation into their concerns—of its importance there can be no doubt. For want of this many an one has gone on in fancied security, while he was becoming entangled in financial difficulties which have ultimately brought great distress upon himself and family, and loss upon others.

A prudent man, who is a dealer in merchandise, will take an accurate account of the stock on hand, estimating his goods, not at the price at which he hopes to sell them, but at their actual cost, and making a proper deduction from that, in the case of those which have depreciated in value or become in measure unsalable.

He will value his counters, shelving, and other appliances of his business, not at cost, but at the price which he would probably procure for them, if he should retire from the business.

He will make due allowance for the probability of loss in collecting the debts which are owing to him—a point on which many persons are over-sanguine, who reckon as part of their estate large sums of money, which they will never be able to procure, or which will cost them in labor and expense as much as they will realize from their claims.

On the other hand, he will not fail to charge himself with every cent that he owes to others.

Similar principles apply to those who are pursuing other branches of business than trading.

When such an examination is honestly made, and is compared with the record of that at the close of a previous year, it enables the person to know whether he is becoming impaired in his estate, remaining stationary, or increasing in worldly possessions. If the first of these should be his situation, he can then consider what must be done to prevent a further loss. It may be his duty to bestow more labor and thought in "providing things honest in the sight of all men." He may need to cut off needless expenses in the management of his business, or to make some changes that will render it more profitable; or to practise greater self-denial and economy in personal and family expenses.

He who finds his estate increasing, may

profitably remember the Scripture advice—"If riches increase, set not your heart upon them"—and reflect upon the danger which William Edmundson mentions, of being laden with them as with thick clay, and thereby hindered from the Lord's service. As we are only stewards for a few years of what the Lord permits us to control of his earthly goods, we ought earnestly to desire that we may be faithful stewards, so that when the Lord calls us to account for the trust committed to us, we can render our account with joy and not with grief. Let us inquire whether we have, in proportion to our ability, fed the hungry, clothed the naked, warmed the cold, cared for the neglected, given of the means in our care to spread sound principles and useful knowledge among men, and in other ways devoted to the Lord's service, and the good of his creatures a proper portion of that increase with which He has prospered us.

But may not this annual inquiry into our condition profitably go deeper than a mere investigation of our outward estates? Is it not well to revive the advice of an apostle, "Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobrates?"

Let us honestly reflect, whether or not we are so joined unto Christ, that we are habitually living as in his presence, submitting all our thoughts and desires to his controlling influence, looking to Him for wisdom and help in all difficulties, cheerfully submitting to his will, and prizing above all earthly treasures the sweet contriving evidences of his love with which he favors from season to season the soul that is joined to Him in the covenant of spiritual life!

SUMMARY OF EVENTS.

UNITED STATES.—The President has nominated and the Senate confirmed Timothy O. Howe, of Wisconsin, to be Justice of the Supreme Court, in place of William H. Hunt, of Massachusetts, who was appointed to be Justice of the Supreme Court.

A case was argued last week in the Supreme Court of the United States, involving the question whether real estate which was used by the rebel authorities during the war, with the consent of the owner, could be confiscated for a period beyond the owner's life. W. H. Trescott and Walker Blaine, our Special Envoys to Chili, Peru and Bolivia, arrived at Panama, by the steamer Colon, from New York, and sailed on the 13th inst. for Callao, on the U. S. steamer Lackawanna.

News of the Arctic steamer Jeannette is received from Siberia. The Jeannette was crushed by the ice about the 14th month, in the sea north of Western Siberia, and her crew embarked in three boats. They were separated by wind and fog, but two of them, containing Captain De Long, Dr. Ambler, Eugene Melville and twenty-three men arrived at the mouth of the river Lena in the 9th month. The other boat has not been heard of yet. The men suffered great hardships and were terribly frost-bitten. Assistance has been sent to them by the Russian authorities.

General Pope has informed Secretary Kirkwood that "it is impossible for Payne, alone," to get into the Indian Territory, and that the only way of effecting Payne's raid was started for the purpose of inducing Congress to interfere in his behalf.

The Mexican Kickapoos, a semi-civilized band in the Indian Territory, are reported to be on the verge of starvation owing to the failure of their crops and the disappearance of game.

Mr. Carleton, of Port Huron, Michigan, chairman of the Port Huron Relief Committee, estimates that \$200,000 more is needed for the sufferers by the forest fires last fall.

The Oceanic Steamship Company, on the 23d inst. filed articles of Incorporation in New York. The Company proposes, with a capital stock of \$2,500,000, to conduct "a general freight and passenger business between San Francisco and the Hawaiian Islands and other points on the Pacific and elsewhere."

A telegram from New Orleans reports that Phillips, Marshall & Co., of London, have just concluded a purchase from the State of Mississippi of 1,300,000 acres of land, 760,000 of which are known as the levee lands, situated mostly in the Yazoo delta. The tract comprises some of the richest cotton lands in the State. The purchasers intend to colonize and cultivate the land.

The Leangle interest in the Florida Central Railway was sold on the 23d inst. to Sir Edward J. Reed, an English capitalist, who has recently purchased 2,000,000 acres of land in Florida. After the transfer, Sir Edward, having acquired a controlling interest in the railroad, was elected its President.

The first of the dredges to be used in the draining of Lake Okechobee, Florida, has been finished at Cedar Keys, and is on her way down the coast to the Coosa-hatchee river.

Director Barchard, of the United States Mint, estimates that at the close of the present fiscal year there will be in circulation \$140,000,000 in gold and \$171,500,000 in silver coin.

According to the census returns, the New England States nearly \$322,000,000 permanently invested in railroads.

Twenty-five thousand persons are employed manufacturing tobacco in New York.

There has been \$421,801.60 of the Pennsylvania State debt extinguished during the past fiscal year.

The following summary for the past week numbered 35, as compared with 319 for the previous week and 339 for the corresponding week of last year. There were 175 males and 175 females. Of consumption 55 died; of pneumonia 35; of typhoid fever 14; of diphtheria 13; of crop 13, and of small pox 11.

Markets.—U. S. 3's, 104 1/2; 4's, 114 1/2; 4's, registered, 117 1/2; coupon, 115 1/2; currency 6's, 130.

Cotton.—There was very little movement, but prices were without essential change. Sales of middlings are reported at 12 1/2 to 12 3/4 cts. per lb. for uplands and New Orleans.

Flour.—Standard white, 7 cts. for export, and 8 1/2 cts. per gallon for home use.

Barrel was dull, but prices were steady. About 1000 barrels sold in lots, including superfine, at \$1.50; western and Pennsylvania extras, at \$1.75 to \$1.85; Minnesota extras, clear, \$6.75 to \$7; Minnesota extras, clear, straight good, at \$7.25 to \$7.50; Pennsylvania extras, good, at \$6.25; do, do, fancy, at \$6.50 to \$6.80; Ohio, do, do, good and choice, at \$7.25; winter wheat patents, at \$8; Minnesota patents, at \$8.25, and 500 do. City Mills, family, on private terms. Rye flour was dull; sales, in small lots, at \$1.75 to \$1.85. In corn meal there was a good doing, and prices were steady. Buckwheat meal sells slowly within the range of \$1.40 to \$1.45. Feed.—Sales are reported at \$21.50 to \$22.50 for winter, and \$21 for spring wheat bran.

Grain.—Wheat was dull, but prices were unchanged; 1600 bushels Pennsylvania and western red and amber sold at \$1.38 to \$1.45. No. 2 red at \$1.38 to \$1.38 1/2. No. 3, 95 to \$1.35. Corn was firm; about 5500 bushels mixed sold in lots at 69 cts. for yellow, 69 cts. for mixed, 67 cts. for steamer, 66 cts. for No. 3, 65 cts. per bushel for rejected. Oats were unchanged; sales of 4000 bushel white at 51 to 53 cts. and rejected and mixed at 49 to 50 cts. per bushel.

Hay and Straw Market.—For week ending 12th mo. 24th, 1881.—Loads of hay, 23; loads of straw, 35. Average price during the week—Prime timothy, \$1.20 to \$1.30 per 100 pounds; mixed, \$1.10 to \$1.20 per 100 pounds; Straw, 85 to 95 cts per 100 pounds.

Reports are that the iron trade, in keeping with textile manufactures, is very brisk in Philadelphia. The increased inquiry having stimulated prices to some extent. This demand is claimed to be legitimate and not speculative.

FOREIGN.—A recent meeting of landlords in Dublin was an unimpressive demonstration. The resolutions adopted, condemning the way the Land Act is administered, and demanded compensation and purchase by the State.

Joseph Chamberlain, President of the Board of Trade, answering a correspondent who criticized the policy of coercion, was strongly in justification of the policy of coercion. He said, "He is not a man who is unbearable that the goodwill shown by the farmers after the passage of the Land Act should be nullified by the illegal acts and teachings of those who have avowed a sinister desire to render reconciliation impossible. The Mormon missionaries here held a conference in London on the 23d inst. in which they were not very successful, but many converts have been made in the provinces."

It is proposed to take the converts to Utah either in

1882. Some of the elders will remain to proselytize a number of them will return to Utah. Fifteen hundred converts have been made in England since month.

EMIGRATION.—Berlin correspondent says: "Emigration in 1882 promises to become more colossal than in 1881. Fourteen thousand tickets have already been taken for transportation by vessels leaving Bremen America in the spring. Almost an equal number emigrants will go from Hamburg."

An epidemic of typhoid fever in Genoa is in progress seems to be on the increase.

On First-day last, during a Catholic service in W. saw, a Jew was seized while picking pockets. The man to effect his escape the culprit cried "Fire." Immediately a great panic seized the congregation. The Jews, the doctors, the police, the constabulary, sons, mostly women, were crushed to death or fatally injured, and sixty others more or less seriously hurt. The pick-pocket was soundly beaten by the crowd. Very serious rioting ensued in the palace. Most of the Jewish liquor shops and many Jewish houses were sacked. The police were powerless. A number of policemen assisted in plundering dram shops. Five hundred arrests have been made.

The Standard's Vienna despatch says: "A telegram from St. Petersburg reports that the whole naval arm of Cronstadt is on fire. One quarter of the town is reported to be already destroyed. The loss is enormous. The fire is believed to be the work of nihilists."

Owing to the influence of Ali Ben Kalifa, the Arab chief, three of the largest tribes in Southern Tripoli hold out against the French. The insurgents have pillaged the large town of Kasr Mondenig. The military General Legros's column of 5000 men, in consequence, thereby postponed.

Alexandria, 12th mo. 22d.—There were 32 deaths from cholera at Elwejd during the week ending on 15th instant. Some of the caravans have broken through the quarantine by avoiding the ordinary route.

General Legros's column of 5000 men, in consequence, thereby postponed.

The yellow fever is reported to be disappearing Barbados. The census returns just published, 171,860 as the number of inhabitants of the island, being an increase of 9811 over the returns for the year 1879.

The police in Havana have arrested a number of counterfeiters of Spanish quarter dollar pieces, seized their implements and a large quantity of spurious coin.

WESTTOWN BOARDING SCHOOL.

The Committee who have charge of this institution met in Philadelphia on Sixth-day, 1st month, 6th, 11 at 11 A. M.

The Committee on Admissions and the Committee on Instruction met at 9 A. M., the same day.

WM. EVANS, Clerk.

FRIENDS' ASYLUM FOR THE INSANE.

Near Cranford, (Twenty third Ward,) Philadelphia Physician and Superintendent—JOHN C. HALL, M. D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, at his residence in Reading, Pa., on the 1st of Dec. 1881, TYSON EMBREE, in the sixty-third year of his age, a member of Exeter Monthly Meeting Friends.

On the 7th of 11th month, 1881, CHAS. STOKES, an esteemed member and elder of Exeter Monthly Meeting of Friends, N. J., in the 62nd year of his age. The example of this dear Friend in the tenderness of religious meetings, and his quiet, but walk through life, with the patient, cheerful submission to the will of his Heavenly Father manifested through months of indisposition, leaves a very comforting lie in the minds of his relatives and friends that loss is his everlasting gain.

—12th mo. 6th, 1881, at her residence in Delaware Co. PA., ABIGAIL P. ELPRETH, in the 74th year of her age. She was a member of Chester Monthly Meeting of Friends. Her life had been one of true loving dependence on her Divine Master, and grew toward evening, she manifested much single of heart toward God and unselfish devotion to her loved ones. And they shall be mine, saith the Lord both, in that day when I make up my jewels.

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PHILADELPHIA.

For "The Friend."

Notes of Travel.

(Continued from page 162.)

One of the Elkland Friends kindly met us at Canton, and conveyed us in an open wagon over the mountains to their settlement. A thunder shower in the previous evening had laid the dust, and refreshed the parched surface of the earth, washing from the road-side the thick coating of dust which had so far marred its beauty.

We met many teams hauling loads of hemlock bark for the tanners' use. In some parts of the mountains the hemlock abounds, forming dense woods, composed of enormous trees thickly set together and covered at their instant summits with evergreen foliage, that at little underwood can grow. As found in their native woods, these trees have no large spreading branches like the oak, hickory, or apple; only a group of small branches at the top to bear the leaves. The general outline of the tree is conical. It has been a pleasure to me to wander alone in one of the grand hemlock forests, and enjoy the feeling of sublimity, almost amounting to awe, that covered the mind, when surrounded with trunks 3, 4 or 5 feet in diameter, running to a height of 70 or 80 feet without a limb, and surprisingly near to each other.

The summits of the hills often presented a considerable area of level or gently rolling land, comparatively free from stone—and in such situations some of the farms looked as if their owners might raise from them a comfortable living. On the hill-sides there was frequently a large amount of loose stone, which the farmers gather into great piles in their fields.

We saw many pieces of land, which were being cleared from the timber for agricultural purposes. As we estimated the amount of labor required to hew down, roll together, and turn the heavy growth of timber, and gather the stones that often were thickly strewn over the surface; thought of the tedious process of bringing into cultivation ground that was almost filled with roots of trees, and which would require years to decay; and noted the numbers of stumps that for a series of years would remain in the way of the plough; we could but sympathize with the early settlers who had so energetically hewed out homes for themselves; and rejoice at the

evidences we frequently met with, of comfort and thrift.

In these mountain tops grass flourishes, so that raising sheep and cattle are among the principal occupations of the farmers. In some of the pasture-fields, I noticed great patches of fern which reminded me of similar growths on the tops of the Catskill Mountains. It proved to be the same species as is so abundant there—the *Dicksonia pilosiuscula*. Among the more interesting shrubs was a large flowered raspberry, *Rubus odoratus*, which I had before seen on the banks of the Schuylkill, near Philadelphia. It grew abundantly by the roadside on the edge of woods. The bright red flower was about one inch across and the fruit, of the same color, was pleasant to the taste, but not abundant.

We saw but a single specimen of the mountain Elder, which bears a cluster of brilliant red berries, not spread out like the common elder, but gathered into a bunch resembling in appearance the fruit of the common sumac.

A species of Hawthorn (*Viburnum lantanoides*), was very common. Its berries were quite eatable. The broad leaves easily distinguish it from the surrounding shrubbery. The branches, when they come in contact with the ground, take root, thus forming loops which impede the traveller and give it the popular names of "Trip-up," and "Hobble-bush."

It was in this rough country, then almost covered with the primeval forest, that Joel and Ellen McCarty settled about the year 1798. She was a daughter of that good Christian and faithful sufferer for the Truth, Moses Roberts, of Catawissa, of whom some account was given in the former numbers of these articles. She was born either during the time of his imprisonment or soon after his release from jail. Her history shows that hardships and exposure do not prevent those who pass through such experiences from richly partaking of the visitations of heavenly love, and profiting thereby. Her influence and that of her husband were largely for good, in that new settlement, and we found abundant traces of it still remaining. Of their large family, six children are still living, and numerous grand-children and more remote descendants. Surely such pioneers, who sow the seeds of virtue in a community, and give it an impulse in the right direction, may well be remembered with honor.

The testimony of Muncy Monthly Meeting concerning her says:

"She was the daughter of Moses and Jane Roberts, who were among the early settlers in the neighborhood of Catawissa, [in Pennsylvania], and at that time members of Exeter Monthly Meeting. Her father dying when she was quite young, she was left under the care of her widowed mother and other branches of the family, in a situation not very favorable for literary or religious instruction; yet during this period she appeared to be preserved in a state of innocency and tenderness of spirit.

"In the year 1798, she was united in marriage with Joel McCarty, a member of Muncy Monthly Meeting, and soon after removed with her husband to Elklands, [in Pennsylvania,] where a small settlement of Friends was then forming within the limits of this meeting.

"In this retired situation, very much secluded from the busy scenes of life, and subjected to many of the privations attendant on the settlement of new countries, her mind became more deeply impressed with the importance of seeking those treasures which neither moth nor rust can corrupt.

"Under these renewed exercises she often expressed the concern she felt on account of their not having a meeting for worship, and encouraged her friends to unite in making application for an indulged meeting, which was granted them in 1816.

"She was very diligent in the attendance of our religious meetings, though frequently having to press through many difficulties and hardships in the performance of this important duty; often speaking of the sweet peace she was at times permitted to experience, when sitting in their little silent meetings; and encouraged her own family and friends not to suffer any worldly business so to engross their attention as to prevent them from a regular attendance.

"Having thus learned in the school of Christ, the excellency of his government, and by yielding to the manifestations of Grace in her own heart, she became qualified to invite others to come, taste, and see that the Lord is good.

"Though her literary acquirements were very limited, she was enabled in her public ministry to express herself in clear and impressive language.

"Her early communications carried with them an evidence that they were from that Anointing which alone can qualify for true gospel ministry; and in the year 1819 were approved by the Quarterly Meeting of ministers and elders.

"By closely following the leadings of the true Shepherd, she became a lively and acceptable minister; was a firm believer in the doctrines and principles of our religious Society, as set forth in the approved writings of our early Friends; and opposed to all speculative views and unprofitable theories. She bore a faithful testimony against the unsound views of Elias Hicks and his followers, being frequently led in her communications to express her full belief in the authenticity and Divine authority of the Holy Scriptures, and in the divinity and offices of our blessed Saviour as therein set forth.

"She several times visited the families of this Monthly Meeting, a service for which she was well qualified; frequently administering counsel and encouragement suited to the conditions of those present.

"With the approbation of her friends in

1830, she performed a visit in gospel love to the meetings composing Farmington and Scipio Quarterly Meetings, [in the State of N. York.] and to those of Friends in Upper Canada.

"Although domestic duties necessarily claimed much of her time, having a large family of children, yet these seldom prevented her from attending to the calls of duty.

"Christian love so warmed her heart towards the whole human family, that she was a truly sympathizing friend to the afflicted in body or mind. The last few years of her life were much spent in visiting and nursing the sick; frequently having to endure many hardships and privations when attending on the poor and remotely situated families of her neighborhood. And while administering to the wants of the body, she was ever mindful of that more precious part, the immortal soul; endeavoring to turn their minds unto Christ Jesus, as the only hope and means of salvation.

"In the last meeting she attended, the day before she was taken ill, she spoke of the shortness of time to some present, and encouraged those who might remain a little longer, to greater diligence in the attendance of their religious meetings.

"From the first of her sickness, she was impressed with a belief that she should not recover, and was much engaged in fervent supplication to the Father of mercies, that He would be pleased to preserve her in patient resignation to his blessed and holy will.

"The evening before her close, being asked if she would like to see her physician, she calmly replied, 'No! there will be a change before morning;' and soon after requested her children might be sent for; some of whom resided a few miles distant.

"On their arrival, her powers of speech had so failed, that she could say little more than 'I have told you the truth before;' and in a few minutes quietly passed away, on the 20th day of the Fourth month, 1844, in the sixty-third year of her age."

J. W.

For "The Friend."

The words of the wise are as goods, and as nails fastened by the masters of assemblies, which are given from one shepherd.—Eccl. xii. chap., 17 ver.

The above passage has been brought to mind while reflecting on the remarks in the editorial columns of No. 19 of *The Friend*. It would be well for all of us to seriously ponder them, and be willing to apply them to ourselves as they meet our own state and condition. How apt the remark of the experienced minister, that "Those who should act as nursing fathers and mothers, had so long been trained to guard the walls from enemies without, that they seemed to have lost sight, in measure, of cultivating the field within." And how applicable the epistle of George Fox which follows. True it is, "that the Lord is able to prosper his own work without instrumental help; yet it is in accordance with his will and wisdom to have a gathered church, and that the members of his church should be one another's helpers in Him."

If the "field within" was properly cultivated, there would be much less danger from "enemies without." We who are tillers of the soil know how important it is to have our grounds well set with proper kinds of plants, so that noxious weeds may not have the same

chance to take root. And in order that the good seed may grow and bring forth fruit, more is required than merely to keep out or pluck up noxious weeds; *cultivation* is necessary; and whilst we are cultivating and cherishing with care every germ that is springing up from the true root, we may be, unaware to ourselves, rooting out many a germ of a noxious plant that was secretly taking root.

"Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."—James v. 19, 20.

The work of converting a sinner from the error of his ways, or of having our minds turned towards the "cultivation of the field within," may not bring us out so prominently before the view of others, as that of guarding the "walls from enemies without." But if we go forth to battle in our own strength, the Truth will suffer thereby, and we have our swords turned backward to our own shame.

The Lord said to Ananias, when he would send him to Saul (who became Paul), "Go thy way, for he is a chosen vessel unto me, to bear my name before the Gentiles and kings and the children of Israel. For I will show him how great things he must suffer for my name's sake." "How great things he must suffer for my name's sake!" Suffering is not pleasant to flesh and blood; but what matters it? If the poor servant is permitted to be where his Master is, he ought to esteem it enough for him. Although the saying in reference to Paul may have had reference to his outward persecution, yet it is still true, "that those who would reign with Christ, must also suffer with Him." And this baptism may not be for ourselves alone as individuals, but for the Church's sake also. Neither "the field within," nor the fields without, can be cultivated without toil. It is often necessary to rise up early and to lie down late; the heat of the midday's sun is to be endured; the hands and garments are often soiled in the labor, and we are sometimes sorely discouraged, fearing that when the harvest does come, we shall miss of our reward. And we may miss in the outward, but the promise as to the inward is, "Be thou faithful unto death, and I will give thee a crown of life."

To return to the editorial alluded to, "The talk at the breakfast table." How instructive the remarks of the Friend, "whose mind had been increasingly drawn to seek communion with his Heavenly Father." He felt disturbed if, while thus engaged, a minister offered that which had not the savor of Life attending it. Well would it be if ministers did at all times dwell under a sense of their own inability of themselves to minister to the profit of *any class* of hearers. But to those whose minds are drawn to seek for themselves that heavenly communion which is so comforting to the rightly gathered soul, a communication *without* the heavenly unction seems like calling away from that table where "The Master Himself serves," and offering nothing to the hearer but husks.

The effect of prejudice was also alluded to instructively and truthfully.—"The effect on both preacher and hearer." The poor preacher feels that somewhat is laid upon him to offer; and he feels very desirous that what he may

offer may tend to lessen the prejudice that felt towards him. In his anxiety to have *just right*, he is in great danger, indeed, of sufficiently regarding the injunction, "Preach the preaching that I bidd thee." And so finds and feels that he has been too anxious about his own honor whilst he was aiming to be engaged for the Master's honor, and has been dipped in Jordan oftener than the Syrian Lord, before he gets rid of all his spots. Y with a little "cultivation of the field within" by those who might be qualified, he may escape some of his plungings. If his friends feel that there is a goodly root the why not cherish it? If they see something springing up that they feel is not from a true root, lop it off. If they feel that there that springing up from the true root which needs training, train it. If they feel that he have no ability given them to help a brother who may err from the Truth, let such an act be careful how he takes the seat of judgment.

"The words of the wise are as goods," as nails fastened by the masters of assemblies which are given from one shepherd."

Our Lord instructed his disciples that there were to pray "the Lord of the harvest to send forth more laborers into his harvest." We not also pray that the number of those who are qualified by Him to use the goods and to fasten the nails, may be increased. There is felt to be at this day a great need our Society of a more united exercise and travail of soul with and for one another.

As is said in the editorial to which I have referred, "An unsound ministry, or one not authorized by the Lord, tends to close up the way for the coming forth of those who are truly called to that service;" and "In the state of things which has existed for years *critical spirit* has been developed."

Our Discipline is clear in regard to the treatment of those who give cause for uneasiness in their appearances in the ministry; and if there is not strength with those whose place it is to labor with such for their restoration the fault must be theirs. We do not believe it is the will of the Head of the Church that such should be our condition. "Judgment would the Lord have laid to the line of righteousness to the plumb-line." And we trust there are those still preserved here at there who are qualified of the Lord to that judgment where it belongs; but the number of such seems small at this day; and a not their places often occupied by *mere critics*.

From the records of our Society, from the journals of the "called and chosen" of the Lord, we find that they sometimes miss their way; that in the warmth of the feelings they were sometimes led beyond the depth to their own sorrow. We have our treasure in an earthen vessel, and unless it is closely kept, our natural warmth may be mistaken for the "coal from off the holy altar." At the present day there much that is calculated to arouse the feelings of those who are honestly concerned for the "welfare of Zion and the enlargement of its borders." Unless these are kept upon the watch, they are as liable as any others to be led beyond their depth, and thus bring wound upon themselves. Such need the tender care and sympathy of those who feel the force of the apostle's injunction, "Bear ye one another's burdens, and so fulfil the law of Christ."

12th mo. 24th, 1881.

Westtown Boarding School.

For "The Friend."

In a recent number of "The Friend," allusion was made to the early records of the transactions of the Committee in charge of the Boarding School at Westtown, bearing ample evidence of its having been from its first inception, a carefully considered project, commenced and carried on under a deeply felt exercise for the right performance of a religious duty.

Having recently had the privilege of looking over the first book of Minutes, embracing a period of time extending from 1794 to 1840, and becoming interested in observing the exercise and care of our predecessors in the establishment and proper conducting of the concern of the Yearly Meeting, it was thought that some extracts from these minutes might be acceptable to the readers of "The Friend."

"At a Yearly Meeting held in Philadelphia, or Pennsylvania, New Jersey, Delaware, and the eastern parts of Maryland and Virginia in the 9th and 10th mos. 1794.

"Third-day, the 30th of the 9th mo. p. m. the matter respecting the establishment of a boarding school (brought up from Philadelphia, Quarter in the year 1792), in order to encourage a guarded education of our youth under the superintendence and care of this meeting, being now entered upon and considered,—as the subject appears weighty and a meeting not being prepared to determine result thereon; in order to open and throw light on the proposal, it is judged best that a committee be appointed to investigate and report the same, who (after having had a conference with such Friends as have for a length of time had this concern on their minds) are desired to report their sense and judgment when prepared, a committee of 54 Friends is thereupon named to the service."

10th mo. 3rd.—This committee brought in the following report:

To the Yearly Meeting of Pennsylvania, &c. In pursuance of our appointment we have fully attended to the concern brought up from the Quarterly Meeting of Philadelphia, the year 1792, relating to the establishment of a boarding school. It appearing that many Friends in that and other Quarterly settings, prospects had been entertained of tentative advantages to our religious Society be derived from one or more such institutions in some suitable place or places in the country, within the limits and under the direction and care of the Yearly Meeting, the use of benefit whereof to be confined to the children of Friends; and that divers members of those Quarters, many of whom have had been subject ripening in their minds for a number of years past, have by donations and subscriptions, already received the amount of over 5000 pounds to be applied to the prosecuting such an establishment when the Yearly Meeting shall take the same under its care and patronage.

On our taking the subject into deliberate consideration, we are united in sentiment that institution of the kind proposed, if managed with religious care and circumspection, may tend to the prosperity of Truth by promoting the real good of the rising generation; do therefore recommend the said proposal to the Quarterly Meeting of Philadelphia to its patronage of the Yearly Meeting, and propose that a committee thereof be appointed consider and digest a plan and rules for the

government and management of the house, school, and other parts of the economy; to receive contributions from those Friends disposed to encourage such an establishment, with authority to purchase lands, erect houses and other conveniences, out of the funds which may come into the hands of such committee, who, after having prepared a plan of rules and regulations for the well ordering and right management of the institution, should submit the same to the sense and judgment of the Yearly Meeting; and that such committees as may from time to time be appointed, should render a general account of their proceedings to that meeting annually. Which is submitted to the meeting, and signed on behalf and by desire of the committee by

JOS. POTTS.

THOS. GASKILL,

DANIEL SMITH,

ROBERT KIRKBRIDE.

Philad., 10th mo. 2d, 1794."

After due and weighty deliberation thereon, it appears generally easy to the meeting to unite therewith; whereupon the same is adopted and the following committee are nominated and appointed to carry into effect the several matters contained in the report; and they are desired to submit a full and clear state of their proceedings to our next Yearly Meeting, viz:

Henry Drinker, Owen Biddle, Jno. Drinker, Thos. Fisher, Jesse Poulke, William Jackson, Humphrey Marshall, Joshua E. Pusey, Warner Mifflin, Jona. Evans, Jr., Nicholas Wain, Geo. Churchman, John Hoskins, and 33 others, added to the committee 2nd of 10th mo. 1795.

PHILIP PRICE, JR.,

WM. EMLEY,

J. M. SAVERY,

ELI YARNALL, and others.

Extracted from the minutes,

NICHOLAS WALN, Clerk.

Selected for "The Friend."

In the journal of Catharine Phillips, she mentions that in the year 1755 she was in Philadelphia, and that it was a time of great trial on account of an Indian war, upon which she remarks as follows: "During the time of the people's being in so great confusion and distress on account of the Indian war, my mind was much exercised; but for several months I know not that I could at all, even secretly, petition the Almighty for their relief, with any evidence of such a petition arising from the spring of Divine Life. But a little before a step was put to their depredations, my spirit was almost continually clothed with intercession that the Lord might be pleased to stay the sword: and in two public meetings I was concerned in like manner; and I did not hear that any mischief was done after that time by any Indians who had occasioned that disturbance, and a cessation of arms ensued. I record this as an instance of Divine wisdom, instructing his servants to ask what it is pleasing to Him to grant, as well as restraining them from petitioning for what might be exceedingly desirable to themselves before the proper time; and I believe that if ministers thus kept under the government of that spirit of wisdom, which giveth liberty in the appointed season to approach the throne of Divine Grace, it would be more evident that they asked in the name and

spirit of Jesus, by their prayer being answered."

For "The Friend."

Reminiscences of Departed Worthies.

VISIT OF SAMUEL COPE.

(Continued from page 164.)

In the First-day meeting, our beloved friend Samuel Cope again handed forth testimony, and to a numerous audience. "Unto you it is given to know the mysteries of the kingdom of Heaven, but to them that are without in parables." He thought this was the language of the Redeemer to his followers when personally upon earth; bringing into view the reward of the faithful. Those that walk in the way of the Lord's requirements, He will teach of his ways; and give them to know of the things of the Heavenly kingdom; but unto them that are without, in whom the light has become darkness, it is not for them to know of the things which belong to the kingdom of Heaven. But still, there was much encouragement for those who have long rebelled. The invitation is extended even until the eleventh hour, or until man becomes spiritually dead and there is no hope.

The condition of the repenting sinner was beautifully portrayed by the application of the parable of the prodigal son, who it is evident had received a share of the inheritance or Grace of God, but had wasted his substance in riotous living in a far country, and was reduced to that condition that he fain would have filled himself with the husks such as the swine did eat,—or with the lowest of natural things. In this forlorn situation, he came to himself and thought of his father's house; and said, "how many hired servants of my father have bread enough and to spare, and I perish with hunger;" and he came to this good resolution, "I will arise and go to my father, and will say unto him, 'Father, I have sinned before heaven and in thy sight, and am no more worthy to be called thy son, make me as one of thy hired servants.'" And he arose and went to his father; and when a great way off his father saw him, and had compassion, and ran and fell on his neck and kissed him. And the son said, 'Father, I have sinned against heaven and in thy sight and am no more worthy to be called thy son;' but the father said to his servants, bring forth the best robe and put it on him, and bring hither the fatted calf and kill it, for this my son was dead, and is alive; was lost and is found." Here there was encouraging language extended to the repenting sinner, to the awakened prodigal desirous of returning to his father's house.

But a warning was given in the fate of the foolish virgins who had no oil in their vessels when the midnight cry was heard, and the bridegroom came. No man will be forced into the kingdom of Heaven, and it is dangerous to defer the work of preparation—for the young man and the strong man may be brought to the bed of death. He had been witness himself when the young and strong man had been reduced almost to the confines of eternity; and oh! how he bewailed his lost and undone condition, and how bitterly did he regret his mis-spent time at that awful period. He had been moral in his conduct, and upright in his walking amongst men, but he had not been obedient to the requirements of the Lord. An extension of mercy was granted, but how unsafe and unwise for any of us to delay the work of preparation.

Oh! it is good for the lofty spirit of man to be subdued, to be brought down into the valley of humiliation, for there flow the waters of the river of life; and it is only there that he can find true peace. If he dwells near unto this fountain he shall never thirst; and all are invited to come and partake of these living waters. "Whosoever is athirst let him come, and whosoever will may come and partake of the waters of life freely." "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

The importance of the revelation of the Divine Will, as lying at the foundation of all individual growth in religion, was brought into view. What is to be known of God is manifest in man; but man cannot look into his own soul without the Grace of God. The will of the Lord is revealed to him, which, if obeyed, would lead to salvation. "But whom say ye that I am?" Peter, answering on behalf of the rest, said, "Thou art Christ the Son of the living God." Our Saviour replied, "Blessed art thou, Simon bar-Jona, for flesh and blood has not revealed it unto thee, but my Father which is in Heaven." "And upon this rock will I build my Church, and the gates of hell shall not prevail against it." "I thank thee, Oh Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

It is not every one that saith, Lord, Lord, that shall be accepted: not the hearers but the doers of the law. The body must return to dust, and the spirit must return to God who gave it, and appear before the just Judge to answer for the deeds done in the body. And what a lamentable thing, if judgment is given against us, after all the advantages that have been cast in the balance in our favor. For the Lord will divide between the sheep and the goats; and will set the sheep on his right hand but the goats on his left; and will say to those on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you;" but to those on his left, "Go, ye cursed, into everlasting torment." What is a man advantaged if he gain the whole world and lose his own soul? And he verily believed that the earth would at this time send forth an ill savor unto the Lord, was it not for the sake of the righteous which it contains,—these are the salt of the earth.

The Cherokee Nation.

The following statement is from a proclamation of D. W. Bushyhead, principal Chief of the Cherokee Nation:

"Last year the census of the population and possessions of the Cherokee Nation was first taken within their history. We have now counted our treasures and know for what and for how much we should feel grateful as a family of people having and occupying one home in common. From this authentic source we find our people blessed with one hundred and two primary schools for a rapidly increasing population of twenty thousand three hundred citizens: two high schools—male and female; an orphan asylum; an asylum for the unfortunate insane, blind and helpless; forty-five churches, and as many native ministers of the gospel; one hundred and fifty native teachers by profession; a written constitution and code of laws; a government consisting of executive, legislative and judicial branches, well understood and administered;

a people peaceful and progressive, and in all material regards more than self-supporting, and having but five fishermen and fifteen hunters by occupation left among them as the last vestige of a savage state from which we have been rescued within the memory of men yet living, by the goodness of an overruling Providence.

Such is the situation of the Cherokee Nation to-day, in a fair and ample country, secured to them by treaty and by patent, and of which the honor and honesty of their great earthly protector, the United States Government, is pledged to guard their possession."

HYMN FOR THE NEW YEAR.

I take my pilgrim staff anew,
Life's path untrodden to pursue,
Thy guiding eye, my Lord, I view;
My times are in thy hand.

Throughout the year, my heavenly Friend,
On thy best guidance I depend;
From its commencement to its end,
My times are in thy hand.

Should comfort, health and peace be mine,
Should hours of gladness on me shine,
Then let me trace thy love divine;
My times are in thy hand.

But should'st thou visit me again,
With languor, sorrow, sickness, pain,
Still let this thought my hope sustain,
My times are in thy hand.

Thy smile alone makes moments bright,
That smile turns darkness into light;
This thought will soothe grief's saddest night—
My times are in thy hand.

Should those this year be called away,
Who lent to life its brightest ray,
Teach me in that dark hour to say
My times are in thy hand.

A few more days, a few more years—
Oh, then a bright reverse appears;
Then I shall no more say with tears,
My times are in thy hand.

That hand my steps will gently guide
To the dark brink of Jordan's tide,
Then bear me to the heavenly side;
My times are in thy hand.

—Charlotte Elliott.

THE THREE BIDDERS.

AN INCIDENT IN THE LIFE OF ROWLAND HILL.
Will you listen, young friends, for a moment,
While a story I unfold.

A marvellous tale, of a wonderful sale
Of a noble lady of old:—
How hand and heart, at an anction mart,
And soul and body, she sold.

'Twas in the broad king's highway,
Near a century ago,
That a preacher stood,—though of noble blood,—
Telling the fallen and low
Of a Saviour's love, and a home above,
And a peace that they all might know.

All crowded around to listen;
And they wept at the wondrous love,
That could wash their sins and receive them in
His spotless mansions above:—
While slow through the crowd, a lady proud
Her gilded chariot drove.

"Make room," cried the haughty out-riders,
"You are closing the king's highway;
My lady is late, and their majesties wait;
Give way there, good people, I pray."
The preacher heard, and his soul was stirred,
And he cried to the rider, "Nay."

His eye like the lightning flashes;
His voice like a trumpet rings,
"Your grand fete days, and your fashions and ways,
Are all but perishing things.
'Tis the king's highway, bid I hold it to-day
In the name of the King of kings."

Then,—bending his gaze on the lady,
And marking her soft eye and all—
"And now in his name, a sale I proclaim,
And bids for this fair lady call.
Who will purchase the whole—her body and soul,
Coronet, jewels and all?"

"I see already three bidders,—
The World steps up as the first.
'I will give her my treasures, and all the pleasures
For which my votaries thirst;
She shall dance thro' each rosy morn, more joyous and gay
With a quiet grave at the worst."

"But out spake the Devil, boldly;
'The kingdoms of earth are mine.
Fair lady, thy name, with an envied fame,
On the bright tablets shall shine;
Only give me thy soul, and I give thee the whole,
Their glory and wealth to be thine.'

"And pray what hast thou to offer,
Thou Man of Sorrows, unknown?
And He gently said, 'My blood have I shed,
To purchase her for mine own.
To conquer the grave, and her soul to save,
I trod the wine press, alone.

"I will give her my cross of suffering,
My cup of sorrow, to share;
But with endless love, in my home above,
All shall be righted there:
She shall walk in white, in a robe of light,
And a radiant crown shall wear."

"Thou hast heard the terms, fair lady,
That each hath offered for thee.
Which wilt thou choose, and which wilt thou lose,
This life, or life to be?
The fable was mine, but the choice is yet thine,
Sweet lady! which of the three?"

Nearer the stand of the preacher,
The gilded chariot stole;
And each head was bowed, as over the crowd
The thundering accents roll;
And every word, that the lady heard,
Burned in her very soul.

"Pardon, good people, she whispered,
As she rose from her cushioned seat.
Full well, they say, as the crowd made way
You could hear her pulses beat;
And each head was hure, as the lady fair
Knelt at the preacher's feet.

She took from her hand the jewels,
The coronet from her brow;
"Lord Jesus," she said, as she bowed her head,
"I'm the highest bidder art thou;
Thou gav'st for my sake, thy life, and I take
Thy offer—and take it now.

"I know the world and her pleasures,
At best they but weary and cloy;
And the Tempter is bold, but his hours and gold
Prove ever a fatal decoy:
I long for thy rest—Thy bid is the best;
Lord, I accept it with joy!"

"Give me thy cup of suffering,
Welcome, Arctur's sorrow and loss,
Let my portion be, to win souls to Thee,
Perish her glittering dress:
I gladly lay down her coveted crown,
Saviour, to take thy cross."

"Amen!" said the holy preacher;
And the people wept aloud.
Years have rolled on—and they all have gone,
Around that altar who bowed,
Lady and throng, have been swept along
On the wind, like a morning cloud.

But the Saviour has claimed his purchase,
And around his radiant seat,
A mightier throng, in endless song,
The wonders story meet;
And a form more fair; is bending there,
Laying her crown at his feet.

So, now, in eternal glory,
She rests from her cross and care;
But her spirit above, with a longing love,
Seems calling on you to share
Her endless reward, in the joy of the Lord.
O! will you not answer her here?

—Faith and Works

The Hop-Pickers.

"One half the world does not know how the other half lives."

Perhaps some of the readers of *The British Friend* do not know what kind of life the travelling hop-picker leads in our district during the 9th month when the hops are ready to be gathered.

A large number of people, many of them on the lowest ranks of life, flock out of the larger towns into the country districts at these times, and those who live in these districts catch a glimpse behind the scenes of some other people's lives, which is enough to cast a shadow on every kindly heart.

Some thousands of these people may be said to gather yearly in our Alford district, where some of them are accommodated in rough sheds, and others build for themselves huts which make one think of dog kennels, made of sticks and straw, where there is just room to crawl in at night, and lie down to sleep.

In rainy weather the people's clothes are often wet through, but a fire in many of these places is not to be thought of, and it is very plain that some refuge is needed for the hours after their work is finished, until bed-time comes. Of course, until something better was provided, a large number of them went to the public houses. Six years ago Samuel Chinn, who has long interested himself in the highest welfare of these people, arranged to put up a Mission Tent for their accommodation. This year the number of tents has increased to four, and most successful the plan has proved.

At six o'clock every night the pickers are provided with a cup of coffee, and they are expected to bring their own food. After the tea-drinking is over, the evening is occupied in a variety of ways. Sometimes a magic-lantern is shown—sometimes a suitable story is read—and, very often, the old, old story of Jesus and his love is told in simple words, and listened to with deep attention.

The testimony of the police for some years past has been not the least encouraging result of the work. They tell how much less they have to do since the tents have been in operation; and at one of our village inns the other day the landlady testified that the pickers improve in their behavior every year. The farmers also see the change in the better conduct of the people in the gardens, and those who go to the tents, and hear the heart-felt testimony of the people, listen to delightful tales of lives altered for the better, and wretched homes made bright by the presence of love.

Samuel Chinn writes; "Some of the characters we have had in these tents have been very sad. We have seen men, from their low filthy habits, almost covered with vermin; but after a week's attendance at the tent services, and brought under Gospel influences, we have seen these same men washed, their hair combed—thoughtful and attentive; and some have given evidence of a better state of mind, and have said, 'This tent has been a God-send to us chaps.'"

We extract the following from one of our local newspapers: "We desire to claim a widespread recognition of the vast importance of Mr. Chinn's interesting work—a work that has proved most healthy and useful to the home pickers, and of inestimable value to that still larger class known as the 'out-comers.' Among this through there are to be found

classes so low in the moral scale that they have but the crudest notion of a God, or of a spiritual existence, and whose only aim is to get through the world in the rudest possible manner. The temper and bearing of a numerous throng is too often coarse and brutal in the extreme. Bringing with them, as they generally do, troops of young girls, boys, and children, the atmosphere of the hop-picking districts too often becomes the atmosphere of a moral pestilence. All this has been partially righted by the establishment of the hop-pickers' tents."—*The British Friend*.

For "The Friend."

"You that are Young."

The following is an abridged biographical sketch of the life of Jonathan Raine, of Sunnyside, Lancashire, England, who departed this life the 27th of the Eleventh month, 1773. "His parents being members of the Society of Friends, educated him in the principles of our profession; but he seems to have neglected in great degree the circumspect way in which they had endeavored to direct him; and to have been much infected with the spirit of the world, and the vanities of life.

"At length, as his friends relate in their testimony of him, it pleased the Lord to reveal his righteous judgments against the transgressing nature in him; when he stooped to the cross of Christ, and patiently endured the baptism of the Holy Spirit; thus becoming qualified for the work to which he was called. The reader may here truly anticipate, and conclude that the work in question was gospel ministry; but let him also be qualified that by these means likewise, and also, qualifications for other services, and for every service in the Lord's house, must be obtained.

"In order to be more fully at liberty to follow the vocation with which this Friend perceived himself to be called, he left off business, in which he had engaged when young; for something of what has been termed 'true moderation' now bounded his desires.

"About two hours before he breathed his last, having lain still for some time, he desired to be helped up, and, as nearly as can be remembered, spoke as follows: 'I want to tell you a little of what has appeared to the view of my mind, as I was lying and reflecting, that my time seemed to be near the conclusion. I earnestly breathed to the Great Informer, that He would be pleased to show me my own state, and how it was with me, and to forgive all my sins. And there was shown me some little stones, laid in regular order, and a path through the middle of them. The first heath, it was told me, were the sins of my youth; and they were all passed by and forgiven, for the sake of Christ: though my sins and backslidings were many. Yea, there was a time when my trouble and distress were such, I could have wished that man had died as the beast that perishes, and that there had been no rewards or punishments after death. I could have been content to have been shut up in a dungeon, never to have seen the light again, if I thereby might have gained peace. In unutterable condescension it pleased the Lord to break in upon my soul, as the light of the sun after a long darkness; which so overcame me, that I believe that if an account had been brought me that all I had in the world had been lost, it would have given me no concern. Oh, Friends, you that are young, my desires have been earnest for you, that

you might seek after that which is better than any earthly enjoyment; and bend your necks to that which is able to yoke down every unruly passion, and every inordinate desire; that thereby you may obtain everlasting peace.

"The others that were shown me were all white stones. There was no dirt upon them. Though there had been many slips, and many omissions, yet they had been all washed away and remitted. There remained only one, which was, that I had been sometimes too thoughtfully spoken to them; and as that sprung from a good intention, it was also remitted; and then, friends, the peace, the comfort, and sweetness that I felt, was unspeakable.

"I was desirous to leave this as a legacy with you. Oh, you that are young, seek after it. Press after that divine help, which alone can make you possessors of that peace which the world cannot take away."

New African Explorations.

In the work of African exploration, Belgium is now taking the lead of all the countries of Europe. Her extraordinary enterprise in this direction results from the active interest shown by King Leopold, who is the President of the General European Society, formed to carry forward the work of opening the Dark Continent to scientific research and commercial enterprise. This Society has branches in England, France, Germany, Italy, Belgium and Austria, which contribute to its funds, besides prosecuting more or less of American research on their own separate accounts. Last year Belgium kept an expedition in the field in the region west of Lakes Nyassa and Tanganyika. Next season she will have four parties at work upon a joint plan, which is much the most comprehensive yet undertaken. It contemplates nothing less than the meeting in the heart of the continent of expeditions coming from the north, south, east and west.

The four Belgian parties organized for this great project are now preparing to start from Brussels. The first, under Colonel Wouvermanns, will go to the east coast, and, striking westward from Dar-es-Salaam, a port near Zanzibar, will proceed to Lake Tanganyika, passing over unexplored ground for a portion of the distance. After mapping the southwestern shore of the lake, they will cross the hill country to Lake Moero-Okata and ascertain whether the river Luabalo flows into that body of water. Then they will go northward to Nyangwe, the point of meeting for all the four expeditions. The second party, under Professor Dusief, will leave Capstadt on the east coast and follow in the footsteps of Livingston on the river Zambesi as far as Lethosi, where they will turn northward, in order to reach Lake Bangweulu, the least known of the great African lakes, which it is their chief purpose to explore. They expect to overtake Colonel Wouvermanns' party in Casembe, and go on to Nyangwe with them.

The third party, commanded by Colonel Stranch, is to meet Stanley on the Congo, and aid him in the exploration of that stream. They take with them a fleet of small stream boats, which can be transported in sections and carried around the falls and rapids of the lower river for service above. Mr. Stanley has collected a force of 1,000 natives at Vivi for the portage of these boats. From the head of possible navigation on the upper

Congo, wherever that point may be, Colonel Strauch's party will make their way to Nyangue. The fourth expedition, under Emil Banning and Captain Theis, starts from Khar-toum, at the junction of the White and Blue Niles, and ascending the White Nile to the Albert Nyanza, will explore the western shore of that lake, and passing through the Uregga country, will join the other expeditions at Nyangue. After the four parties meet, the probability is that they will seek the east coast at Zanzibar, though the route of the homeward-bound journey is not yet determined. It will be at least two years before we can expect to hear the results of this splendid scheme of systematic and extensive exploration.—*New York Tribune.*

How an Old Pasture Cured Consumption.

The family of my old colleague, Dr. G., of Namur, adopted a young relative who had lost his parents and his only brother by febrile consumption, and was supposed to be in an advanced stage of the same disease. The Antwerp doctors had given him up, his complaint having reached the stage of night-sweats and hectic chills, and, though by no means resigned to the verdict of the medical tribunal, he had an unfortunate aversion to anything like rough physical exercise. But his uncle, having from personal experience a supreme faith in the efficacy of the open-air cure, set about to study the character of the youngster, and finally hit upon a plan which resulted in the proudest triumph of his professional career. Pierre was neither a sportsman nor much of an amateur naturalist, but he had a fair share of what our phenologists call "constructiveness"—could whittle out ingenious toys and make useful garden chairs from cudgels and scraps of old iron. That proved a sufficient base of operations. The doctor had no farm of his own, and the only real estate in the market was a lot of poor old pastures on a sparsely-wooded slope of the Ardennes. Of this pasture-land he bought some ten or twelve acres, including a hill-top with a few shade-trees and a fine view toward the valley of the Sambre. At the first opportunity, one of Pierre's garden-chairs was sent up to the lookout point, but rain and rough usage soon reduced it to its component elements—scraps of iron and loose cudgels. Pierre volunteered to repair it, and was supplied with such a variety of materials and tools that he made two more chairs, and while he was about it also a rustic round-table with a centre-hole corresponding to the diameter of one of the shade-trees. The bill was only two miles from town, and soon became a favorite evening resort of the G. family; but the road was rather steep, and Mrs. G. appealed to the ingenuity of her constructive nephew,—could he not try and make a winding trail by knocking some of the rocks and bushes out of the way? Pierre tried, and his success, the uncle declared, proved him an intuitive engineer, the peer of Haussmann and Brunel. That new road had so increased the value of the old pasture, that it would be worth while to put up a pavilion and make it a regular hill-top resort. The only drawback upon the advantage of its situation was the want of good drinking-water; but there was a sort of a spring in an adjoining pasture on the opposite slope of the ridge,—would Pierre make an estimate of the number of bricks requisite to wall it up and keep the cattle from muddling

it? The requisition proved an under-estimate, but Pierre made up the deficiency by collecting a lot of passably square stones. The water now became drinkable, and somehow the rumor got abroad that Pierre had discovered the spring, whereupon his uncle's neighbor urged him to exercise his talent for the benefit of his valley-meadow, in all but the want of water the best pasture in the parish. Pierre selected a spot where a lot of day-laborers were set to work, and actually struck water—by digging deep enough. The gratitude of the farmer was almost too demonstrative for the modest lad, who, however, agreed with his uncle, that a talent of that sort might make its possessor a public benefactor, and ought to be cultivated. Would Pierre undertake to locate a well on his uncle's hill-pasture, a little nearer to the lookout point? The brick-spring was too far down, and it would be so convenient to have water on one's own premises. Judging from analogies, the young hydrologist fixed upon a spot at the junction of two ravines, but too near the upper boundary of arboreal vegetation, and after digging down to a stratum of dry sandstone detritus, the workmen gave up the job in disgust. But Pierre himself would not yield his point, and offered to dig the well alone if they would give him time and a boy to turn the windlass of the sand-bucket. His wish was granted, and before he had been a week at work, his asthma had left him, his digestion improved, and his appetite became ravenous. The well-project had finally to be relinquished, but his uncle consoled him by purchasing the adjoining lot and letting him make a winding road from the brick-spring to the hill-top. The road was built, but Pierre indorsed the opinion of a professional engineer that the well-hole, too, would be full of water if the woods of the upper ridge had not been so ruthlessly destroyed, and that the replanting of forest-trees along the line of the subterranean water-courses would not only replenish the springs, but redeem the arid pastures of the foot-hills. The doctor controverted that point, but—just for the sake of experiment—procured a hundred beech-tree saplings, which Pierre planted and watered with untiring assiduity. Some sixty per cent. of the trees took root, to the unending astonishment of the uncle, who now declared that his confidence in the fertility of the ridge-land had increased to a degree which encouraged him to try his luck with orchard-trees. They procured a lot of young apple, almond, and apricot trees, about two hundred of each, and planted them along the line of the suppositive water-courses. Pierre superintended the work, and was kept so busy for the next eighteen months, that he had no time to be sick for a single day. The boy that was given up by the Antwerp doctors is now a well-to-do horticulturalist, able to climb without a stop the steepest ridge in the Ardennes, and to fell a forty-years' oak-tree in twenty minutes!—*Dr. Felix Oswald, in the "Popular Science Monthly."*

"The life being the truth and the way, go not one step without it, lest you should compass a mountain in the wilderness. Let the enjoyment of the life alone be your hope, your joy and consolation, and let the man of God feel those things that would lead the mind out of the cross, for then the savor of life will be buried, for it was only with the man while he was in the life of innocency."

For "The Friend."

Religious Items, &c.

Boy Bishops.—The English correspondence of the *Episcopal Recorder* revives one of the peculiar customs of Salisbury Cathedral—a selection on the feast of St. Nicholas (6th 12th mo.) of a boy bishop from among t choristers, whose term of office lasted on Innocents' Day, on the 28th of the month. The boy was invested with the full authority of a genuine prelate; dressed in episcopal robes and mitre, carrying also the pastoral crozier. His fellow-choristers, for the boy named, acted as prebendaries, and were obliged to render due homage and respect to such. The evening before Innocents' Day there was a special service, attended by the juvenile prelate and his juvenile clergy, solemn procession, chanting hymns as they marched up the aisle to the choir. There the little bishop took his seat on the episcopal throne, surrounded by his youthful clergy, when a solemn service was rendered in remembrance of the massacre by Herod of the male children that were in Bethlehem. Multitudes used to assemble to witness the spectacle; and so great was the crush that special enactments were passed to prevent any undue crowding of the little fellows. The boy elected as prelate died during his term of office—twenty-two days—his funeral was conducted with the pomp and ceremony of a veritable prelate; and he was buried in his full canonicals. There is a monument on which he died during this brief period of official life, carved in stone, with mitre on his head and crozier in his hand, and two angels with canopy over his head, keeping in memory this reminiscence of a by-gone age.

Opium Traffic.—The Government of Madagascar, having heard of the evils of the opium traffic in China and other lands, has prohibited the growth of the poppy by the following clause in its new code of laws, lately published: "The planting of the poppy is forbidden on the Island of Madagascar, and whosoever shall plant the same shall be fined \$100; and in case of failure to pay, the guilty shall forfeit every 6d. unpaid spend a day in long irons chains." Such a law is a credit to the Government of the Christian Queen of Madagascar. Our treaty, prohibiting Americans in China from engaging in any way in the opium traffic is honorable to us as a Christian nation. The world is waiting to hear from England; and Gladstone cannot afford to halt much longer over the question, "Where shall we get our Indian revenue?"—*Chris. Adv.*

It has something of the odor of a garden-spices, rather than of the convict's domain when we read that: "The convicts in the Ohio Penitentiary have sent \$100 to Michigan sufferers. They raised this sum by denying themselves the luxury of tobacco and the sale of trinkets which they had made."—*Ep. Recorder.*

For "The Friend."

Natural History, Science, &c.

The Winkle, or Ladle-Shell.—One of the most common objects to be met with on the sea-shore are the strings of egg-cases, or capsules of the Winkle, or ladle-shell. These strings vary from 12 to 20 inches in length and contain from 40 to 75 capsules. The first few capsules are always small and barren, while the others contain from 50 to 100 eggs. After having exhausted the jelly-like

substance with which the capsules are charged, the young Winkles eat their way out through tough membranes at the ends of the egg-cases. On escaping from the capsule, the young Winkle buries itself in the sand, leaving only the end of its siphon (through which it breathes) exposed.

When newly laid, the egg-cases are of a light creamy color, and the tough, leathery substance of which they are composed is translucent. These egg-cases are deposited by the Winkle when buried underneath the sand. Several deposits are made from early in the spring until late in the fall.

The Winkle does not like a rough rocky bottom, and frequents only sandy and muddy bottoms. It feeds on small crustaceans and graptolite worms. "The flesh of the Winkle," says A. W. Roberts, in the *Scientific American*, is the toughest of all marine food that I have eaten. Still, there is a colony of colored people back of Keyport, N. J., known as "Winkle Town," from the fact that its inhabitants are largely on Winkles, whose shells line the inside in large heaps. In Europe the Winkle is known as the pear-shell, because of its shape; in this country it is called the laddell-shell, because the fishermen when calking their boats, sometimes use the empty shell to get in the tar into the seams. On our Jersey coast, we believe, it is known as a Conch, though it is very different from the West Indian shell of that name. The Winkle is one of the largest shells on the North American coast, sometimes measuring seven inches in length. It is found from Cape Cod to Mexico. *Hay for Fuel.*—A missionary of the American Sunday-school Union in Central Dakota, writes that at one of his schools, situated on prairie, one mile from the nearest house, when a meeting was held to organize, the question was asked, "What shall we do for fuel, with which to warm the house?" Coal was there very expensive, and wood is scarce as high as, so nearly all the farmers burn in their stoves at home. One of the ladies suggested that each family bring one hay in their wagons when they came to school. It was so decided, and the children were to twist the hay and place it in the wagons. The hay is twisted with the hands into long knots or skeins, resembling somewhat a skein of yarn. It makes a hot fire, but burns out quickly, which makes it necessary for one person to remain near the stove and as fireman.—*Selected.*

Let the Heart Rest.—I was able to convey considerable amount of conviction to an inquisitive scholar a little time ago by a simple experiment. I was in his house, and he was drinking wine and singing its praises. He

Life is chequered o'er with woe,
Bid the ruddy bumper flow,
Wine's the soul of man below.

He said that to me every morning in order, he said, to rouse my flagging spirits. I said, "You singing that song well. Why not begin with wine at breakfast, and give it to your servants?" "My dear friend," he said, couldn't get through a day. I should be ready as possible. I couldn't, and as for servants, if I gave it to them I don't know at what would happen." Then, when do you give it?" I asked. "When the cares of the day are over, there's the time for a few glasses of wine and a nightcap." "Will you," I said, be good enough to feel my pulse as I stand

here?" He did. "Count it carefully. What does it say?" "Your pulse says 74." I then sat down in a chair. "Will you count it now?" "Your pulse has gone down. Your pulse is now 70." I then laid myself down on the couch, and said, "Will you take it again? What is it?" "It is 64; what an extraordinary thing!" "What is the effect of position on the pulse?" When I lie down at night that is the way nature gives your heart rest. You know nothing about it, but that beating organ is resting to that extent, and if you reckon it up it is a great deal of rest, because in lying down my heart is doing ten strokes less per minute. Multiply that by sixty and it is 600. Multiply it by eight hours, and within a fraction, it is 5000 strokes different, and as my heart is throwing up six ounces of blood at every stroke, it makes a difference of 30,000 ounces of lifting during a night." "That is a curious fact; but what has it to do with me?" "When I lie down at night without the alcohol, that is the rest my heart gets; but when you take your wine or grog you do not allow that rest, for the influence of alcohol is to increase the number of strokes, and instead of getting this rest you put on something like 15,000 extra strokes, and the result is you rise up very seedy, as you yourself have said, with the result of a restless night, and unfit the next day for work until you have taken a little of the wine which fills the ready bumper, and which you say is the soul of man below." His wife said, "That is perfectly true. The night is attended with a degree of unrest and broken sleep which I can hardly describe, and which gives me very much anxiety." That had an influence. He began to reckon up those figures, and to think what it meant lifting up an ounce so many thousand times, and in the result he became a total abstainer with every benefit to his health, and, as he admits, to his happiness.—*Dr. Richardson.*

Example.—Light will shine, true religion will be acknowledged and felt, and a faithful Christian example will have power. A young minister stated, that at one period of his life, he was almost carried away by the arguments of infidelity; "but," said he, "there was one argument in favor of Christianity I could never get over, and that was the consistent Christian life of my father." And when a young lady, on uniting with the church, was asked, "under whose preaching were you converted?" Her reply was: "Under no one's preaching; it was under Aunt Mary's living." And of even Peter and John we are told, that it was their open and bold and faithful avowal of the crucified Saviour, that led all to "take knowledge of them that they had been with Jesus."

THE FRIEND.

FIRST MONTH 7, 1882

The following graphic account of a movement towards Arkansas on the part of some of the poor colored people in the south-western portion of South Carolina, will interest many of our readers. It is taken from a letter dated 12th mo. 30th, 1881, and written by our friend David Heston, who is now engaged in a religious visit among the Freedmen in some of the Southern States.

When accompanying D. H. on a previous visit of this kind, the advent of the New Year found us in the interior of South Carolina, and abundant opportunity was then afforded of seeing the unsettlement and distress among the colored people attendant upon the renewing of their leases for the plots of ground which they cultivated. There was reason to think that in many cases, they were unfairly treated; at least they themselves so believed. What was witnessed at that time enables us to understand the eagerness with which a plan of escaping from oppression has been embraced by those whom D. H. has recently been among. There would seem to have been no properly organized scheme of emigration in this case, but a spontaneous rush of the people, hoping to benefit themselves by a change of residence, but without proper means of transportation or subsistence, and without arrangements for homes or food to be occupied at the end of their journey.

Unless supervision and assistance are received from some source outside of themselves, it is scarcely possible but that great suffering and much loss of life must befall these emigrants.

"I must now tell thee something of the unsettlement in Aiken and Edgefield counties, which has resulted in an extensive exodus movement. Thou knows, I presume, that these counties have long been noted for the wickedness of many of the white population, and for the gross injustice done the colored people in many ways. Although as far as the political situation is concerned, peace and quiet seemed to increase and spread, since the Democratic party managed (by means of their own general control of the polls; yet there was still much dissatisfaction among the blacks, on account of the oppression and unfairness, and often downright dishonesty of the land owners, who so generally manage to get every thing, and the Freedmen nothing save the most miserable suffering and want. This continual state of things, when added to the poor crops generally, (occasioned by the drouth the past summer,) became so exceedingly discouraging to a large portion of the Freedmen that many of them felt their situation growing really desperate and that something must be done, if possible, to relieve them from this long-continued suffering and want. So a plan was devised to send chosen men to spy out a land, if not one flowing with milk and honey, one, at least, where with an earnest and honest effort they might manage to live with some small degree of comfort, and with brighter prospects before them for the future.

They accordingly sent three men, one of them a minister among them. These, after a trip far as Little Rock, Arkansas, concluded that that was a desirable part of the country for their people to flee to. Their report on their return appears to have spread over this unsettled section with great rapidity, and many hundreds were eager to go, and not a few seemed willing, if needs be, to suffer almost any hardship, even to death itself, in an attempt to reach what they were led to believe to be a good land for them to live in.

As the first of the year is the time to change tenants in the south, it was thought that by the 20th they must be ready at Augusta for starting off on trains which they hoped their leaders would be able to charter for them. So on the appointed day they began to pour in, (though I can hardly say began, as quite a number (300 or 300) were there the Seventh-day, and took train for Atlanta,) and the time I reached Augusta a perfect crowd had assembled in and around the Union Depot. I had passed several groups on their way to Augusta as I drove down from Edgefield, trudging along through the mud, and wet to the skin from the heavy rain that prevailed nearly the whole day. I was naturally somewhat anxious to see how things looked at the depot. So as soon as I had my horse cared for and got my supper, I wended my way to where they were collecting, and was quite unprepared to find

such a motley crowd as I found standing and squatting in and around the large depot. Some were moderately well dressed, others were 'in rags' for certain. All colors, all sizes and ages, mixed up among piles of boxes, trunks, bundles, &c., formed a curious medley that, but for the serious aspect of affairs was calculated to produce or provoke a smile. But the thing was too grave for this. I soon found two children *very ill*, one not likely to live many hours; while all around me I beheld that which soon brought over me feelings of sadness. In interesting myself a little, by enquiring if something could not be done to better protect and shelter the poor things, for the night at least, I was soon picked out by a policeman as 'the Nankoo who was giving his insolent behavior,' and I don't think there were many around but what thought it such. I spent most of the evening around among them, talking with one and another, and hearing what they had to say, and greatly did I desire that some one was with me better qualified than I was to counsel them, and help them in any way possible. I spent a considerable part of the next two days among them. Not that I could do much to help or alleviate, yet I did what I could in a small way to relieve a few special cases, and to extend advice to some others, feeling sorry I could not do them more good.

Although each gave a large number who had the money, paid their fare as far as Atlanta and went on, yet the crowd seemed not to diminish, and was continually on the increase. I found many men without wives or children, were deciding to walk the 750 miles, concluding they could subsist somehow on the road, and reach their journey's end in a month or so; while others who had, said they would gladly walk if it were not for their families. There were flocks of ragged little children, of almost all ages, and of infants of a few weeks old, while here and there were to be seen men and women bending with age and its attendant infirmities, yet as anxious as any, apparently, to go to the new country they had heard talked so much about, where, I suppose, they hoped to end their days in comfort.

That these people have often been greatly wronged, there can scarce be a doubt; but whether relief is to come from the desperate move now in the shape of winter, remains to be seen. All tell much the same tale of their wrongs,—that they are at the mercy of cruel and unprincipled men, who care only for themselves, and who at the end of the year are sure to produce an account against them sufficient to make all they have raised. As one expresses it, 'They bring out a paper and number some tens and figures they do not well understand, and then sum up the amount with 'an 6 is an 0 and a 9 is a 9, all the corn and cotton is mine.'"

The printed Minutes of Kansas Yearly Meeting, the Larger Body, have come to hand, from which we learn that the meeting commenced 10th mo. 7th, 1881.

A proposition to revise the Discipline and change the manner of appointing elders, resulted in the appointment of a committee to make such revision, and report next year.

A proposal to establish a Quarterly Meeting in Arkansas, to be called Siloam, was referred to a committee, who are to visit its constituent meetings and establish the Quarterly Meeting, if they see fit.

The statistical tables give the number of members as 4555. The number of births for the year was 137, and of deaths 56. In our own Yearly Meeting, the deaths, we believe, outnumber the births.

A bequest of \$1000 had been left to the

Yearly Meeting by Thomas Wells of England, the income to be applied to educational purposes.

A joint committee of men and women was appointed on addressing other religious bodies on the proper observance of the First-day of the week.

Returning minutes were prepared for 26 visitors, 19 of them in the station of minister.

SUMMARY OF EVENTS.

UNITED STATES.—Martinez, the Chilean Minister, at Washington, has received a despatch from his Government, stating that the latter has issued a manifesto to the former, giving the reason why Chili went to war with Peru, and defining "in a measure" the Chilean policy in reference to the present difficulties. The circular has been forwarded to Martinez and other Chilean envoys by mail.

Chin Lan Pin and Yung Wing, the retiring Chinese Ministers, on Seventh-day last presented to the President their letters of recall, before leaving Washington on the night train for San Francisco. The new Chinese Minister, Cheong Tiao In, was then presented to the President, and the customary compliments were exchanged.

A despatch from Santa Fe, New Mexico, reports that the Navajo Indians threaten reprisals for continued petty outrages inflicted upon them by whites, "attached to or following the movements" of the Atlantic and Pacific Railway. The Indians have had their dogs and other domestic animals killed, their tepees pulled up during their absence, and suffered other annoyances.

A despatch was received by the Indian Bureau recently from the Navajo Agency in New Mexico, asking for the immediate shipment of smallpox vaccines, to vaccinate 500 persons, as the small pox is spreading there.

The assessed valuation of Colorado is \$96,059,000, an increase of \$23,000,000 since 1880. During the year just closed the output of bullion from that State, according to the lowest estimate, was \$20,000,000, and over \$1,000,000 was spent in the construction of railways. In the city of Denver more than \$4,000,000 was expended in the erection of new buildings, and the total assessed valuation of the city shows an increase of \$9,400,000 during the year.

Extensive coal veins have been discovered near Grand Junction, Iowa, on the line of the Chicago and Northwestern Railway.

The State Treasurer of Iowa reports that the receipts of that State during the two years ending 12th month 1st, were \$2,426,900, and the disbursements \$2,065,050, leaving a balance of \$91,850. "Funds are now on hand to meet every legitimate demand against the State, a condition not before attained since 1876."

The sale of postage stamps, stamped envelopes and postal cards for the quarter ending 9th mo. 30th last, amounted to \$7,017,788, an increase on the sales for the corresponding quarter of 1880, of \$1,099,100.

The factories in Richmond, Virginia, sold during the year 1881, \$32,802,756 of their products—\$8,097,864 more than in 1880. The shipping of the port of Richmond increased about 50 per cent. during the year.

Statistics of the trade of Petersburg, Virginia, during 1881 show a large increase in all branches of trade with the preceding year. There was an especially large increase in the receipts of cotton and tobacco.

Engineers are now surveying a route for a railroad from Danby, Vermont, to a point on Lake Champlain, opposite Ticonderoga, where the lake is to be bridged. The length of the route is 55 miles. This road will be the links connecting the Massachusetts Central and Grand Trunk railroads will, it is stated, make a route from Boston to Chicago 150 miles shorter than any other now in existence.

The coinage at the U. S. Mint in this city during 1881 aggregated, it is reported, 9,977,210 gold pieces valued at \$67,372,810; 9,212,900 silver pieces, \$9,175,203.75, and 40,264,525 live, three and one-cent pieces, \$248,151.75.

Deaths in this city for the week ending 12th mo. 31st were 414, as compared with 350 for the previous week, and 392 for the corresponding week of last year. The number of males was 205, females 209. There were 62 deaths from consumption; from small pox 29; pneumonia 28; crop 17, and diphtheria 16.

Markets, &c.—U. S. 3½'s 104½; 103½; 114½; 4's, registered, 117½; coupon, 118½; currency 6's, 130. Cotton.—There was no material change to notice in

price or demand. Sales of middlings are reported 12½ a cent, per lb. for uplands and New Orleans. Petroleum.—Standard, 7 cts. for export, 81 cts. per gallon for home use.

Flour continues dull, but prices were unchanged. Sales of 1100 barrels, including Minnesota extras \$6.50 a \$6.75 for clear, and at \$7.12½ for strap; Penna. extra family at \$6.25 a \$6.95; western do. at \$6.30 a \$7.25, and patents at \$7.50 a \$8.25.

Wheat.—Wheat is quiet and rather lower. Sale 2600 bushels red at \$1.40. Rye is steady at 97 cts. bushel. Corn is in steady request and firmer. Sale 5000 bushels including new yellow and white, at 68½ cts.; old yellow, at 70 cts.; do. mixed at 69 cts.; new sieumet, at 67 a 68 cts., 45, No. 3, at 66 and rejected at 65½ cts. Oats are quiet but firm. 8 of 6000 bushels, including white at 51 a 52½ cts., rejected and mixed at 50 cts. per bushel.

Hay and Straw Market.—For week ending 12th 31st, 1881.—Loads of hay, 150; loads of straw, 100. Average price during the week.—Prime timothy, \$5 to \$1.30 per 100 pounds; mixed, \$1.10 to \$1.20 100 pounds; Straw, 75 to 95 cts per 100 pounds.

FOREIGN.—A large consignment of cotton has arrived at Oldham from Bremen, one firm alone taking bales. It is said that the cost is a farthing below Liverpool.

The Dublin correspondent of the *Times*, reviews the events of 1881 in Ireland, says: The year has been in confusion, contention and a war of races and class. Commercial credit is broken. The spirit of the country is sunk in deep depression. The agricultural class has no outlet for its produce. The mercantile class has abated. The result of the year's trade shows a decrease of 30 cent. in imports. The Irish cattle trade is improved.

The London correspondent of the *Manchester Guardian* says: "The Government has opened negotiations with France, Germany and America for a visit to the large industrial centers of America, etc. The result of the year's trade shows a decrease of 30 cent. in imports. The Irish cattle trade is improved."

It now appears that the wheat crop of France is 294,000,000 bushels, while the quantity necessary for her consumption is 352,000,000 bushels.

An inventory of the property in Paris belonging to the city estimates its value at about \$200,000,000.

A despatch to the *Times* from Tunis says: "The ability and durability of the submission of the tribe the south of Tunis are doubted by all acquainted the native feeling. It is generally believed that it will be an extensive rising in the spring."

Several Portuguese journals publish articles inciting the Government to take measures to regulate the emigration of people of the Azores Islands to Sandwich Islands, and complaining of the treatment received by Portuguese in Hawaii.

Two expeditions are to be sent out next year (1) by the German Government for observing the trip of Venus. One will proceed to the month of the Plata River and the other either to the Straits of Malan or to the Falkland Isles. The expedition of cost the Government about \$150,000, but the one of the latter is not to cause a greater expenditure than \$175,000.

Reports from Warsaw show that the damage do property during the recent riot there is enormous portion of the city was virtually destroyed.

A Russian expedition to take scientific observations on the coast of Kamchatka, during the year 1881 started on the 27th ultimo.

At last accounts, the outbreak of small pox in Sydney New South Wales, was assuming alarming proportions.

FRIENDS' LIBRARY.

Wanted, numbers 2 and 3 of the "Tract Repository Reports of the Tract Association of Friends," for 1879, 1880, and 1881; and the "Discipline of the Yearly Meeting of Friends," the different editions. Copies of any of the above may be sent to the Store, 304 Arch street.

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For "The Friend."

Extracts from the Diary of Rebecca Dewees.

In reading some of the memoranda left by his dear friend, I have believed they were adapted to stir up the pure mind in others, and to comfort and encourage some who are earnestly pressing towards Zion,—the everlasting, heavenly home of those who are redeemed from the spirit of the world.

She was the daughter of James and Anna Edgerton, and was born on the 10th of 9th mo. 1822, in Belmont Co., Ohio. The country was then newly settled, and in one of the localities of fever, to which such districts are liable, her father was taken away, leaving her mother with a flock of little children to be trained and cared for. These duties were faithfully performed; and she has been heard to describe the manner in which she took the one which had dropped from her husband's side, and labored for the support of her family, while the tears of sorrow for her loss flowed on her eyes. The divine blessing rested on her labors for the spiritual and temporal welfare of her offspring.

In 1847, Rebecca Edgerton was married to Jesse Dewees, and removed to reside with him in Morgan Co., Ohio, which continued to be her home for the remainder of her life.

For many years she was in the habit of occasionally writing down her mental exercises, the desires of her heart, or the acknowledgments of gratitude for seasons of spiritual refreshment. Many of these memoranda are chiefly Scripture quotations, which expressed her feelings at the time, or had been revived in her memory with comfort or instruction. The earliest of these is dated in 1848, when she was about 22 years of age. On 11th mo. 1st of that year, she writes:

"What shall I render unto the Lord for all his benefits towards me? This day has been one of renewed favor, a feast of fat things; enough in humiliation of the creature, not attended by conflicts and baptisms. May I long be remembered; and may it please Him whose compassions fail not, to seal on our minds the impressions made this day; and graciously grant the feeble petitions which have been poured out as incense before Him."

The main bent of her heart and desires was to serve the Lord and to be united to Him in an everlasting covenant. He, who thus drew her to Himself, did not fail to answer her

petitions, and gave her a sense of the forgiveness of her sins and acceptance with Him. Yet she continued to feel the need of watching and praying, lest she should slide into a careless or lukewarm state, and thus lose the crown immortal promised to those who continue the warfare against sin to the end of life. The following passages from her diary will show her humble view of her own attainments, her watchfulness, her gratitude for seasons of refreshment from the presence of the Lord, and her fervent concern for the eternal welfare of others.

1844. 12th mo. 13th. "One thing have I desired of the Lord, and that will I seek after: that I may dwell in the house of the Lord all the days of my life to behold the beauty of the Lord and to inquire in his temple; for in the time of trouble He shall hide me in the secret of his pavilion, from the strife of tongues."

25th. "I have opened my mouth to the Lord and I cannot go back." "Oh strengthen me, I beseech thee, O Lord, to make a full surrender, faithfully to perform my vow, though it require the sacrifice of things dear, comparatively, as an only daughter; an unserved sacrifice is what thou requirest; a free-will offering alone is pleasing in thy sight. Oh make thou me as the passive clay in thy Heavenly hand; form and fashion as seemeth good unto thee, and in thy own time and will, restore to my bosom the enjoyment of peace. But spare thou not until thou hast subdued all—until thou hast made me what thou wouldst have me to be."

1845. 4th mo. 27th. "But I am poor and needy, yet the Lord thinketh upon me. My soul is bowed this day in humble thankfulness under a renewed evidence that the Lord thinketh upon me—though unworthy of the least regard. And while reviewing my past life, and the many hours I have spent in levity and forgetfulness of God, how am I lost in admiration that I am yet spared. Oh may I never more offend—never more grieve thy good Spirit; but may my few remaining days be wholly consecrated to Him who has been my support in distress, my shield in danger, and an ever-present helper in the needful time."

6th mo. 3d. "O that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness. As I was in the days of my youth, when the secret of God was upon my tabernacle." "Oh for a little strength to endure; Oh for more of that patient endurance which marked the footsteps of him who thus bemoaned the departure of his Lord; and oh for ability to resist the insinuations of a cruel enemy; and a renewal of faith and confidence in the unfailing Arm. Revive thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy."

7th mo. 11th. "Concluded this day, as at many others, that there never was a heart so feeble, so unstable—now mourning over past offences, lamenting my poverty of spirit, and resolving, through the help of the Lord, to walk more in his fear—and now yielding to my volatile disposition, and indulging in mirth and vanity. What shall I say. I appear to be farther removed than ever from the right way. The Lord is departed from me, and answereth me no more, neither by prophets, by vision nor by dreams. But I desire not to murmur, I know that his ways are equal and just; I feel that He hath not dealt with me after my sins, nor rewarded me according to my iniquities; and that it is of his unbounded compassion that I am yet spared—yea, and desire to ascribe thanksgiving to Him, though unworthy to take his sacred name on my lips."

12th. "Last night I watered my couch with my tears under a fresh extension of unmerited mercy; how was my cup made to run over, even at a season when I dared not ask for favor—never more deeply felt my unworthiness in the Divine sight; surely with the Lord is forgiveness that He may be feared."

7th mo. 20th. "While assembled this day with my beloved friends for the solemn duty of divine worship, felt it almost impossible to withhold crying aloud, even for sorrow of heart; and though this has been, in a degree, often my portion, I think never before was I so deeply plunged, never before felt such anguish of spirit. But in the end the language sweetly arose: 'Though thou slay me, I will trust in thee; and I felt that I could adopt the language of the prophet: 'In the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee.' And I had also to remember this cheering declaration: 'The Lord will comfort Zion, He will comfort all her waste places, He will make her wilderness like Eden and her deserts like the garden of the Lord. Joy and gladness shall be found in them, thanksgiving and the voice of melody.'"

(To be continued.)

Our Heavenly Father, in his good providence, sends us blessings sometimes by one, sometimes by another and very differently gifted servant. Let us remember there were twelve distinct tribes in Israel, each bearing a different standard, each inheriting a different blessing; nor could he who belonged to one, transfer himself to another; yet all formed one army, all looked to one sacrifice of atonement; all had the same ark, over which was the same mercy-seat, in which was laid up the same holy law, the same sweet manna of promise, and the rod of the same High Priest; and while each stood in his own division, all were united in one great body under one Lawgiver and one Captain of their salvation.

—M. A. Schimmelpenninck.

For "The Friend."

Colorado and California.

A friend has kindly placed in our hands a series of letters from Colorado and California in 1880 and 1881; with permission to extract therefrom such portions as might interest our readers. The writer is one whose habits of close observation and scientific knowledge, give value to his remarks.

The first letter is from Colorado Springs, near the base of Pike's Peak, Colorado, and was written on 4th of 7th mo., 1880.

"We have been pretty quietly settled in our new home in the West, with little or nothing of interest to communicate, or I might have written earlier. We occasionally take an afternoon's drive in the neighborhood. Have visited the 'Garden of the Gods,' about five miles distant, 'Monument Park,' ten miles north, and Cheyenne Cañon, some six miles south of this place. The wonderful tower and cathedral-like red granite rocks, rising up hundreds of feet, nearly perpendicular, out of an almost level plain, that are found in the first, I have no doubt are familiar to thee from better descriptions of them than I can give.

In Monument Park there are hundreds of statue-like rocks, standing singly and in groups, from 10 to 30 feet high. The rock is a light colored coarse sand-stone, and each monument is capped with a hard, flat stone, forming what looks like a broad-brimmed hat to the figure, and explains at a glance the origin of the form. Where the same kind of rock occurs on the brow of a hill, and is more largely protected by the surface rock, it takes the form of an old ruined fort or castle.

Cheyenne Cañon is not a cañon proper, but a deep ravine from which a small stream flows from out the mountain. You enter it between red granite rocks, two or three hundred feet in height, and these become higher as you ascend the stream, until they become a thousand feet high, and are terminated at the top with turrets and towers. About a mile from the entrance the cañon terminates in a sort of an amphitheatre, with nearly perpendicular walls, on one side of which descends a small cascade from the mountain above. Like every thing one sees here, this gorge in the mountain is simply *grand*. There is nothing, it seems to me, in the natural scenery here that is either picturesque or beautiful. As its vastness cannot be portrayed on canvas, it must be seen to be appreciated.

About two weeks ago, K. W. and myself joined an excursion party to the Grand Cañon of the Arkansas, about 60 miles south-west of Colorado Springs, but some 90 by railroad. We first went 45 miles south to Pueblo, then by a branch road west up the river. Owing to some of the excursion party being behind time in starting, the train was half an hour later than it should have been in leaving, and as a consequence we lay switched off more than half the time, in uninhabited parts generally, waiting for the regular trains. We had plenty of time, therefore, to see what grew on the brown lands near by. The cacti were the most conspicuous,—some of these were four or five feet high, and covered with brilliant crimson flowers. These were full of branches, while there were smaller ones, nearly globular, half buried in the ground, with yellow flowers.

In one place where we stopped under a high cliff, we noticed thousands of cliff-swal-

low's nests, plastered up against the rocks; but did not see a bird; but whether the nests had been deserted, or the birds had not yet arrived for the summer, we could not tell. These nests had longer necks to the entrance than with us.

The railroad has within a year been completed through the cañon, and is here spoken of as a wonderful piece of engineering. In one sense it is. But as it is built in the only possible way it could be, it did not require a great deal of skill or planning as to the *how*. For some twelve miles, the rocks on either side descend from a vast height above, either nearly perpendicular or very abruptly into the river, which is all the way a roaring, headlong torrent. In some places there is a small beach,—but perhaps half the way none. At an elevation of ten or fifteen feet above the surface the road-bed has been formed by cutting out the rock and tumbling it down on the beach or into the river—the grade being that of the river, which is pretty steep. As the river is very winding, the road is very crooked and the curves short. Only a small reach of the river can be seen at any one time; and the immense height of the wall on both sides, from one to two thousand feet, I think, makes it appear as though the whole train were completely enclosed with a wall of rocks. Standing in the front door of the baggage-car, and looking ahead, I found it difficult, and often impossible, to tell to which side of the river the wall directly ahead of us belonged.

How wide the river really was in its narrowest parts I do not know, but it certainly did not appear to be more than 15 or 20 feet. At the Royal Gorge the train stopped, and we got out of the rear of the train and walked back on the track. The immense height of the cliff, and the roaring, rushing river, was almost too much for weak nerves, and many soon retreated to the cars; and I soon found myself feeling dizzy. On returning we had the same kind of luck as in going, and as a consequence did not get home till after midnight.

(To be continued.)

For "The Friend."

"Learn of Me."

The above is the language of one who said, "I am the way, the truth and the life," and "he that followeth me shall not walk in darkness, but shall have the light of life." It is the language of Him of whom the Father spake in the transfiguration, saying, "This is my beloved Son in whom I am well-pleased; hear ye Him." And "Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you." And it is the language of this same prophet who invitingly said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls." So let us hear Him, and learn of Him, for He has left us an example that we should follow his steps. And one of the first, and perhaps the greatest lessons that we have to learn in following Him, is meekness and lowliness of heart. For it is "the meek He will guide in judgment, and the meek will He teach of his ways." "And they that hear shall live." "For He will guide

them by his counsel and afterward receive them into glory."

But we have to take his yoke upon us, as learn of Him. And "it is good for a man that he bear the yoke in his youth. He sitteth alone and keepeth silence, because I hath borne it upon him. He putteth his mouth in the dust, if so be there may be hope. He giveth his cheek to him that smiteth him, though he be filled full with reproach." Yet the reproaches with which our Lord was reproached will fall on us if we turn our backs upon the world, and our faces towards Zion. But "if we be reproached for the name of Christ, happy are we, for the Spirit of glory and of God resteth upon us." And by it we are made more largely to partake of his blessedness. As we are thus brought down in humble prostration before Him, as in the verdant, we can most availingly learn of Him, the silence of all flesh, who is meek and lowly in heart. So let us be of good cheer, for I have overcome the world. And He will, amid all our tribulations, if we confidently look to Him, and learn of Him, enable us to overcome also; and finally to be made "more than conquerors through Him that loved us."

It is good for a man that he bear the yoke of Christ until all that is unruly or lofty brought under into subjection to his will. There is much about us naturally that is wayward, and that needs the restraining yoke to keep us within the bounds of his government. Even in our places of worship, we often find that which is wild and unruly, or inclined to overleap the gospel bounds. The wandering and roving imagination of the busy mind has much need to bear the yoke of Christ in order to keep man in the heavenly inclosure, that he may feed with Him of the pastures of life, and that he might hear Him, and learn of Him who is meek and lowly in heart, and find rest in Him for the wear and heavy laden soul. For when we present ourselves before the Lord, as the sons of God did in the days of Job, Satan may present himself also. And as he is the same wandering spirit now, unless we are wearing the yoke of Christ and learning of Him, he may take our wandering spirits or minds with him into the world or into "the volume of the Book," and assist us in hunting up a multitude for us to offer to the God of heaven, which may be no more acceptable than Canaan offering was, which was of the earth.

Now this same Jesus that spoke outwardly to his disciples, while He was yet personally with them, saying, "Learn of me," told them also, near the last of his visible mission, that it was expedient that He should go away. But He "would pray the Father, and He shall give you another comforter, that He may abide with you forever,—even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him, but ye know Him; for He dwelleth with you and shall be in you." The world, or the people of the world, did not see Him, then, nor know Him; neither do they now. But He not only dwells with his humble follower but in them as their spiritual guide, to guide them into all truth, and even to show them things to come. How can this be, only as we hear Him, and learn of Him the way to the kingdom, who is the way, the truth, and the life; and who said, "No man cometh to the Father but by me." As many as are led by the Spirit of God, they are the sons of God

And if we are not led by the Spirit of God, and are not taught by Him, and if we do not learn of Him, we are not His children. And if we are not His children, we are not heirs; and if we are not heirs, we shall not be partakers of the inheritance of the saints in light. If we have not the Spirit of Christ we are none of his. But if we are his, and turn to Him with full purpose of heart, and take up our daily cross and follow Him in the way of regeneration, He will, by his grace, "teach us, that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world." And if we hear Him and earn of his teachings, He will, by his co-operating workings on our willing hearts, redeem us from all iniquity. Not by his works alone, nor by our works alone, nor by faith alone. For as the work without the spirit is dead, so faith without works is dead also."

While the children of God are led by his Spirit, and fed spiritually with heavenly food, so as to grow strong in the Lord; it is said, "And dust shall be the serpent's meat." And the children of the wicked one are fed with earthly food, and grow strong in his cause on that; and are led by the groveling, twisting, wining serpent. Yet the power of our glorified Redeemer is over all the powers of the enemy; and greater is He that is in us, than he that is in the world. So let the thimble, trembling, wrestling seed of Jacob, be of good cheer. For as Christ overcame the enemy and the world, He will enable us to overcome also. And if we hold fast our confidence steadfast to the end, and continue faithful and patient in well-doing, and continue to earn of Him, and lean not to our own understanding, we shall, in due season, if we faint not, reap a glorious reward in a better world; where "the wicked cease from troubling, and he weary soul be at rest." For Christ says: "To him that overcometh will I grant to sit with me on my throne, even as I overcame, and am set down with my Father on his throne."

D. H.

Dublin, Ind., 12th mo, 14th, 1881.

Carl Springel.

A SOUTH GERMAN INCIDENT.

Carl Springel is the name of a boy who is held in remembrance over half of Germany, or a deed of self-sacrificing heroism which is unparalleled in the legends of Greece and Rome, or in the annals of more modern bivalry.

It is not so very hard for the soldier to face bullets and cannon-balls upon the battle-field, or he knows that while there are many chances of death there is still some chance for life.

Carl Springel, a poor, lame German boy, to be many human beings from an awful death, walked straight into the face of certain death itself, and met it like a hero.

On the 19th of [Eleventh month], 1867, a terrible rain storm swept over Southern Germany. For twenty hours the rain poured down in such torrents as had never before been known in that region, and it seemed as if the day were to be the beginning of a second deluge. Rivers overflowed their banks and little streams were swollen into rivers.

At nine o'clock at night the storm raged on with unabated violence, when Carl Springel set out on his crutches from the hut in which he lived, alone to carry an evening repast to his parent, who was on watch-duty at the

bridge over the "Devil's Gulch," on the Great South German Railway.

The Devil's Gulch is a fanciful name given to an immense cleft in the rocks, two hundred feet wide and a hundred feet deep, which had been spanned by a strong bridge of wood and iron, believed by the engineers who constructed it to be capable of withstanding all possible assaults of wind and water.

It was the duty of Wilhelm Springel—Carl's father—to keep guard at this bridge on stormy nights, and warn the oncoming trains of any lurking danger which might exist.

Beneath the bridge a mountain-stream boiled and bubbled in ordinary times; on that night the heavy rains had swollen it to a furious torrent.

Carl Springel hobbled slowly along upon his crutches through the almost Egyptian darkness of the night, half blinded by the rain, but buoyed up by the thought that he was bringing cheer and comfort to his beloved father.

When within a hundred yards of the bridge, an awful crash sounded out upon the night-air loud above the din of the storm, and a shudder of horror ran through his brave young soul.

It was the bridge—the bridge which had been deemed impregnable. The bridge had succumbed to the fury of the water, which rushed down upon its foundations in irresistible torrents from the mountain side.

Hurrying on as fast as he could, Carl reached the railroad track, and his worst fears were realized. Upon the track, some ten feet away from where the entrance of the bridge had been, was his father's hand-car, with his red lantern burning dimly in it, and by the lantern's light Carl could see the full extent of the disaster. Every section, every timber of the bridge had been swept away, and the yawning gulf and the roaring flood were all that were left.

"Father, father!" cried Carl, in his loudest tones. "Father, father," he called again, "where are you?"

But no answering voice responded, and there rushed across his brain the terrible certainty that his father had gone down with the bridge.

For a moment his breast was filled with unutterable anguish. But it was only for a moment. Quick as thought, it flashed upon his mind that it was almost time for the last night train from the great city above to come rushing along with its living freight.

No danger-signal gleamed from the watch-tower upon the bridge, and on they would come, unsuspecting of their peril, until it would be too late, and they would be dashed in a moment into the seething flood, more than a hundred feet below.

What was to be done? Forgetting for the instant the great woe that had befallen him, Carl decided at once that it was his duty to supply his father's place, and warn the train of its peril in time to save it, if possible, but what could he do?

The tempest increased in its fury, and the rain poured down as though it could never stop. Hark, the train is coming! Already he heard it rumbling on toward destruction, and it must be near, or he could not hear it above the storm.

He cannot run with his poor, crippled legs, so he throws himself upon the hand-car, and nerves himself for a mighty effort.

As though his own life were at stake, he begins to turn. Slowly at first, then faster and faster, he drives the car in the direction of the approaching train.

On, on dashes the mighty iron-horse; nearer and nearer it comes. Oh, if he can only warn them while there is yet time to stop the train! If he can only get far enough off to save the train from rushing headlong into that terrible grave!

Around the mountain side, on the curving track, the train speeds along. The gleam of its lights is now shed upon the valley, and the boy knows that the supreme moment is at hand.

On thunders the engine, and the track trembles beneath the heavy burden. Suddenly, around a sharp bend a hundred feet away, full on his sight, bursts the blazing head-light of the engine.

Ceasing from his labor, Carl Springel braces himself with one hand, and, grasping the red lantern in the other, swings it wildly above his head.

"The bridge is down! The bridge is down!" he cries with all his power. "The bridge is down! The bridge is down!"

The engineer has seen him, but cannot save him. With a dull thud, the engine clears the obstruction from the track and dashes along—but slower and slower now.

The hand-car and the boy are hurled fifty feet through the air, and when the boy is found his body is crushed, mangled and lifeless. But the train is saved. Trembling, gasping, staggering, the engine halts—halts not a dozen yards from the mouth of the yawning chasm—and all on board are saved. Saved by the unparalleled heroism of this crippled boy who has given up his life that they may live.

Two years ago, in a quiet village cemetery in the south of Germany, I saw the grave in which he sleeps. Upon a modest tombstone at its head, erected by the gratitude of those whose lives he had preserved, is this inscription:

CARL SPRINGEL,

AGED 14.

"He died the death of a hero and martyr, and saved two hundred lives."

A hero and a martyr he was indeed, and, some time yet, bards and poets will sing the story of this brave, young peasant boy of Germany.—*Sabbath Visitor*.

The Immigrant Woman's Testimony.

In Fifth month, 1880, the Dutch steamer, *Rotterdam*, arrived in New York with about 250 Hollanders who had come to seek homes in the new world. Most of them were able to start for the West the same day the vessel entered New York. Some fifty or sixty, however, remained until the next day. A. H. Bechtold, pastor of the Holland Church in New York city, having met his countrymen on their arrival, and aided in speeding the strangers on their way, availed himself of the opportunity afforded by this delay in giving the wayfarers such suggestions and religious counsels as he might for their profit.

The *Christian Intelligencer* gives an account of an interview which occurred at the Holland Hotel, where A. H. Bechtold, after welcoming the new comers, gave them appropriate religious counsel, and in conclusion expressed the hope that none of them had embraced the

principles of "modernism," which is the Hollandish name for the most advanced Rationalism and skepticism. For some minutes there was entire silence. At last one man arose and said, "We cannot refrain from offering you our sincere thanks for your kindness to us—in getting our baggage quickly through the custom-house, and changing our railroad checks, &c., &c., without any pecuniary gain to yourself, and especially for your cordial welcome and useful suggestions on our landing. It gives us a good impression of the land in which we intend to make our home; and we shall write back to our friends that New York is not so bad a place as people are wont to say." But we do not agree with your doctrinal views. We are all 'moderns,' and do not believe in the Bible as 'you do.' Here many joined in, crying, "No, no; we cannot accept the stories in the Scriptures—the wonderful things that fly in the face of reason and science."

To this A. H. Bechthold answered that he was not surprised at their way of talking. Of the 1,400 ministers of the Reformed Church in Holland, 1,100 are more or less "modern" in their teachings; and so every city and hamlet is filled with the pernicious influence. What else could be expected from a generation thus taught and trained, than a contemptuous disregard of that blessed book, for the peaceful possession of which their fathers poured out blood and treasure without stint, and fought battle after battle for eighty long years? "But a little while ago you told me that a poor man could hardly make a living in Holland, and that the increasing and intolerable taxation, the hateful aristocracy, &c., are driving every man, who can, to emigrate. There must be a cause for this. Go back fifty years to the time when 'modernism' crept out from the schools of Groningen and Leyden. Then there was no need to emigrate—plenty of work, plenty of food, and taxes comparatively light. The children obeyed their parents, and there was harmony and peace in the family circle. But now there is a great change for the worse. Modernism led the Separatists to leave their native land for conscience' sake, banished the Bible from our schools, and led to a sad decline in morals. And so God has withdrawn his blessings. If you have brought this evil spirit with you here, I could almost wish that you had not come; for we Americans believe that the prosperity of our land is due to the faith of our fathers—a faith which, by God's help, we mean to preserve; making the Bible our [outward] rule, acknowledging the God it reveals, and seeking to do his will in all things. Now, if thousands of so-called Christians like you come here and spread your views, I fear lest the same evils which prevail in Holland should prevail among us, and we should come to be in the sad condition of every land where the Bible is not loved and honored." He then exhorted them all to become true believers in the Lord Jesus Christ.

After he resumed his seat, there was again an interval of silence. At length a woman got up and said, "The dominie is right. The man who spoke before is my husband. And now let me confess that the time when we both joined the church, about thirty years ago, we did it in that simplicity of faith which made us extremely happy. We obeyed our parents, harmony and love prevailed between me and my husband, and we were prosperous

on every side. But I cannot and will not deny that since we embraced 'modernism,' about ten years ago, it has gone ill with us. Peace has left my soul. Our families are not in harmony, and our children are not obedient. None of you" (turning to the company) "can deny that this is the case. But now let us take the advice of the man of God. Let us forsake the deceitful doctrines of 'modernism,' and since we have landed in a new country, let us live a new life, a life of faith and holiness."

In this strain she continued for some time, and her words made a deep impression upon the whole company. The circumstance is the more remarkable, in that she first joined her husband in the opposition to the truth; but the Spirit of God so blessed the word spoken by his servant, that her conscience was aroused.

Let faith in God (and the word of his grace) die out in any community, and it will soon be found that that is a good country to emigrate from. No advantages of soil or climate or government can make a nation happy, peaceful, or prosperous, unless they regard the [Scriptures] and fear and love the Lord their Maker.

Some of the evils alluded to in the foregoing, from the "Christian Intelligencer," are just what we have sometimes feared for our country in view of the great influx of foreign immigration with their, so-called, "Modernism" of practical unbelief. If according to Holy Scripture, righteousness alone exalteth a nation, then from the leaven of unrighteousness so increasingly overspreading the land in this way, is there not ground to fear that we too may, in time, witness a withdrawal of the blessings of heaven hitherto enjoyed, because of the prevailing looseness of religious principle? It was pleasant to be able to note that A. H. B.'s words so influenced those of his countrymen whom he addressed, as to induce the desire to turn from their apostate course, and resolve to "live a new life—a life of faith and holiness."

For "The Friend."

REFLECTIONS AT MIDNIGHT,

While sitting at the bed-side of a sick friend, (Mercy Ellis, &c.)

[The account of Mercy Ellis, recently published in "The Friend," has brought to light the following affectionate tribute to her worth, from one who herself has since passed to the unseen world.]

Soon will the closing scene of life be over,
And all we've loved will unto dust return,
The green sod of the valley rest above thee,
Covering more fair than costly stone or urn.

Yes! the bright sun that long has beamed unclouded,
Shining on all with mild and placid ray,
In sorrow and in passing cloud is shrouded,*
To beam more perfect in an endless day.

Oh! I have seen thee when thine eye was glowing
With holy raptures, and thy voice was sweet
As a light zephyr, o'er a harp-string blowing,
As thou discourest of what thou soon wilt greet—

Heaven and its joys—on thee they soon will open,
And thy pure spirit sanctified and free,
Will meet the One of whom thou oft hast spoken,
Whose name, whose words, were ever dear to thee.

Yet though thy sojourn upon earth is lengthened,
Thy counsel and thy care been given so long,
And much thy precious words our hearts have strengthened—
Still would we stay thee here—but that were wrong.

* In allusion to her disease having induced temporary delirium.

"Enter thou in, thou good and faithful servant,
Into the joys thy Lord prepared for thee."
This was thy frequent language, pure and fervent,
This the reward that thou wilt surely see.

Then would we wish thee yet on earth to linger?
Thou, whose whole life has been a constant prayer—
And constant yielding to God's holy finger—
A longing after Heaven. Go rest thee there!

S. E. L.

Muncy, 1844.

THE IVY IN A DUNGEON.

MACKEY.

The ivy in a dungeon grew,
Unfed by rain, uncheered by dew;
Its pallid leaflets only drank
Cave-moistures foul, and odors dank.

But through the dungeon grating high,
There fell a sunbeam from the sky;
It slept upon the grateful floor
In silent gladness evermore.

The ivy felt a tremor shoot
Through all its fibres to the root;
It felt the light, it saw the ray,
It strove to blossom into day.

It grew, it crept, it pushed, it clomb—
Long had the darkness been its home;
But well it knew, tho' veiled in night,
The goodness and the joy of light.

Its clinging roots grew deep and strong,
Its stem expanded firm and long,
And in the currents of the air,
Its tender branches flourished fair.

It reached the beam, it thrilled, it curled,
It blessed the warmth that cheers the world;
It rose toward the dungeon bars;
It looked upon the sun and stars.

It felt the life of bursting spring,
It heard the happy sky-lark sing;
It caught the breath of morns and eves,
And wooed the swallow to its leaves.

By rains, and dews and sunshines fed,
Over the outer walls it spread;
And in the day-beam waving free,
It grew into a steadfast tree.

Upon that solitary place,
Its verdure threw adorning grace;
The mating birds became its guests,
And sang its praises from their nests.

Wouldst know the moral of the rhyme?
Behold the heavenly light! and climb.
To every dungeon comes a ray
Of God's interminable day.

AFFLICTIONS.

As a desolate field,
Left exposed and bare,
To winter storms and chilly, frosty air,—
Yet only thus made ready for awhile,
That richer there the harvest grain may smile;
So is the heart whose sod,
Tender and green,
Hath deeply been
Upturned by God.
His sprouting blades laid low,—
Yet only broken thus by grief's plowshare,
That in its furrows He might sow
The seed of righteousness, which shall increase—
Until it yield the harvest of eternal peace.

WEDDED LIFE.

And if the husband or the wife
In home's strong light discovers
Such slight defects as failed to meet
The blinded eyes of lovers,

Why need we care to ask? Who dreams,
Without their thorns, of roses;
Or wonders that the truest steel
The readiest spark discloses?

For still in mutual sufferance lies
The secret of true living,
Love scarce is love that never knows
The sweetness of forgiving.

For "The Friend."

As we stood around the grave of our dear H. F., on the 28th ult., the words of a loved minister, who was early gathered to his heavenly home, forcibly passed before me. He says: "The messenger of death seems to repeating his visits to our little company, though truly painful are these final separations, such events, I think, are calculated to eminently profitable.

We may gather at the grave side, not only see the remains of a departed friend or neighbor consigned to their last resting place, to ask ourselves how it stands with us in relation to so awful a matter; and whether our day's work has kept pace with the day, and that witness for God in every bosom, and the place our everlasting safety and happiness demand for it."

at no. 24, 1882.

Help in the Time of Need.

Henry G. Stephens, writing in the *Daily Standard*, gives the following interesting incident, which he heard related at a meeting in Five Points, New York, many years ago. The speaker was a man poor as to this world's goods, but rich in faith.

"My friends, you all know who and what I," he began. Here he paused for a moment, glanced around the brilliantly-lighted hall, at the eager upturned faces before him, and then added: "But no, I see that there are several persons present who are strangers to me, so I will inform them that I am Willie, the coal carrier. I walk up and down the streets of the city every day with my coal shovel and basket over my shoulder, reaching sharp to the right and to the left for places to carry coal and wood into houses and stores, and for any other jobs of rough, hard work that I can get to do. In this way, I get a little help from my feeble but willing hands. I have earned a comfortable living for myself and family for several years. In some months past I have had a deal of sickness in my family, and two weeks ago I found that my little store of savings was exhausted. For several days after my money was all gone I did find nothing whatever to do. For forty-five hours I was without a morsel of food; and for twenty hours my poor wife and children had nothing to eat. My wife was sick at the time, and unable to work; and my children were slowly recovering from a fever. I needed nourishing food to assist nature in her work of restoring their health and strength. Late in the afternoon of the fourth day, as I was walking along one of our up-town streets, closely on the lookout for a job, the baker's wagon was driven up to the curbstone line, and stopped; just as I arrived opposite the wagon the baker lifted out a basket of bread, and disappeared with it around the corner of a street, to serve it out to his customers. There were several large baskets of bread in the wagon, each filled with loaves of bread. I put my shovel and basket down on the sidewalk, and stood there and looked at the bread. Oh, how hungry I was. It did not come to me, then, that I had never been really hungry before. I was famishing for the bread that perished in the using. Oh, how I did dig for a sum of money sufficient to pay for one of the smallest of those loaves. Then the baker came to me and said, 'Pick up your shovel and basket: snatch one of these loaves of bread; throw it into your basket, and then

run away as fast as you can go. No one is looking at this moment, and you can get off without detection!'

"No—no, no," said I, 'I can not steal!'

"Fool," said the devil, 'it is not stealing; it is simply helping yourself to food when you are starving. The baker will be none the poorer for the loss of a single loaf; indeed, he will never miss it. Hurry up; snatch a loaf and be off with it.'

"No—no, no," said I again, 'I can not steal the bread.' 'Do it, fool,' urged the devil; 'you are too proud to beg, or to make your wants known to the benevolent. You will find no work to-day. Are you going to starve yourself to death when there is an abundance of food before you, and all you have to do is to stretch forth your hand and help yourself to it? Now is your time. Snatch a loaf and run. Quick, quick, quick!'

"No, no, no," said I, 'I love Jesus; I can not steal the bread; I love Jesus; I put my trust in Jesus; I will not steal the bread!'

I did not say all this out as loudly as I am relating it to you to-night, but in an undertone. I could not have been heard by any passer-by.

Well, just as soon as I said those words, the devil left me, and I was no longer tempted to steal the bread, and I did not feel half so hungry as I was before. Yet still I stood there on the sidewalk and looked at the bread. I could not help it. I was as if rooted to the spot. All at once it occurred to me that it was growing late, and the chances were that I would find no work to do that day, and if I did not I would have to go home empty-handed to my expectant wife and children. The thought made me cry, and I cried, and cried, and cried, until the big tears rolled from my eyes down my cheeks, so that I had to use my coat sleeves to dry them. I suppose it was because I was so weak and feeble, and sore broken. Then I thought I would call on God for help, and I said in a low tone of voice, 'Oh, Lord God, my Heavenly Father, for Christ's sake help me to find some work to do to-day, and give me the necessary strength to do it, that I may earn a little money to buy food for myself and family.'

I can not beg while I am able to work, and I love thee—oh, I love thee too much to steal. My wife loves and serves thee; my children all love thee. Oh, Christ, forsake us not.'

"Well, while I stood there crying and praying and drying my eyes on the sleeves of my coat, I felt the weight of a hand upon my shoulder. I started and looked up, expecting to see a policeman, and to hear his gruff voice say, 'Move on; no loafing allowed on this thoroughfare;' but, instead, there stood a tall, handsome, well-dressed gentleman, with a very benevolent countenance, and with his right hand resting on my shoulder. He put his face close to mine, looked me straight in the eye, and said, in a kindly tone of voice and manner, 'My friend, are you ill? What is the cause of your apparent distress? Come, tell me all about it.'

"So I up and told the gentleman the whole story, just as I have told it to you to-night. He heard me through, and then he took one of my great, hard, rough, coal-stained hands in both of his, and he squeezed it and shook it heartily, and said, 'Bless the Lord! How glad I am that I came this way; how glad I am to have met you, my brother. I am happy to know that you love Jesus so much, and that you put your whole trust in Him. I was

on my way to Broadway through another street, but I changed my mind, and turned into this instead, for I thought I would like to see the changes and improvements which have been made on it of late. No doubt the good Lord sent me expressly to relieve your wants. Cheer up, my brother, brighter days may come to you.' The gentleman then let go my hand, went to the wagon and picked out six of the largest loaves of bread and put them into my arms, one after another, like sticks of wood. At this moment the baker came to us, looking very much astonished at the liberties we were taking with his goods, and said, 'What are you doing with my bread?' The gentleman bowed and smiled, and taking out his pocket-book, he very soon satisfied the baker that he was doing a very good thing with it for me. Then the gentleman took two large newspapers out of his pocket, and bending over my old black coal basket, he very neatly and nicely lined the inside of it with them, and taking the bread out of my arms he put it in the basket. Then he took my hand in his again, and said, 'The Lord bless you, my brother, keep you faithful, and give you a home in heaven when He is done with you here. Give me your name and address, please.'

So I told him my name and where I lived, and he wrote them in his memorandum-book, and then picked up my shovel and basket, handed them to me, and sent me on my way home rejoicing. Not long after my return home, and while myself and family were eating our bread with thankful hearts, the door of our room was opened by one of our neighbors, and in walked our generous benefactor. He took me to a large grocery store, and bought a lot of provisions, which he ordered sent to my house at once. There were some canned fruits for my convalescent wife and children, tea, coffee, sugar, butter, potatoes, and other things. The next day I called on him at his office by appointment. Several gentlemen came in to see him on business, and he made them take an interest in me and promise to give me work. Since then I have had all I can do, and I am saving a little money every day. So you see, my friends, that Jesus will help his own, when they put their trust in Him."

At this point a man sitting near the door, whose ragged and filthy garments, bloodshot eyes, and coarse, red face, plainly proved that he was smitten with poverty, and degraded in the extreme by vice, interrupted the speaker, and said with a derisive laugh, "And so will the devil, too!"

"That's so," said the speaker, "the devil will, and often does help his own, but he always manages, sooner or later, to get them into trouble, and then and there he leaves them to get out of it as best they can, or to be punished for their folly in putting their trust in him. What has that to do with you, Jim, that makes you stand up for him to-night. The color of your face and eyes, and the wretched condition of your clothes show that, although you have been, and are still, a good and faithful servant to him, he has not dealt fairly nor kindly with you. Oh, my dear friend, forsake the evil one and put your trust in Jesus, as I did, and as I have done for two years past, and you will find Him a very present help in times of need and trouble."—*Henry G. Stephens in Daily Standard.*

Resist temptation till you can conquer it.

For "The Friend."

Reminiscences of Departed Worthies.

1842. In our meeting for worship at Falls, our beloved Friend Christopher Healy spoke impressively, saying, "The righteous shall have tribulation, but the Lord will deliver them all," holding up to view the necessity of having living faith in the Divine promises, and then tribulations will be borne patiently, and our faith will increase with our trials. There is but one sure foundation, but one foundation that will stand when all things else fail; and unless we build rightly thereon we cannot be saved.

The Divine will revealed in us is always in accordance with the Scriptures; he had never found it different.

He spoke of the necessity of having faith in that Almighty power which a servant of old described in this language, "The sea saw it and fled; Jordan was driven back; the mountains skipped like rams and the little hills like lambs. What aided thee, O sea, that thou fleddest, thou Jordan that thou wast driven back, ye mountains that ye skipped like rams, and ye little hills like lambs?" This was the power that gathered our Society from the maxims and customs of the world, from the forms and ceremonies of a lifeless profession, from all will-worship, and from a hireling priesthood; and though many may fall on the right hand and on the left, yet the faithful will be preserved.

He believed that if our members walked answerably to our high profession, there would be an hundred come unto us to where there is one now; and we would be as a city set upon a hill that could not be hid; our conduct would then speak louder than words; and many would be invited by our example to come, look upon Zion, and behold Jerusalem, a quiet habitation, with none of its stakes broken nor cords loosed.

1842. Attended meeting. Our beloved Friend Christopher Healy bore a short but impressive testimony to the excellency of silent waiting, and warned us against suffering our silent sitting together to become a mere formality; that if our practice is merely to come and sit down in meeting and abstain from words, without endeavoring to have our thoughts gathered to the Master of assemblies, we shall never know the excellency of silent waiting, and perhaps never experience that state of mind which will afford us a lively hope beyond the grave; but if we maintain the warfare and struggle for the blessing, the Lord may condescend to favor us as He did a faithful servant of old, that man after God's own heart; "The Lord inclined unto me and heard my cry, and He raised me up out of an horrible pit, and out of the miry clay; and set my feet upon a rock." How encouraging! "And He established my goings, and put a new song into my mouth, even praises to our God." G.

Beat My Sheep.—An apostle recommends "speaking the truth in love," but some preachers overlook the words "in love," when they read the text. One of these ministers, after preaching a flagellating sermon, was approached by a brother, and requested to preach from the text, "Lord thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Beat my sheep." "No, no!" said the pastor; "you are mistaken, my brother. He said 'Feed my sheep.'" "Ah,

did He?" said the old man, with a searching look into the pastor's face; "I thought methinks you read it, 'Beat my sheep.'"

The Betrayer Betrayed.

History informs us that when, several hundred years ago, the Knights Templars of Jerusalem—an order of knights specially organized and set for the defence of the Holy Sepulchre against the infidel Moslem—consented, for the sake of a paltry bribe, to betray into the hands of their sworn foes their own allies, who, together with themselves, were engaged at the time in the siege of Damascus, these traitor knights were straightway and most effectually punished for their perfidy by being disappointed after all, of their bribe; since, as we are told, the coin with which the wily Turk took occasion to reward their baseness proved to be utterly worthless, because counterfeit. A signal instance truly of what is sometimes called poetic justice—the betrayer betrays, the hypocrite mocked, the counterfeiter paid, as it were, in his own coin.

Is it not ever thus with sin and the sinner? The former delights to hold out the most tempting offers; to make the most dazzling, but delusive promises; to display the gilded bait, the beguiling bribe. He, however, that is deceived thereby, clearly is not wise. Nay, no man ever yet consented, for the sake of any inducement whatsoever, to venture on to the devil's ground, to accept of any of Satan's beguiling prizes, but found sooner or later, and to his bitter sorrow, that in so doing he had been duped.

These reflections have been suggested by the late very sad case of O. L. Baldwin, the defaulting cashier of the Mechanics' National Bank, Newark, N. J. Sin yielded her golden bribe here. Baldwin yielded to the temptation, consenting, in the hope of gain, to betray the sacred trusts committed to his hands. Was ever coin more utterly worthless than that which is found to reward his guilty complicity with evil in this case?

What more pitiable, indeed, than this man's testimony to a friend visiting him soon after the mournful disclosure of his crimes? The poor victim was ill in bed. His weeping, broken-hearted family surrounded him. "I know," said the ruined man, "I know I have done wrong; I know I am guilty; I expect nothing but to go to the penitentiary." Lo, here, reader, the rewards of sin? Yes, look into that once charming but now darkened and desolated home, and behold this melancholy, this truly monumental instance of the betrayer betrayed.

How different all this from the rewards and promises of religion! Promises these that never in a single instance have failed of fulfilment, that have never once been known to be "protested," but which have always been ratified in perfectly good faith.—R. H. Howard.

Nothing Finished.—I once had a curiosity to look into a little girl's work box. And what do you suppose I found?

Well, in the first place, I found a "bead purse," about half done; there was, however, no prospect of it ever being finished, for the needles were out, and the silk upon the spools was all tangled and drawn into a complete wisp. Laying this aside, I took up a nice piece of perforated paper, upon which was wrought one board of a Bible, and beneath it

the words, "I love—;" but what she lo was left for me to guess. Beneath the B board I found a sock, evidently common for some baby foot; but it had come to a st just upon the little heel, and there it seemed doomed to remain.

Near to the sock was a needle book, cover of which was neatly made, and upon the other, partly finished, was marked, "my dear—"

I need not, however, tell you all that I found there; but this much I can say, during my travels through the work box I found not a single article complete; and still as they were, these half finished, forsaken things, told me a sad story about that little girl.

They told me that, with a heart full of generous affection, with a head full of useful and pretty projects, all of which she had by the means and the skill to carry into effect she was still a useless child—always do but never accomplishing her work. It was not a want of industry, but a want of perseverance.

Remember, my dear young friends, that matters but little what great thing we mean to undertake. Our glory is not in that, but what we accomplish. Nobody in the world cares for what we mean to do; but everyone will open their eyes by and by to see what we men and women and children have done. *Children's Friend.*

A Specious Delusion.—I had some conversation with an intelligent settler, who was awakened by shipwreck to a consideration of the importance of eternal things; but, I many others, he shrinks from taking up the cross and practising self-denial, and would rather trust solely to the death of Christ, salvation, than esteem his propitiatory atoning as the means of redemption from sins that are past, and of perfecting forever those who submit to the sanctification of the Spirit in obedience, and who consequently seek Divine help continually to keep the precepts of Christ. Such persons would be saved by what Christ has done for them, without troubling themselves much about the practice of what has enjoined; they seem to settle themselves under a kind of systematic delusion, getting the declaration of the Redeemer, "Every one that saith unto me, Lord, Lo, shall enter into the kingdom of Heaven, he that doeth the will of my Father who is in Heaven."—James Backhouse.

"Speak with calmness and deliberation all occasions, especially of circumstances which tend to irritate."

THE FRIEND.

FIRST MONTH 14, 1882.

The London Friend for the 12th month, contains a detailed report of the proceedings of the "Home Mission Conference" of members of our Society, held in London on the 29th and 30th of 11th month.

The Home Mission work, as stated in Conference, is an outgrowth of the First-School movement. The meetings held in prosecution are not generally held after manner of our meetings for Divine worship.

at in them, singing, reading and expounding the Scriptures, and other methods of inducing the people assembled, are used, much as such meetings are conducted by those of her religious denominations. The chairman of the Conference said, "It had been felt for long time past a very difficult question to answer, in what way the outside mission work was to be brought into harmony with the work of their own Society." The solution of this problem was one of the subjects that animated attention.

It was truly a difficult problem to bring to harmony things in their nature inconsistent—to reconcile the views of Friends, as the leadership of Christ, our holy Head, in the holding of meetings and the performance of religious labor, where the services are arranged by man, and are not dependent any fresh extension of Divine help or commission.

Some of those who took part in the discussions recognized the fact, that the "Conservative element [the attachment to the principles our Society] that existed in many country meetings at present" was an obstruction to their taking up this work as a Yearly Meeting concern. Others thought that "a great change had come over the Society" in the past few years, "that the Yearly Meeting of 1882 held old opinions very different from those of 1861," that "the Yearly Meeting as it now stood was an entirely different creature from that it was a few years ago."

The outcome of the deliberations was the appointment of a large committee to lay the subject before the next Yearly Meeting, with power to call a future meeting of the Conference.

In the remarks made by the different speakers there are several expressions of attachment to the views of Friends, but the impression left on the mind by the whole report, is that of a very marked departure from spiritual doctrines of our forefathers in reference to worship and ministry. It would seem that many earnest and well-disposed persons—who had entered on a line of labor for the good of others, which they were carrying on without constant reference to the Bible and the heavenly anointing for service—had gradually lost their belief in the efficacy of Friends, as to the inefficiency of ordinary human efforts in religious labor; though we may scarcely know it.

The tendency of the whole movement is to destroy the character of our own meetings for worship, and with them any occasion for the tenure of our Society as a distinct organization of Christians. As time and use familiarize the people with the form of procedure adopted in mission meetings, changes will be called for and introduced into the yearly meetings. Our chief hope for the preservation of a "Society of Friends" lies in those who are willing to suffer reproach for their adherence to its original principles and practices; and in the renewed extensions of our Grace which may raise up in unlooked-for quarters those who will be valiant in contending for the faith once delivered to the saints, and in spreading the truth among men. A letter received from a valued, experienced and judicious friend, thus refers to this sub-

The whole report [of the Home Mission

Conference] furnishes evidence of the rapid growth of what may be termed for convenience Modern Quakerism, and the advanced stage which it has reached—practically towards the same footing as other denominations—and our great and vital doctrine of the government of Christ in the church reduced to nothing beyond an empty profession, with alluring and delusive assertions of loyalty to the Society and adherence to its principles. There are some perhaps almost everywhere, very liable from temperament and surroundings to be caught by this spirit, looking at what appears to be the gradual decline going on all around us, and not having implicit faith in, nor patience to wait for, the experience of the church, that which alone can effectually help the church. And thus the sound of the 'workman's hammer' may be heard in various directions; and the unwary are caught by it, and the burdens of some greatly increased thereby, and our own precious principles have to be contended for even again among our own people—in our own midst."

A friend in England has sent us a copy of a small, neatly printed pamphlet, pointing out the opposition of war to the spirit of the petitions contained in the prayer taught by our Lord to his disciples.

A letter accompanying the pamphlet states that from a desire to see a more full conviction of the anti-Christian character of war, inculcated among the children in the schools of our Society, the writer had offered prizes for the best essays on the subject. The present essay is one produced in response to this offer, and was written by one of the scholars at Ackworth.

We have a strong conviction of the iniquity and impolicy of the military system, and rejoice in the evidences that are from time to time presented of the growth of a sound public sentiment in favor of peace. When the kingdoms of the earth become the kingdoms of our Lord and of his Christ, through the submission of the hearts of the people to his Divine Grace, then war will inevitably cease. Till then, we cannot hope to see this curse of mankind entirely removed. Under the influence of evil passions and unregulated desires, men often do that which they will admit is contrary to their real interest. There is no effectual remedy for sin and evil, either private or national, but the restraining, regulating power of the Lord coming into full dominion, and being willingly received as the guide and controller of individuals and of nations.

We commence in the present number the publication of some extracts from the memoranda left by our late beloved friend, Rebecca Dewees, of Morgan Co., Ohio. She attended the Yearly Meeting of Philadelphia, and a few meetings in the vicinity of our city, with a minute from her friends at home, some years since. Her natural disposition was retiring and diffident; and, as her stay among us was short, it is probable that many friends in this section of country will scarcely remember the visit.

In examining the papers placed in our hands, we have been unusually interested in noticing the fervency of spirit, the humility, the watchfulness over herself, the frequent turning of the heart to the Lord in secret prayer, and the longing for a sense of spiritual

life and Divine communion, which these memoranda exhibit. They have seemed so edifying and instructive, that a hope is felt that many of the readers of "The Friend" will derive spiritual refreshment through them.

It is but seldom we allude in this part of our paper to the decease of those valued Friends who are passing away from time to time; but we felt willing to refer to the honest faithfulness and self-sacrificing kindness which were such prominent traits in the character of the late Hannah Flanagan, whose death is noticed in the obituary column of the present number.

Like her Divine Master, she went about doing good to others, especially to the poor and neglected; and she has left a testimony in the hearts of many survivors that she was a true follower of the blessed Redeemer.

Having endeavored to serve her generation according to the will of God, when the end of life drew near, she was favored with a peaceful confidence in the Lord's mercy, and an assurance that a crown of righteousness was prepared for her.

The large attendance of Friends at her funeral showed the solid esteem felt for one who had in an unusual degree been kept "unspotted from the world," as well as diligent in helping the afflicted; and the evidence felt at that time, that her "lot was among the saints," was comfortingly precious.

SUMMARY OF EVENTS.

UNITED STATES.—General Terry, in his report for the Department of Dakota, says that "the buffalo are rapidly diminishing, the Indians are raiding on the cattle, and the ranchmen are organizing for protection."

The great sugar refinery of Havemeyer & Elder, in Williamsburg, N. York, was destroyed by fire on Friday evening last, only the char house, which is five-story high, escaping. The loss is estimated at \$1,500,000, and 1000 men thrown out of employment. The insurance is in 276 companies, mostly foreign, and will cover about 60 per cent. of the loss. A new and larger building is to be erected at once.

The arrivals of vessels at this port during 1881 numbered 5216, of which 1364 were foreign and 3952 coastwise. The total tonnage arriving during the year was 1,069,520, as compared with 1,085,495 for 1880.

The public debt statement for 12th month shows a reduction of \$12,793,623. During the year 1881, there was a net decrease in the principal and interest of the public debt of the United States of \$102,611,777, and the cash in the Treasury increased \$31,078,231.

According to the report from the Bureau of Statistics for the 11th month, 3,429,191 bushels of wheat were exported from the port of San Francisco, against 2,719,236 for the same period from the port of New York.

The *Independence Tribune* states that the experiments in raising cotton in Kansas were highly successful. One farmer raised, ginned and shipped 100 bales of an excellent quality, and others were successful on a smaller scale. The colored refugees from the South, as a rule, understand its cultivation, and cotton may become as certain a crop in Kansas as corn or wheat.

The message of Governor Bigelow, of Massachusetts, shows that during the last year, the receipts exceeded the expenditures \$212,304. He advises that the \$877,000 of the State debt coming due at the end of the current year, be paid out of the funds in the Treasury.

The total corn crop of Illinois, during 1881, was 174,996,000 bushels, or 70 per cent. of the crop of 1880, and only half that of 1879.

An anti-Prohibition club, with a large membership, has been organized in Burlington, Iowa. The liquor question promises to be an important factor in the politics of that State this year.

The Post-office Department is reported to be engaged in removing the Mormon post-masters in Utah and appointing Gentiles in their places.

Dr. John W. Draper, famous as a chemist and physiologist, died on the morning of the 4th inst., at his home at Hastings on the Hudson, New York, in the 72d year of his age.

Deaths in this city for the week ending 1st mo. 7th,

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For "The Friend."

Extracts from the Diary of Rebecca Dewees.

(Continued from page 177.)

1846. 4th mo. 5th. "This day twelve months ago was a day not to be forgotten by me while memory lingers. The day in which first felt necessity laid upon me to open my mouth in a religious meeting, and to which I yielded; arising with the language of the prophet, 'Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.' It ever was the conflict. I felt at that awful moment that my life would have been a much sorer sacrifice. But the Lord's people are a filling people in the day of his power. I could have been nothing else but the wonder-working power of Him with whom all things are possible; I have been constrained to acknowledge this amid all the trials, the varied conflicts which have been permitted to attend me. And when I contrast that day of merciful visitation with this of seeming desertion, how does my soul faint within me. The peace, the joy of that day exchanged for mourning, lamentation and woe. Well, am I not reaping the fruits of my own rebellion; if so, why murmur? And if in the ordering of Divine providence for my sanctification and final redemption, why not rather rejoice? Ah! I ever thought this day that I could freely sink the bitterest cup handed by a gracious Father; not of my own procuring, but intended to promote my establishment in the ever blessed truth. Oh the awfulness of being utterly forsaken. I only desire, O Lord, that you wouldst not utterly cast off. Do with me even as thou wilt, only leave me not a prey to my soul's enemy. I acknowledge my utter unworthiness; I have done nothing on which I hope but thy free unmerited mercy. I desire to love and to serve thee. I desire in the midst of poverty and weakness to return acknowledging to thy adorable name, for thou art worthy, worthy both now and forever."

The sense of desertion and sorrow to which is extract alludes, as 'fruits of my own rebellion,' was probably connected with a want of full faithfulness to Divine requiring in her appearances as a minister; she found that she "withholding more than was meet" tended to her own spiritual poverty. Eighteen years rolled away, before she was again entrusted with the commission to appear in this

manner as the Lord's ambassador. Ten years after the act of unfaithfulness, whose bitter "fruits" she related above, she makes this record:

1855. 4th mo. 29th. "Ten years of silent exercise have rolled away; what the future is to unfold is only known to Him who seeth the end from the beginning; that I may not be found a loiterer in the vineyard, or like him who buried his talent in the earth, is often the engagement of my heart. And though one act of disobedience to the Divine requiring seemed to have introduced this long wilderness travel, that act, I believe, was through the compassion of Him who is touched with a feeling of our infirmities, mercifully forgiven, and an indubitable evidence afforded that my sins, which were many, were blotted out. That lesson, so hard for human nature to learn, which I shrunk from declaring to others, 'If any man will be my disciple, let him take up his cross daily and follow me,' was yet for me more practically and fully to be learned. That I might even be found willing to be anything or nothing, to do or to suffer even as our glorified Head and High Priest may appoint, is what my soul secretly craves."

At last her chains were broken, and in 8th mo. 25th, 1863, she notes in her diary—

"Having after a silence of more than eighteen years, felt bound again to manifest my love by my obedience, I turn to take a retrospect of the past; and desire with gratitude to adore that goodness that waits long to be gracious, and whose workings are incomprehensible to poor finite mortals. An act of unfaithfulness to manifested duty seemed the introduction to this long season of silence; but that act was, I believe, through unbounded mercy long since forgiven. But though many, very many have been the trials and provings of that period, I desire with gratitude to say, that many too were the seasons of Divine consolation and favor; some of these in times of retirement, which was my daily practice, are, I think, never to be forgotten. In one of these in particular, after a season of trial and proving, the evidence of pardon and acceptance were so clearly granted that not a shadow of a doubt remained; at the recollection of which my heart has oftentimes overflowed with gratitude. Sunshine and shade have been wisely intermingled, and this season of favor was followed by tossings as on a tempest, many times being ready to conclude that the Lord had forsaken me, and my God had forgotten me. And now, although resolved through the help of the Lord to follow Him in the way of his holy leadings, what constant watchfulness on every hand is needed—neither to offend by omission nor commission. May the Lord in unmerited mercy enable me to make straight steps for my feet."

Her gift as a minister was acknowledged by her friends in 1866, and in 5th mo. 24th of

that year, she says: "Had the privilege for the first time of sitting in the Select Meeting, and felt constrained to return thanksgiving, not only for the consolations of the Holy Spirit, but for trials, for conflicts, and provings, &c."

The humility and dependence on the Lord, in which she exercised her gift; and her faithfulness in declaring the truth without concealment, are shown in the two succeeding extracts.

1868. 7th mo. 8th. "'I have opened my mouth unto the Lord and I cannot go back.' The test of love is obedience; but how does nature shrink beyond the power of utterance, at the thought of going forth in the awful work of the ministry. I know that I am utterly unworthy to be employed as an instrument in the Divine hand; and I know that if then wilt be with me, and be mouth and wisdom for me, all will be well. Preserve me, I pray thee, from sinning against thee in thought, word or deed, and from now looking back after having put my hand to the plow."

1869. 1st mo. 3d. "Felt constrained some months since to ask of the friends of my Monthly Meeting the privilege of an opportunity with them with the shutters opened; addressing them in the language of the prophet: 'Stand ye now in the ways, and see, and ask for the old paths, where is the good way, and walk in it, and ye shall find rest unto your souls.' That in the early days of this Society, their meetings were held, as George Fox expresses it, in the power of God. The life, the truth reigned; and that while I was contrasting that favored season with (as it appears to me) our low and withering condition, I had been led to inquire the cause; that it appeared to me that we were not the same zealous and untiring advocates for truth and righteousness that they were; that we have become engrossed and entangled with the things of time, and lukewarmness and indifference have spread over us; and those precious testimonies which they believed themselves called upon to bear before the world, though great and grievous persecutions and sufferings, even unto death, we have not upheld in their ancient simplicity and brightness. Our testimony to plainness of dress and address, where is it? What difficulties and dangers did they not surmount in the attendance of their religious meetings; and how richly were they rewarded—the power and presence of the Lord being felt among them, humbling and contriving their hearts together, so that on some occasions we read the floor was wet with their tears. And in some instances, where the parents were all thrown into prisons, the children still kept up their meetings. And how is it with us, my beloved friends? How oft when I have taken my seat in our own little meeting with a few of my elder brethren and sisters, has the query arisen, Where are the children? At home, perhaps, in our employment, or at school.

Bear with me, my beloved friends, if I say, should the succeeding generation wholly discontinue the attendance of mid-week meetings, the iniquity thereof will, in a great measure, lie at our doors. It is painful to my feelings thus to allude to these things, and nothing but the belief that my peace consisted in it, has induced me to do it. For truly it seems to me the language addressed to Ephraim of old has become applicable unto us: 'Ephraim has mixed himself with the people, strangers have debauched his strength, yet he knoweth it not.' And just in proportion as we mix with the people in their associations and in their schools, just in that proportion will we lose our strength, though we may know it not."

(To be continued.)

Colorado and California.

(Continued from page 178.)

ORCHARDS, EUCALYPTUS, DUST.

The next letter of the series was written from Los Angeles, California, on the 3rd of Tenth month, 1880. From it, the following extracts are taken.

"We were glad to get away from the cold winds and fogs of Northern California and get a little further south, where at least it is somewhat warmer, if it is not much less foggy, and where you don't have to wear an overcoat both in the house and out doors, to keep comfortable.

I was very much pleased with San Francisco, and found it much more of a first class city than I expected, as well as cleaner and better kept. I think it would rank as a city but little behind New York, Philadelphia or Boston, and ahead of either Chicago or St. Louis; and I can readily imagine it a very pleasant place to live in, if the same care could be taken to warm the houses when they are cold, as we take in Philadelphia. Often while we were at the Lick House, the mercury would fall below 60°, with a cold, raw wind from the sea, that made seal-skin cloaks and overcoats not out of place in the streets; and yet I did not see a fire in any part of the house to sit by."

"We have ridden out two or three times around the neighborhood of Los Angeles, and were last week up at the villa. It is surprising to see the great number of orange trees that have already been planted, besides lemon, walnut and olive trees. Some of the orange orchards appear to be in nearly full bearing; but many of them, where the trees are equally large, have but little fruit on; and I notice that the leaves of many of the trees are very dark with what they call mildew, but which I think is caused by some minute insect. When all the trees now planted are large and in full bearing, the quantity of fruit will be very great in this section of the State, and as it will not bear transportation, at ordinary rates over the railroad, the California market will be in danger of being glutted. I think either olives or grapes a safer crop to depend on. The market for the first, either as pickles or oil, is almost unlimited, and the latter, when not required for the table, can be converted into raisins or wine. It is wonderful to see how the large bunches of the Tokay and Black Hamburg hang on the vines in the vineyards here.

The vines are not allowed to grow more than two feet high, so that a vineyard looks

wonderfully like a potatoe-patch. You can buy all you want of the finest grapes at three cents a pound. We think the Hamburg the best, though the Mission and one or two other kinds are somewhat like them, being sweet and juicy. The Tokay and raisin grapes are too solid unless one were hungry.

It is wonderful how rapidly trees and plants grow here when irrigated. The surroundings of N.'s house would indicate with us at least ten years' occupation. The yard and avenue to it are bounded by a complete lime or citron hedge, on the outside of which are pepper trees, some 20 feet high, with wide spreading tops 12 or 15 feet in diameter—making really fine shade trees—the foliage being similar to the Honey Locust, only denser and more graceful.

A row of Eucalyptus trees, planted by him along the road, are from 40 to 50 feet high; and one on his neighbor's grounds, which he says is only four year's old from the seed, I found measured over 3½ feet in circumference, 5 feet above the ground, and it must be nearly 50 feet in height. These trees are now grown here for firewood. N— has apples, pears, peaches, figs, oranges, lemons and olives, in bearing. The last three are still green, but we have been well supplied with all the rest, and with the best of nutmeg melons, nearly every morning at breakfast. In Northern California we found these of an immense size, and very good; N—'s are smaller and still better. Pumpkins grow to an immense size; in a little patch in his orange-orchard, there are a great many that must weigh over a hundred pounds, and few that are ripe that would fall below fifty.

The greatest drawback to this country is the dust. Not so much that that flies up in the air when you drive, as that that lies on every thing and defaces every thing, except flowers and plants, and such things growing about the house as can be washed off with a hose. Just imagine the trees along the roads with you, if there was not a shower all summer; and here the dust is even finer and lighter than in Plainfield. In Colorado Springs the soil was gravelly, and the dust rarely reached the leaves of the trees, and they always looked bright and clean, and you never there got your clothes dirty in walking. Here it matters little whether you walk in the middle of the road or the most carefully selected places, as all are equally dirty. Newly harrowed ground is perhaps the cleanest, as it is free from dusty weeds."

(To be continued.)

Reminiscences of Departed Worthies.

1842. 12th mo. 25th. In our meeting to-day our beloved friend Christopher Healy handed forth an instructive testimony, setting forth that his mind had been exercised, almost from his first sitting down in the meeting, in a way comparable to our Saviour's answer to those who spake of the temple, how it was adorned with goodly stones and gifts: "As for these things ye behold, the day will come in which these shall not be left one stone upon another that shall not be thrown down." And these things must be fulfilled spiritually in us as much as they were fulfilled outwardly. The glory of this world must be stained in our view; our delight in the riches, the fashions, the customs, and whatever is worldly, must be thrown down.

There is too much of a disposition in us to shun the cross. We want to come to the Saviour and at the same time hold fast to the things of the world. We are convinced that there is no better profession than the profession of Friends; and we would love to be come religious members and walk answerable to our high profession; but the cross is in the way; we are not willing to suffer for the Saviour's sake, who was a man of sorrows and acquainted with grief.

He had met with many, while travelling and down through the land, who were willing to acknowledge that Daniel's God is the only true God; that there is no better profession than ours; and yet they would not live there. And when the light of the Divine countenance shines upon us, we are almost or quite persuaded to be Christians, and resolved to live in obedience to the Divine will; but when the light is a little obscured, we stumble to the cross and turn away. The question is put to those whom it is for, "What is the cause of these things?"

The cross must be borne though it may lead into singularity, and cause us to be despised and rejected of the worldly-wise. He did not mean to insinuate that we should make ourselves disagreeable in the eyes of the world further than to live in obedience to the Divine requirements. He had felt it as plain as he had ever felt any thing outwardly with his hands, that there were those present that had sustained great loss by going on from year to year, and not sufficiently confessing their Saviour before men. If there had been more faithfulness to the Divine Master's will there would have been more fathers and mothers in our Israel raised up amongst us, to encourage others to come look upon Zion, the city of our solemnities, not one of its stakes broken or cords loosed, and they would have found Him indeed to be their counsellor, the mighty God, the everlasting Father, the Prince of peace.

For "The Friend."

"The Light of Christ" in man, as a fundamental doctrine of Christianity, was so clearly set forth in the article and selections that head in the 20th number of "The Friend" that it is difficult to imagine how they can honestly be misunderstood or ignored by any of our members. There is also unequivocal testimony to the saving value of the sun-blessed doctrine, contained in to-day's number of "The Friend," in the Address to the Members of Brighouse Monthly Meeting.

It seems timely, thus to re-assert and hold up to view, the sentiments that Friends have always held on this vital subject. In regard to the efforts that have been, and are being made to undervalue it, we may well exclaim: "If the foundation be destroyed, what can the righteous do?" It has been interesting to read some of the exercises of S. L. Grubb fifty years ago, when these anti-christian notions began to be disseminated in the Society, and it is believed they will be of interest to the readers of this Journal. Under date 6th mo. 1833, S. L. G. says:

"What shall we do if we suffer ourselves to be drawn from this blessed Spirit of the Saviour of men, or the measure of it which given to all for our profit? Where but within our own hearts shall we find the Comfort and the safe Guide? Surely the Holy Scriptures direct us to Christ within, the hope

For "The Friend."

glory; but now we are told that in looking for inward direction, we subject ourselves to error, and that the Gospel is to be found in the Scriptures, where there is clear comprehensible truth, and "a direct message from God."

"9th month. I think I never knew such a trying time in my day, as the present. I cannot close my eyes to the wide deviations from our ancient testimonies, which is, I believe, least levelling us with the world at large. I grieve, I mourn over these things in secret. Sometimes I tell my sorrow publicly, under the constraining influence of gospel love; and I have a word too, for the bowed down ones. But I am told again and again, that my views are not correct; in fact that there is no occasion to take up such a lamentation for us in this day. Some of us see the necessity of being ranged conspicuously on the side of primitive Quakerism, and warning faithfully of the danger of things creeping in, that from their nature and tendency must divide."

12th mo. 31st, 1881.

An Instructive Comparison.

Most persons know that every butterfly (the rock name for which, it is remarkable, is the same that signifies also the soul—*Psyche*) comes from a grub or caterpillar; in the language of naturalists called a larva. In the last name (which signifies literally a *mask*) was introduced by Linnaeus, because the caterpillar is a kind of outward covering, or disguise of the future butterfly within. For it has been ascertained by curious microscopic examination, that a distinct butterfly, only undeveloped and not full grown, is contained within the body of the caterpillar; that this tier has its own organs of digestion, respiration, &c., suitable to its larva-life, quite distinct from, and independent of, the future butterfly which it encloses.

When the proper period arrives, and the life of the insect in this its first stage, is to close, it becomes what is called a pupa, enclosed in a chrysalis or cocoon (often composed of silk; as is that of the silkworm which applies to that important article) and lies quiescent for a time within this natural coffin, on which it issues, at the proper period, as perfect butterfly. But sometimes this process is marred. There is a numerous tribe of un-donies; which in their larva-state are rava. The ichneumon-fly being provided with a long sharp sting, which is in fact an ovipositor (egg layer), pierces with this the body of a caterpillar in several places, and deposits her eggs, which are there hatched, and feed, as grubs, (larva) on the inward parts of their victim. A most wonderful circumstance connected with this process is, that a caterpillar which has been thus attacked goes all during the whole of its larva-life, as those that have escaped. For by a wonderful provision of instinct, the ichneumon-grubs do not injure any of the organs of the larva, but feed only on the future butterfly enclosed within it. And consequently, it is hardly possible to distinguish a caterpillar which has so close enemies within it, from those that are untouched. But when the period arrives for the close of the larva-life, the difference appears. You may often observe the common cabbage-caterpillars retiring, to undergo their change, into some sheltered spot,—such as the

walls of a summer-house; and some of them, those that have escaped the parasites, assuming the pupa-state, from which they emerge as butterflies. Of the unfortunate caterpillar that has been preyed upon, nothing remains but an empty skin. The hidden butterfly has been secretly consumed.

Now is there not something analogous to this wonderful phenomenon, in the condition of some of our race?—may not a man have a kind of secret enemy within his own bosom, destroying his soul—*Psyche*—though without interfering with his well-being during the present stage of his existence; and whose presence may never be detected till the time arrives when the last great change should take place?—

—*Whateley's Annotations to Bacon's Essays.*

For "The Friend."

The Holy Ghost a Witness to us.

Whilst Jesus Christ, our Lord and Saviour, is "the faithful witness, and the first begotten from the dead; and who 'loved us, and washed us from our sins in his own blood,' no less, also, the Comforter, which is the Holy Ghost, whom the Father hath sent into the world in that Son's place, and name, and power, is a swift witness within us, as saith the apostle, 'The Spirit itself beareth witness with our spirits,' &c.; and again, 'The Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.'"

Nothing short of this quickening renewing power of the Holy Ghost, which is shed on us abundantly through Jesus Christ our Saviour, with the washing of regeneration,—all through redeeming mercy—can save any of us. For can we be savingly baptized, either be the recipients of heavenly gifts, but through the influence of this Holy Anointing? Are not our bodies to be made fit temples of the Holy Ghost? and hereby communion with the Father and the Son alone to be witnessed? Is not the Holy Ghost also a witness to us of the one holy offering of the Lamb of God for our sins, and of the new covenant of light and life of which Jesus is the mediator? Were not the Scriptures written by holy men of old as they were moved by the Holy Ghost? and are we not to pray and to teach, if at all effectual for good, in the wisdom and power which the Holy Ghost giveth and teacheth? Did not Peter and John pray for the Samaritans, that they might receive the Holy Ghost? Were not the saints of old filled with the Holy Ghost? Did not Ananias and Sapphira lie to the Holy Ghost? and was not that represented as lying unto God? Was it not the "stiff-necked, and uncircumcised in heart and ears," that, in the early day, "did always resist the Holy Ghost?" Did not God anoint Jesus of Nazareth with the Holy Ghost? and did not the churches, as recorded by the apostle, walk in the comfort thereof? Were not Paul and Barnabas chosen, and sent forth to the Gentiles by this Quickening Power? and was not the former when consorted with Timothy, forbidden by the same Heavenly Unction to preach the word in Asia? And, lastly, can any one say that Jesus is the Lord, but by the Holy Ghost?

Similar examples from Holy Scripture of the living, quickening power and authority of the Holy Ghost—one with the Father and the Word—might be largely multiplied. But surely enough has been presented to show without gainsaying, that, though a doctrine, which is according to godliness," it has per-

haps been too much overlooked by some in our Society, in the desire to avoid the other extreme too unduly, though loosely, advanced now more than fifty years ago, of sorrowful remission. Notwithstanding which, the indisputable truth will ever remain: "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

This fundamental practical doctrine, so believed in, realized, and acted upon, in the early days of the Christian Church, and which was thus foretold by the prophet Joel: "It shall come to pass in the last days, (saith God,) I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my hand-maidens, I will pour out, in those days of my Spirit; and they shall prophesy;" has lost none of its vitality or applicability down to the present day. More-over how fully our blessed Lord and Lawgiver recognized this doctrine! He was begotten of the Holy Ghost. He baptized with the Holy Ghost. He enjoined not to speak against the Holy Ghost. He breathed upon his disciples just before his ascension and said, "Receive ye the Holy Ghost." And, as the crowning, the unspeakable gift, he promised them "another Comforter," in the place of himself, "which is the Holy Ghost," that should abide with them—with us—forever, teach them all things, and guide into all truth. This is the same efficient, operative, holy power unto man's salvation, as "the Spirit of truth," "the grace of God," "Christ within;" "The more sure word of prophecy;" "The Day-Spring from on high;" "The law of the Spirit of life in Christ Jesus;" "The engrained Word;" "the 'Unction;'" "the Anointing;" "The Power from on high;" "The Light and the Life of men."

Is there not ground for many fears, lest the overlooking or practically forsaking, with too many of our members, of this fundamental doctrine of the grace of God and light of Christ within men, where our King and his kingdom must, if ever, be known to come and to be set up, has tended very materially to bring about the manifest outwardness and consequent weakness of our present lapsed condition? If this be in anywise so, how desirable that, as professors of such holy faith, we should seek to have our eyes so anointed with the eye-salve of the kingdom, as to see the gradual and almost imperceptible falling off in duty, which we, as a Society have, through unfaithfulness, through love of the world, through mingling with the people thereof, and the beguiling influence of Satan, been brought to—once highly favored, but now, too much, a backsliding generation. How much this state of things, we repeat, is owing to a denial, or at least a practical disregard of the precious, universal gift of saving light and grace, as always held by this religious Society, it is not in the ability of the writer to determine. But oh! that all might fully recognise this spiritual and truly gospel view of things; and thence be willing to let Christ, our Alpha, as a little seed—"Christ within the hope of glory"—have due place and be permitted to grow up within them unto precious heavenly increase—the thirty, the sixty, and the hundred fold, to the praise and glory of the Redeemer's all-sufficient grace.

The Quaker standard is an advanced and

dignified one; and oh! that we might all rally to, and more and more seek to re-erect and to uphold it,—that standard once set up by our worthy forefathers, and bequeathed as a rich inheritance to us. Do not let us, the successors of such worthy parentage, neither in any-wise cast it aside, nor allow it to trail in the dust through any lukewarmness or indifference; but, rather, rallying to the law and the testimony—the second coming and inward appearing of our glorified Emmanuel—become increasingly handed as the heart of one man, in the faithful advocacy and support thereof; and in strengthening one another's hearts and hands in the ever blessed Truth as it is in Jesus, the unconquered Captain of and unto salvation.

Thus turning inward to Christ's spiritual appearance within them, instead of looking outward for that kingdom, which He himself declared "cometh not with observation," such will find their hearts, to a degree unknown before, oft to burn within them from his compassionate regard and sweet communion. He will more and more beautify the place of his sanctuary. He will show himself strong on behalf of these. He will help against the fear of man. He will cause that the conduct and conversation of these shall adorn the doctrine of God their Saviour. He will confirm and settle them in that precious experimental knowledge of himself which is life eternal.

Seeing, then, all that has been done for us; that man was created by an all-wise power for the purpose of his own glory; and when this Divine image was lost through disobedience and sin, redeemed from its bondage and thralldom, so far forth as to be put into a capacity for salvation, through a Saviour's advent, suffering and death; and, finally, to crown all, permitted access, through the blood of the everlasting covenant, into the grace, and light and sufficiency of Jesus the Son of God,—because of his love being "shed abroad in our hearts by the Holy Ghost, which is given unto us,"—how should we magnify our calling! How work out our salvation with fear and trembling! How rejoice in the hope of the glory set before us! How watchfully and prayerfully guard against grieving or frustrating in any-wise such an inestimable gift!—giving much heed to the expressive words of Paul to the Hebrews: "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from Him that speaketh from heaven." * * "Wherefore," he continues, "we receiving a kingdom which cannot be moved, let us have grace, *whereby* we may serve God acceptably with reverence and godly fear," &c.

The advice of David Hogg on his death-bed to the youthful Livingstone, afterward the celebrated African explorer, is advice that may well be given to everyone, and to which everyone would do well to give heed: "Make religion the every-day business of your life, and not a thing of fits and starts; for if you do, temptation and other things will get the better of you."

WORRIES.

The little worries which we meet each day,
May lie as stumbling-blocks across our way;
Or we may make them stepping-stones to be
Of grace, O Christ, to thee.

THE USEFUL LITTLE GIRL.

A little girl I am indeed,
And little do I know
Much help and care I yet shall need,
That I may wiser grow,
If I would ever hope to do
Things great and good, and useful too.

But even now I ought to try
To do what good I may;
God never meant that such as I
Should only live to play,
And talk and laugh, and eat and drink,
And sleep and wake, and never think.

I may, if I have but a mind,
Do good in many ways;
Plenty to do the young may find
In these our busy days;
Sad would it be, though young and small,
If I were of no use at all.

One gentle word that I may speak,
Or one kind loving deed,
May, though a trifle poor and weak,
Prove like a tiny seed.
And who can tell what good may spring
From such a very little thing.

Then let me try each day and hour
To act upon this plan;
What little good is in my power,
To do it while I can.
If to be useful thus I may,
I may do better by-and-by.

THE BURIAL OF MOSES.

"And he buried him in the valley in the land of Moab, over against Bethpeor: so no man knoweth of his sepulchre unto this day."—Deut. xxxiv. 6.

By Nebo's lonely mountain,
On this side Jordan's vale,
In a vale in the land of Moab,
There lies a lonely grave.
But no man dug the sepulchre,
And no man saw it e'er;
For the angels of God upturned the sod,
And laid the dead man there.

That was the grandest funeral
That ever passed on earth;
But no man heard the trampling
Or saw the train go forth.
Noiselessly as the daylight
Comes, when the day is done,
And the crimson streak on ocean's cheek
Fades in the setting sun;

Noiselessly as the spring-time
Her crest of verdure waves,
And all the trees on all the hills
Open their thousand leaves;
So, without sound of music,
Or voice of their great God,
Silently down from the mountain's crown
The grand procession swept.

Perchance the bald old eagle
On gray Beth-peor's height,
Out of his rocky eyrie,
Looked down on the wondrous sight;
Perchance the lion, stalking,
Still shuns that balled spot;
For beast and bird have seen and heard
That which man knoweth not.

But when the warrior died,
His comrades in the war,
With arms reversed and muffled drums,
Follow the funeral car:
They show the banners taken,
They tell his battles won,
And after him lead his matchless steed,
While peals the minute gun.

Amid the noblest of the land
They lay the sage to rest,
And give the bard an honored place
With costly marble dust.
In the great minister's transient height,
Where lights like glory fall;
And the choir sings, and the organ rings,
Along the emblazoned wall.

Selected.

This was the bravest warrior
That ever buckled sword;
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced with his golden pen,
On the deathless page words half so sage
As he wrote down for men.

And had he not high honor?
The hill-side for his pall,
To lie in state while angels wait,
With stars for tapers tall,
And the dark rock-pines, like tossing plumes
Over his hier to wave,
And God's own hand, in that lonely land,
To lay him in his grave.

O lonely tomb in Mead's land!
O dark Beth-peor's hill!
Speak to these curious hearts of ours,
And teach them to be still.
God hath his mysteries of grace,
Which ways that we cannot tell,
He hides them deep, like the secret sleep
Of him he loved so well.

— Cecil Sarah Frances Alexander

VALUATION.

Selected.

The old "Squire said, as he stood by his gate,
And his neighbor, the Deacon, went by,
"In spite of my bank stock and real estate,
You are better off, Deacon, than I.

"We're both growing old, and the end's drawing nigh,
You have less of this world to resign;
But heaven's appraisal your assets, I fear,
Will reckon up greater than mine.

"They say I am rich, but I'm feeling so poor,
I wish I could swap with you even,
The pounds I have live for and laid up in store
For the shillings and pence you have given."

"Well, 'Squire," said the Deacon, with shrewd common sense,
While his eye had a twinkle of fun,
"Let your pounds take the way of my shillings
—pence,
And the thing can be easily done."

—Whittle

Children and Tree-frogs.—When I was small boy I heard a minister say, "Child are like the little tree-frogs." I wonder what he could mean by such words as the for I could see no resemblance between children and tree-frogs.

"It is said," remarked the minister, "that the tree-frogs become the color of the bark whatever kind of a tree they are on." He said: "Little boys and girls are like them in this way: they partake of the habits of children with whom they keep company. They play with bad children, they will likely soon to form the same bad habits with they practise."

Oh, how true were his words! Even a child is known by the company he keeps. In school it is impossible sometimes to hear improper language, but the boy chooses for his friends and playmates the gar and profane, will soon grow to be them, as the tree-frog becomes like his roundings.—*Ex.*

Now what is a church but the redeemed flock, family, household or people of God? If then the church of Christ must be pure; not by a vain and fictitious impurity, but a solid and real purgation, redemption and salvation unto righteousness.—*Penn.*

For "The Friend."

The Salvation Army.

As this body of men has excited considerable attention in some parts of England, the following account has been drawn up, with the belief that it may prove interesting to some who have heard the name, yet know little of the nature of the movement with which they are connected. The information is mainly derived from "Heathen England," a small book issued by them in 1877.

The band of religious workers known as the Salvation Army¹ commenced their labors in England in the year 1865. It originated with a Methodist minister named William Booth, who had resigned his position in the body to which he belonged, in order to devote himself to preaching the Gospel in different localities, without being hampered by the duties of a stated minister. In company with his wife, who shared his labors, he travelled through various parts of England, and came to London in the summer of 1865. Here he found an enormous population of people who made a pretension to religion, never attended a place of worship, and seemed entirely outside of and apparently beyond the reach of any of the bodies of organized Christians. Feeling his heart drawn out in earnest desires for their salvation, he resolved to spend his life in endeavoring to christianize these thousands of his countrymen who, instead of inviting, might be inclined to repel his labors.

It was idle to expect them to go to any place of worship, so he began by preaching in the open air on a piece of land, "where shows, shooting ranges, petty dealers and quack doctors rival each other in attracting the attention of the poor." Gradually one after another of these rough listeners were stirred by new emotions; and as these surrounded him while preaching, and excited attention by their loud and unpurposive singing of hymns, and the earnest confessions of their former wickedness and newly-found sense of forgiveness and Divine favor, the excitement spread. Some of these converts had been notorious for their iniquity, and their testimony was the more impressive to those who had known their former way of living. They are described as converted navvies and thieves, and infidels and drunkards, and gypsies, and sailors, and cut-throats, and dog fanciers—in short, the toughest, most ignorant and wildest men and women who could well have been got together, and set up as witnesses for Him who had plucked them as brands from the burning.

An old dancing saloon was secured for indoor services; and as the movement spread, and additional laborers were enlisted in the work, cellars, sheds, and rooms which could be had at cheap rates, were engaged in other places.

The usual routine of operations, when there are sufficient helpers present, is to form "a ring in some public place, the leader of the meeting and speaker for the time being standing in the centre; those composing the ring making their arms should by appearance of friendly opposition arise." The speaking generally consists of a series of addresses, none of them exceeding five minutes in length.

In these the plainest language, and the most direct appeals to the consciences of the people are used. The following are given as specimens of the homely and uncultured style of some of these appeals. They are not repro-

duced in full, but merely show the distinctive features of the addresses:

"Praise God! He can save farmers, too! The grace of God found me when I was hoeing turnips in a field. When I sought for mercy, God said to me, 'But you won't give up all?' 'Yes, I will,' I said; and the hanting the silver spurs, the yellow kid gloves, and the silver-mounted whip were all put away. The last four months have been the happiest I ever had, and I am determined to do all I can for the glory of God and the salvation of souls."

"Well, I can tell you that God has saved a sailor, 53 years before the mast, a drunkard, and one of the worst men that ever lived. I have been in irons 90 days, have been in prisons in all parts of the world, and have had many a dozen lashes at the gangway in the service of the devil; but now God has saved my soul, and I'm on my way to glory."

The two points which they profess to present to the hearers, are "that every man is a guilty hell-deserving sinner, and that there is a way of escape for him if he be willing to avail himself of it."

When the speaking is ended, the indoor services are announced, and then a procession is formed to the hall. The biggest men are placed at the front, with one or two to keep troublesome lads away from the leader, sisters in the centre, and a line or two of men at the back.

The whole movement is regarded by those engaged in it, as an effort to awaken the slumbering to a sense of their condition, and lead them to repentance and conversion. They seem determined not to be officially associated with any sect, nor to be the founders of a new one. William Booth, as General Superintendent, occupies the position of the commander of an army; and the preachers move under his orders.

The zeal and earnestness manifested are quite remarkable, and expose the "missionaries" to much abuse, as might be expected, from the rough classes among whom they labor. Cold and rain, wind, sleet and mud, are not allowed to interfere with their efforts. Their historian, G. Railton, remarks:

"We are sure it is unnecessary for us to point out that the men and women who do this kind of work are not of a particularly mild and gentle character. We trust they have learned the meekness of forbearance and the gentleness of constant loving-kindness. But they are a determined lot, as a bystander recently remarked. They have been accustomed to run into sin with excess of riot, and they are now prepared for any lawful acts which may be deemed necessary to break down the kingdom of Satan and to establish the kingdom of Christ."

"One of them, a great navvy, was met in the street one day by some acquaintances and knocked down over and over again to test his temper. A policeman suggested that he should give the men in charge. 'Oh, no; I'll leave them to the Lord,' he said. But the same man expressed his state of feelings as to the work of God admirably when he called out at parting to a friend, 'Hit the devil hard, mate!'"

It is said that the army has now 231 stations in different parts of England, Wales and Ireland, as well as a few in other countries; and that it consists of 12,000 "soldiers." Its weekly paper, *The War Cry*, has a circulation

of 200,000. It teaches its followers to abstain from intoxicating drinks, tobacco, flattery in dress, and worldly books and amusements; and to find their chief delight in promoting the work in which they are engaged.

Its success thus far is an interesting illustration of what may be accomplished by zeal and determination, even in unpromising fields of labor. The methods followed are not in all respects such as commend themselves to our views of propriety, nor are consistent with the direct leadership of Christ in his Church, whose sole prerogative it is not only to qualify his ministers, but to point out to them where to go, and when to speak. Yet a measure of the Divine blessing appears to have accompanied the evident sincerity which has marked the efforts of these people.

For "The Friend."

The Banished Quakers.

(Letter from Ellis Hooks to Margaret Fell.)

DEAR M. F.—My very dear love is remembered unto thee and to thy children and family, to G. Stubbs, Leonard Fell and T. Rawlinson. I have been in the Country a little while but did not stay there so long as I intended, by reason I was not well while I was there. As for passages here in relation to ye Truth, things is pretty well, & our meetings quiet, except on the first days and 4th days we are kept out of the Hall. Morgan Watkins & Josiah Coale are here at present, & concerning the ship in w^h friends were putt soe long since to be banish, they are still in the Downes, & here is news come from the other 8 friends who were to be had to Barbadoes; it seems they were taken by a dutch man of war, who putt about 12 dutch men aboard to take me & the others, but a storm arising they were not able to manage the ship without the help of the English whom they had put under deck as prisoners before, soe they lett them up, and when the storm was over they would not goe downe againe, but sailed wth the dutch men to Ireland & landed there. Here comes sad news, every day of losses by this late great storme at sea. John Tompouss ship is cast away & all the goods lost, but he and his men are saved. I suppose severall friends will be great losers by it; soe this is the most at present, only desiring to hear from thee, I rest thy loving friend,

E. H.

Thy booke has been printed a pretty while since, & I suppose by this thou may have seen it, for Wm. Told me he had sent some down.

[Directed] For my Lo. friend, M. Fell.

Leave this with Thomas Greene, at his shopp in Lancaster.

The writer of the above probably alludes to the case of seven Friends who were sentenced to be transported for attending their own place of worship, of which an account is given in "The Fells of Spargmoor Hall," where also are other letters from Ellis Hooks to Margaret Fell.

"In accordance with the sentence of banishment pronounced by the judge, the sheriff of Hertfordshire directed the jailor to contract with the master of a vessel bound to the West Indies to take the Friends thither. When they were brought to the ship the captain was not ready to sail, and he gave them a written permission to go ashore till he should summon them, merely trusting to their word of promise to return. On the 1st of

October, 1864, they were summoned, and accordingly went aboard. The ship then sailed down the river as far as the Red-house, near Deptford, when a sudden change of wind drove her back to Limehouse, where the prisoners were again set on shore. On the 6th again the ship weighed anchor, with wind and tide fair, yet the seamen declared that, notwithstanding their utmost efforts, they could not get the ship to sail, and were, consequently, obliged to anchor again about a stone's-throw from where they lay before. Some of the seamen were both amazed and alarmed; they raised the murmuring cry, "We shall never get out of England while these Quakers are on board!" So they set them ashore the third time. On the 8th they sailed again; the Friends, as they had promised, having duly returned, the vessel sailed down to Greenwich, when a sudden storm obliged them, in order to secure the ship, again to cast anchor; then the prisoners were sent on shore the fourth time. On the 10th they were ordered on board the fifth time, and sailed again; but now the ship with much ado was kept from running aground: then they set the prisoners ashore at Blackwall, and she went down the same tide to Gravesend. Thither the prisoners followed, and by the captain's orders some carried there and others went back to London, till the 28th, when they were ordered aboard the sixth time, and the ship sailed that night to Leigh-road, where they cast anchor till the next day. At night the captain set them ashore, and directed them to Deal, where he met them altogether, and before several witnesses declared that though they had followed the ship so long, he was resolved not any further to attempt to carry them, and they, being left on shore, returned to their homes and sent word of their circumstances to the king and council. An order was issued for their arrest, and they were committed to prison, where they remained for seven years."

Selected for "The Friend."

Extract from the Journal of Elizabeth Dudley, dated 8th month 24th, 1817.

"I am more and more convinced that for public meetings, there is a peculiar and super-added gift. Neither does there seem care enough on the part of Monthly Meetings, respecting who is set at liberty for such work. A little friendly exhortation in the spirit of tenderness, might save some from entering into that which is not their proper business, though undertaken with the purest motive, and pursued in real dedication of heart. I fear elders are not sufficiently willing to undergo that secret exercise of mind which would qualify for discerning spiritual gifts and helping to the rightly occupying there with."

Crime and Sensational Literature.—The direct connection between "Penny Dreadfuls" and crime has been demonstrated over and over again by the annals of our own Police Courts. The mischievous lad who sometime since presented a pistol at her Majesty's head, and got well-whipped for his pains, was found in possession of a collection of lives of celebrated highwaymen; and the various gangs of youthful burglars and would-be highwaymen who have lately appeared in the dock, have one and all modeled their career upon the heroes of criminal novels. Only the other

day a terrible illustration occurred of the actual effect of this gallows literature upon weak minds. A young man, nineteen years of age, named Westby, shot his father dead at Nottingham, having first murdered a little office boy at the office of the solicitor where he was employed, "merely to strengthen his nerve," and then took refuge in a fowl-house, where he was captured with a revolver in his possession, with which, as he frankly owned, he intended, when the police came, to shoot as many as possible.

The key to this otherwise inexplicable outbreak of homicidal fury was afforded by the poor mother's words: "My son was very fond of reading, and would sit for hours at his favorite amusement studying periodicals and sensational literature." By this "sensational literature" his habits appear to have been formed.—*London Saturday Review.*

Religious Items, &c.

For "The Friend."

Witherspoon on Romanism. is the title of a pamphlet issued by the Presbyterian Committee of Publication, at Richmond, Va. Like the famous provincial letters of Blaise Pascal, which so damagingly exposed the sophistry and doctrines of the Jesuit writers, this pamphlet contains numerous extracts from Roman Catholic catechisms and other books, written by Catholics and published by authority of their ecclesiastics. Among the doctrines taught in these books are the following: that neither heretics, protestants, nor any others who die outside of the Roman Catholic Church, can be saved; that the doctrines of Christianity are independent of the scriptures, and are believed, not because they are found in those writings, but because the pastors of the Catholic church teach them; that Protestants never had any faith in Christ; that the Virgin Mary is to be worshipped, and that the Lord has ordained that all mercies which are dispensed to men, should pass through her hands, and should be bestowed according to her good pleasure; therefore she is addressed as the "Mother of God," the "Mistress of the world," the "Queen of heaven," the "Source of our salvation." That "the priest has the power to free the sinner from the bonds of sin and hell, and to open to him the gates of heaven. He has the power to transform him from a slave of the devil to a child of God." "The priest raises his hand, he pronounces the word of absolution, and *in an instant, quick as a flash of light, the chains of hell are burst asunder, and the sinner becomes a child of God.*" So great is the power of the priest that the judgments of heaven itself are subject to his decision. He "opens at will the gates of heaven, speaks to the eternal Son of God, and at his voice the God of heaven descends on earth and subjects himself to his control." That there is a state of purgatory after death, where "holy souls" who have loved God above everything, are made to endure excruciating torments, in order "to expiate for their sins not sufficiently cancelled in this life." That "the invocation of saints is a necessary duty." That "as soon as the priest has pronounced the words of consecration over the host and the wine in the chalice, the real body and blood of our Lord Jesus Christ are present upon the altar; his body under the appearance of bread, and his blood under the appearance of wine." "Not only the body of Christ, but Jesus Christ, true God

and true man, is entire there, such as he is heaven; so that the blood of Christ, his sacred soul and his divinity are conjointly with his blood in the chalice." That "a confessor may affirm, even with an oath, that he does not know of a sin heard in confession, secretly understanding that he knows it as a minister of Christ, but not as a man." "A nob man who is ashamed to beg or work, mistakes to supply his wants if he is poor." &c.

The titles of the books from which the extracts are said to be taken, are given, with the names of the authors and publishers, and the pages of the volumes where the passages can be found. We suppose they have been fairly and correctly extracted by the writer of the pamphlet, T. D. Witherspoon who is the pastor of a Presbyterian congregation at Petersburg, Va.

Assuming this to be so, it seems to us most marvellous, that intelligent and respectable persons, as we believe many of our Roman Catholic citizens are, can truly believe in such strange doctrines, which are at variance with enlightened reason, with the testimony of scripture, and with the spiritual experience of those who, through submission to the grace of God, which bringeth salvation, have been enabled to walk in the light of the Lord, and to know his Spirit to teach them.

The Scripture assertion that, if he blind lead the blind, both shall fall into the ditch shows that it is very unsafe to trust to men in such important matters; and emphasizes the exhortation, "Come ye, let us walk in the light of the Lord, in the light of Divine grace which illuminates every heart willing to receive it."

For "The Friend."

Natural History, Science, &c.

Butter-producing Cows.—There is a marked difference in the milk from different cows, to the facility with which the cream is converted into butter. Cornelius Dewees, of Chester Hill, Morgan Co., Ohio, writes, that the butter quality of a cow belonging to his brother is so great, that when the milk allowed to stand the usual time, the butter forms on the top without churning.

A Remarkable Feat.—At the recent exhibition at Atlanta, Ga., some of the Yankee exhibitors undertook to show our Southern friends just how quickly a suit of cloth could be made after the cotton was picked. The race against time is thus described:

"It was about sunrise on the appointed day when those who were to gather the cotton entered the field at Norcross, Ga., a small town twenty miles from Atlanta, named for Jonathan Norcross, of Maine. The cotton was of the variety known as oziezer silk, which is not only very prolific, but the staple of it pronounced to be of the highest grade, the short staple cottons. By seven o'clock the necessary quantity of seed cotton to yield the lint for two full suits of clothes was gathered and delivered to the gin, and twenty minutes later the silky lint was on its way to the Kitson picker, where in thirty minutes more it was prepared for the Foss & Foss cards, in use by the William Linn Company. Half an hour later the cards delivered to the railway heads made by the Low Machine Company, where, within another thirty minutes it was made ready for spinning frames, and twenty minutes later the spun filling was on its way to the Com-

loom. During all this time and process the gathering multitude looked on with the greatest interest, increasing in number all the time; and when about nine o'clock, the cloth made its appearance, the enthusiasm mounted to the highest pitch. It was a new and an experience.

"By half-past twelve at noon enough cloth for the first suit was delivered to the dyer, and before one o'clock, in less than six hours on the time the raw cotton, bespangled with dewy diamonds, was dangling from the reels on the stalk in the 'patch' the cloth ad for it, for a full suit of clothes for Governor Bigelow, of Connecticut, was placed in the hands of the tailor! Soon after sunset on this memorable day two suits of clothes one for Governor Bigelow, of Connecticut, and another for Governor Colquitt, of Georgia were delivered to them, and a short time afterward the Governor of Connecticut, dressed in his suit, received a delegation from Yanta (colored) University, at the elegant mansion of Director-General Kimball, and her callers, while the popular Governor of Georgia was courteously entertaining and reviving the hearty congratulations of distinguished visitors and exultant citizens.

Snake Bites.—The poison of the rattle-snake induces the same symptoms in men and animals. Immediately after the bite we have the symptoms of a shock or concussion affecting the whole nervous and circulatory apparatus, and this in proportion to the virulence of the snake which has inflicted the wound. The skin is cold and pale; pulse almost imperceptible; heart is agitated and beats with tremulous motion. The countenance is expressive of alarm. The patient complains of a burning pain in the wound, which is swelling rapidly. I have seen this stage of shock continue for a period of three days even under the best treatment. With proper treatment a stage of reaction comes in one or two hours. The experience of twenty-five years has taught me that the following plan will relieve every case where it is adopted in time. First tie a strong structure between the wound and the heart strong enough to prevent the return of the venous blood. Scarcely the wound freely and the blood flow, applying the cupping glass, further continue to invite a flow from the wound by applying a warm meal poultice equally saturated with nitrate potash. Pure corn whisky is the best stimulant for the first stage, given in moderate doses, every ten minutes, with sugar and water, until reaction takes place. It is a grave error to push the whiskey to beastly drunkenness, because this reaction provokes the nausea and fever of the next stage. When reaction takes place the figure must be slackened, full doses of calomel and nitrate potash will relieve all the early symptoms, and these should be carried on the bowels with four-ounce doses of oil given every six hours until free purgation ensues. Should the limb remain still swollen it may be discharged speedily by giving four times per day with a liniment equal parts of olive oil, spirits turpentine, spirits camphor.—*Dr. W. M. Shuler, in the Medical Gazette.*

of very long ago a portion of hard dry was found underneath the bossed head of a huge iron nail that was fixed into the floor of the Chapter House at Westminster. On this skin were found several hairs. —

Quekett, curator of the museum of the College of Surgeons, recognized the hair to be human, and asserted that it belonged to a fair-haired person. In former times the Danes came up the mouths of the English rivers to pillage the church buildings. When they were caught they were skinned, and their skins nailed to the door of the building they attacked. In the course of time all the exposed portion would peel off, that covered by the nail would remain protected, and thus bear testimony to the cruelty of our ancestors. In the College of Surgeons may be seen three specimens of human skin presented by Albert Way—viz: a portion of human skin, said to be that of a Dane, from the door of a house at Hadstock in Essex; a second specimen is from Copford in Essex, and a third from the north door of Worcester Cathedral.

THE FRIEND.

FIRST MONTH 21, 1882.

A pamphlet entitled, *George Fox and his Salvation Army*, 200 years ago, has been sent to us from England. It was prepared by George Railton, one of those connected with William Booth in the labors among the rougher classes of society, known as the *Salvation Army* movement.

The pamphlet is a very readable outline of the life and labors of that great reformer; and aims to show the substantial agreement of his objects and methods with those pursued by the followers of Booth at the present time. The points of real agreement are well put by George Railton, and are certainly numerous enough to attract the interested attention of Friendly readers. They are mainly those which grow out of similarity in zeal and outspoken boldness of action, leading to self-denying labors and exposure to ridicule, reproach and even personal abuse. In some points of practical doctrine too, the soldiers of the "Army" approach more nearly to Friends than perhaps any other body of people, especially in the full acknowledgment of equal rights in the ministry, of men and women—that all are *one* in Christ Jesus.

But the similarity between the Friends of 1681 and the "Soldiers" of 1881 is overestimated. The *soldiers* make much use of hymn-singing in their efforts to attract the people; and G. Railton thinks the early Friends were not opposed to this, but merely to "the mere machine singing of jaws, without the Spirit." When they were "merry in the Lord, they sang aloud, just as we do." The truth is, that the Journal of George Fox and the whole history of the Society show, that neither he nor his fellow ministers practised or encouraged the singing of hymns in religious meetings as is done by most other denominations of Christians. In that respect, the meetings of Friends have remained unchanged from the earliest times down to the present, except in those localities where a spirit of change has possessed the minds of some under our name, and led to practices which our forefathers would have repudiated.

George Fox relates that when unjustly beaten by the jailor in Carlisle prison, he "was made to sing in the Lord's power." There is nothing to show that this was anything more than an inarticulate outburst of melo-

dious sound, indicating the peace and joy which the Lord bestowed at the time on his faithful followers. This incident gives no support to the use of music in religious meetings.

The "*soldiers*" are under the command of their General Superintendent, William Booth, and labor in such places as he directs. This pamphlet states that the early ministers in the Society of Friends acted "under [George Fox's] direction, as well as the Lords," in their ministerial work. George Fox never assumed or exercised such authority in a general way, although in particular instances he might have felt that he had a word of encouragement or advice to one or another. The journals of those early laborers continually speak of the movings of the Lord, as the impelling cause of their travelling abroad. They were sent of the Lord and not of George Fox or any other man.

Any *Salvation Army* believe with Friends that a Divine command is necessary for any one to preach the Gospel. One of their publications says: "We want nobody, male or female, to do any ordinary preaching. We only wish people to speak when and as they are moved by the Holy Ghost, for only such speaking can break sinner's hearts, and lead them to the Lamb of God." So far we can unite with them. But they go on to say, "What we maintain is, that the Spirit of God does move every converted man and woman, so to speak in public at times." This assumption is not in accordance with the belief of our Society. For, while all are called upon to be preachers in life and conversation, and to promote the cause of vital religion in their respective spheres of action, yet, neither experience nor the scriptures warrant us in assuming that all are called upon to preach in the assemblies of the people.

We have no desire to undervalue the good results that may have been effected by the *salvation army*, and we can heartily wish that they may be successful in awakening thousands of sinners from the sleep of death; but it seems to us, that those who are fully convinced of the doctrines of the Gospel as held by our Society, will feel restrained from joining in this as well as in many other movements of a professedly benevolent or religious character. The Lord of the vineyard alone can assign to each of his servants, his place of labor, and the kind of work in which to engage; and it is our part to follow his directions.

We wish to call the attention of our readers to a work entitled, "Passages from the Life and Writings of George Fox," which has been recently issued. It is an abridgment of the journal of that eminent Christian, made by simple omission, without the introduction of any new matter. It has been very carefully prepared, under the belief that such a book would be acceptable to many persons to whom the full journal might seem formidable. In size and appearance, it is an attractive volume. That it is both interesting and instructive, scarcely needs to be said to any one familiar with the unabridged journal. The retail price is 50 cents. It is for sale at Friends' Bookstore, No. 304 Arch St., Philada.

A friend has written to us expressing doubts as to the correctness of the statement, coupl-

from a California paper, of a pumpkin growing to such a size that when the seeds were removed a young woman could be enclosed in the cavity. It may render the story less wonderful, if he will consider, that the air or water displaced by a person of 120 pounds weight, would not fill the inside of a globe of 20 inches in diameter. The projecting points of the human body would require a somewhat larger space than this; yet, when the body is placed in a sitting position, with the knees closely drawn in, and the head and trunk bowed down, it approximates pretty closely to a globular form.

Before inserting the item, we inquired of an observant and judicious friend, who had resided for a considerable time in the neighborhood where these vegetables were said to have been grown. He expressed his belief that the account was correct.

SUMMARY OF EVENTS.

UNITED STATES.—In the U. S. Senate on the 11th instant, a petition from Omaha Indians, asking a grant to each of the full title to the lands which they worked, was referred to the Committee on Indian Affairs.

The total exports of domestic breadstuffs from the United States during 1881, were valued at \$224,118,560, against \$275,936,859 in the preceding year.

The New York Express train, which left Albany at 2.40 p. m. on the 13th inst., was run into by a Tarrytown passenger train in the rock cut at Spuyten Duyvil, and two of the rear cars were destroyed by fire. Eight lives were lost, and about forty persons sustained injuries. The train contained a number of members of the New York Legislature, who were returning from Albany. Senator Wagner is reported among the killed. Most of the deaths occurred in consequence of the stores being returned, and the cars taking fire.

The New York State debt on 9th mo. 30th last was \$9,109,054, and after deducting the amount of assets in the sinking fund, the net debt on that date was \$6,768,073.

A correspondent of the Charleston News says there is great unrest among the negroes of Sumner county, S. C., and that at least 500 families are preparing to leave in the spring. Their complaint is high rents, high taxes, the Stock and Election laws.

At Langley cotton factors of Augusta, Georgia, has just declared a semi-annual dividend of \$12.50 per share, making over 20 per cent. for the year.

At Dallas, Texas, 5725 bales of cotton were recently sold by M. D. Cleveland to Major A. Rutt Kay for \$290,000, payment being made in cash. This is said to be the largest single sale of cotton ever made in the United States.

Governor St. John, of Kansas, denies that the Prohibition amendment to the Constitution of that State has been invalidated by the recent decision in a liquor case, of its Supreme Court.

There were reported in New York last week 269 cases of scarlet fever, 197 of measles, 124 of diphtheria and 31 of small pox. The last named disease is also prevalent in Port Jervis, N. Y., at various points on Long Island, at Pittsburgh, Pa., Richmond, Virginia, and many other places. In Wilmington, Ohio, a few days ago, a child died of what was supposed to be chicken-pox, and its funeral was largely attended. Since then fifty cases of virulent small-pox have developed in the town.

The number of deaths in this city last week was 390, as compared with 367 for the previous week, and 366 as compared with 367 of last year. Of the whole number there were 196 males and 194 females; 64 died of consumption; 46 of pneumonia; 20 of diphtheria, and 16 of typhoid fever.

Markets, &c.—U. S. 3's, 101½ a 102½; 4½'s, 114½; 4's, 114½; currency 95.

Cotton remains about the same as last quoted. Sales of middlings are reported at 124 a 122 cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white, 61 cts. for export, and 5½ cts. per gallon for home use.

Flour is dull and unchanged. Sales of 2000 barrels, including Minnesota extra, at \$6.25 a \$6.75 for clear, and at \$6.75 a \$7 for straight; Penna. extra family at \$6.37½ a \$6.50; western do. at, at \$6.75 a \$7.20, and patents at \$7.25 a \$7.70. Rye flour is dull at \$4.75 a \$5. Corn meal is unchanged.

Grain.—Wheat was a fraction higher. Sales of 1800 bushels red, at \$1.41. Rye is scarce and steady at 97 cts. Corn is in fair demand and firm. Sales of 7000 bushels, including new yellow, at 71 cts.; do. at 70 cts.; old yellow, at 71 cts.; do. steamer, at 69½ cts.; No. 3, 69 a 69½ cts., and rejected at 68 cts. Oats are at 50 a 51 cts. S. P. No. 1 straw, 85 to 95 cts.; white at 50½ a 51 cts., and rejected and mixed at 49 cts. per bushel.

Hay and Straw Market.—For week ending 1st mo. 14th, 1882.—Loads of hay, 268; loads of straw, 57. Average price during the week—Prime timothy, \$1.20 to \$1.30 per 100 pounds; mixed, \$1.10 to \$1.20 per 100 pounds; S. P. No. 1 straw, 85 to 95 cts.; white at 50½ a 51 cts., and rejected and mixed at 49 cts. per bushel.

Beef cattle were rather dull this week, but prices remained about the same as last quoted; 3200 head arrived and sold at the different yards at 4 a 7½ cts. per pound, the latter rate for extra.

Sheep.—Sheep were in demand at full prices; 9500 head arrived and sold at the different yards at 3 a 6¼ cts. per lb., and lambs at 4½ a 7½ cts. to condition.

Hogs were unchanged; 4000 head arrived and sold at the different yards at 8 a 10 cts. per pound, the latter rate for extra.

FOREIGN.—The London Times says it understands that the Government have carefully considered the case of the suspects who are members of Parliament, and have decided that the leaders of the Land League do not call for exceptional treatment.

The Observer says, it understands that the Earl of Shaftesbury, Dean Bradley and Carons Lindon and others, in communication with each other on a scheme for organizing a conference or committee with the view of calling public meetings throughout the country to raise a fund for the relief of the homeless Jewish families in Russia, and to facilitate their immigration. A prominent Lancashire has volunteered to head the subscription list with £10,000, and considers that one million pounds will be necessary to carry out the project.

The Berlin correspondent of the Daily News writes as follows: "There are signs of apparent unpleasantness between Prince Bismarck and the Crown Prince, Frederick William. The latter is said to be hot temper. He is no means satisfied with the reception the emperor's rescript met in England."

In the Chamber of Deputies on the 14th inst., Gambetta ascended the tribune, and read the bill for the revision of the Electoral Law. The details are as follows: The bill are as follows: The election of life Senators by both Chambers voting separately, instead of by the Senate alone; instead of the Senatorial delegates being chosen by the Communes, one to be elected by each 500 electors; the principle of *scrutin de liste* to be inserted in the bill. The details are as follows: To be increased, as settled by an ordinary bill. The Senate is to be deprived of the power of restoring items stricken from the budget by the Chamber of Deputies. The final clause of the bill provides for the discontinuance of public prayers at the opening of the Legislature.

In the Chamber of Deputies on the 16th inst., the Government introduced its bill prescribing regulations for the admission of foreign pork. It provides that pork must be accompanied by certificates attesting that it has been properly prepared, and is of the description known as "fully cured." The certificates are to be issued by the consular agents, and to be countersigned by licensed experts, and certified by French Consular agents. The importers will also be required to declare when paying the import duty, that the meat is perfectly preserved. The importation of uncured chopped meat, such as sausage, remains absolutely prohibited. A breach of the regulations is punishable by imprisonment of from two to six months, and a fine of from 100 to 500 francs.

The French budget for 1883 is nearly settled. The expenditure is estimated at 2,972,000,000 francs, being an increase of 115,000,000 francs, as compared with the previous estimate. For the revenue, the Government, as accounted for by the desire of M. Alain-Targé, Minister of Finance, to insert in the ordinary budget many items hitherto figuring in the extraordinary budget. The revenue is estimated at 2,976,000,000 francs.

The recent slips in Switzerland are ascribed to the small slight depression of the market, less than twenty-one months have been observed since 12th mo. The Czar has signed a ukase, in accordance with which the payments by peasants on account of the lands they received at the time of their emancipation will be reduced by twelve millions roubles per year.

It is announced that the telegraph line will soon be opened to the world by telegraphic communication. Intensely cold weather prevails on the Sahara frontier, and hundreds of camels and many soldiers have perished from the cold.

Advices from Santo Domingo, of the 27th ult., state that "an American war steamer is quietly surveying Samana Bay."

Advices from Peru to the 28th ult. report that a Commission of Commissioners had left Lima for Chilo. There was a severe earthquake the day of their arrival at Callao. Nothing had yet resulted from their visit and affairs were in *statu quo*. The probable results of their mission were the absorbing topic of discussion along the coast.

A girl, named Mary, as a witness in a criminal case at Hamilton, Ontario, a few days ago, refused to take the oath on the ground that the Bible commands us to "swear not at all." Persisting in her refusal she was committed for forty-eight hours for contempt of court.

WESTTOWN BOARDING SCHOOL.

NOTICE TO PARENTS AND OTHERS. In consequence of a change in the railroad arrangements, ALL PASSES to be forwarded to the School from No. 304 Art St., must in future be there by HALF PAST TEN O'CLOCK on Sixth-day mornings, instead of by twelve o'clock as heretofore.

Renewed attention is requested to the printed Rule of the Committee restricting the sending of *etables* the pupils, the practice being, in almost all cases, a only unnecessary but positively injurious.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty third Ward, Philadelphia.) Physician and Superintendent—JESSE C. HALL, M. D. The free admission of Patients may be made to the Superintendent, or to any of the Board Managers.

MARRIED, at Friends' Meeting-house, Marlboro Stark county, Ohio, 12th mo. 29th, 1881, THOMAS CRAWFORD and SARAH, daughter of John and Hattie Brantingham, both members of Upper Springfield Monthly Meeting.

DIED, at the residence of her mother, Elizabeth Pennell, the 10th day of 10th month, 1881, in the 51st year of her age, HANNAH S. PENNELL, a member of Methodist and Chester Monthly Meeting of Friends, Delaware Co., Penna.

MARRIED, on the 31st of 12th mo. 1881, MARY ALL in the 41st year of her age, a member of Philadelphia Monthly Meeting. For some time it had been evident that this dear friend was loosening from earth, and sweetly preparing for a better world. Her last life was short and severe, but she bore it with patience, pressing, that she could restore her health to do to do. When told of her critical condition, she received information with calmness, and spoke of the mercy of our Heavenly Father, that "He was good and full of compassion," and of her willingness to be released, if she was prepared. Being told, as she approached, that it was believed her suffering would be over, with a look of joyful surprise, she said "It will be a great mercy and favor." Very soon as this she sank into the sleep of death,—to awake, reverently believe, through the mercy of God in Christ her Saviour,—to eternal life; realizing the fulfilment of the language, "I shall be satisfied, when I awake, with thy likeness."

DIED, on the 7th of 1st mo. 1882, THOMAS HUCE SOS, in the eighty-second year of his age, a beloved member, and for many years an overseer of the Monthly Meeting of Friends of Philadelphia. This dear Friend having been brought under the influence of the Holy Spirit, on his youth, and attending to the dictates of his conscience, became prepared to maintain throughout a long the doctrines and testimonies of our religious Society as held by early Friends. He was a diligent attendant of meetings, and though he had an humble opinion of his own merits, yet he believed it to be his duty faithfully to fill up his place in the church militant. He was a devoted and faithful member of the church militant, and he had been gathered, "as a shock of corn fully ripe into the Heavenly garner." "Mark the perfect and behold the upright, for the end of that man peace."

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For "The Friend."

Extracts from the Diary of Rebecca Dewees.

(Continued from page 156.)

1847. 9th mo. 11th. "Having just entered my 26th year, I turn to take a retrospect of the past—humiliating indeed is the review. While I behold abundant cause for deep self-amenagement and awful prostration at the footstool of Him who is indeed long suffering and slow to anger, how shall my feeble pen set forth the goodness of that power that has spared hitherto; though I have often thought late that it might be said to me as to Israel, 'How thou art sidden back by a perpetual backsliding.' My soul desires to adore in the dust such matchless loving-kindness, it is enabled still to put my confidence in Him who is the healer of breaches; and who by his all quickening influence reanimate the dead, that I may even yet know, by the washing of regeneration and the renewing of the Holy Ghost, a preparation for my allotted place in the church militant; enabled to walk as becometh the gospel, bringing no reproach upon the cause of truth, and finally be spared, when done with time, to join the host of all generations in ascribing glory and honor, thanksgiving and praise to the Lord and to the Lamb who is worthy, worthy, and now and for ever.

1849. 5th mo. 13th. "What important changes hath the hand of time wrought for me! I dropped my pen; having been invited, soon after the date of my last, to a most affectionate companion in the conjugal relation, and standing as now in the responsible station of mother; new duties of a most important character seem devolving upon me. It is necessary increasing to remember the admonition: 'Take heed lest at any time your hearts are overcharged with surfeiting and drunkenness and cares of this life—since we know neither the day nor the hour when the Son of man cometh.'"

1851. 5th mo. 11th. "Poor beyond all depiction, unworthy of the least crumb from the Master's table; yet favored with a little strength to put up a feeble but heartfelt petition for that ability which comes only from Him, to be found making straight steps for me.

1853. 5th mo. 28th. "Oh thou of little faith, wherefore didst thou doubt? I have been ready to conclude sometimes of late that

there never was any one who had more cause to trust confidently in the everlasting Arm, nor ever any more faithless, more distrustful. 'Surely goodness and mercy have followed me all the days of my life;' and would that I could add with the confidence of the Psalmist, 'and I shall dwell in the house of the Lord forever.' Increase my faith.

1854. 5th mo. 30th. "Trust in the Lord for ever: for in the Lord Jehovah is everlasting strength.' Even from my very childhood unto this hour has this been as a cordial to my wounded spirit; as a stay to my tossed mind in times of trial and danger; and notwithstanding it has ever been the grand aim of the enemy to destroy my confidence in his Almighty power; yet blessed and for ever adored be his excellent name. He has not permitted to prevail. 'Thou art the confidence of all the ends of the earth.'

7th mo. 8th. "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever.' How inexpressibly great is this privilege; how unutterable is that love which thus condescends to enable the helpless to look to their Almighty helper, and thus experience Him to be their strength in weakness, their support under every trial, their joy and the crown of their rejoicing.

8th mo. 30th. "He brought me up also out of an horrible pit, out of the miry clay, and hath set my feet upon a rock, and established my going; and he hath put a new song in my mouth, ever praise to our God.'

9th mo. 30th. "If thou seek Him he will be found of thee; but if thou forsake Him he will cast thee off for ever.' Fervent has been the engagement of my heart that I might even so walk before the Lord as in nowise to offend or grieve his good Spirit, that haply I might be favored to know what He does indeed require at my hands, and be strengthened to do it. In vain is every human effort to do the Lord's work: 'Except the Lord build the house they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain.'

11th mo. 26th. "In my silent waiting this day, I was led to take a view of that period of my life when the terrors of the Lord were upon me for sin, and when it might truly be said, there was nothing but a fearful looking for of judgment and fiery indignation; when the enemy had nearly succeeded in wholly destroying my confidence in that goodness that careth even for the sparrows, but before whom I was persuaded my transgressions had rendered me even more contemptible than they. A deep and abiding sense of my unworthiness of the Divine protection and regard, seemed ever present with me, and almost wholly disqualified me from even looking towards his holy temple. How often since that trying period has my cup been made to overflow with thankfulness to Him who delights not in the affliction of his creatures; but

when the will is sufficiently subdued, and the poor penitent becomes even as the clay in the hands of the potter, He will in his own appointed time, give the 'oil of joy for mourning, and the garment of praise for the spirit of heaviness;' will speak peace to the tossed mind, and enable it to know that the earth has nothing on which it can lean; yet *his* name is a strong tower and a rock of refuge in which none ever trusted and were confounded.

1855. 4th mo. 8th. "It is in vain that we seek for further manifestations of the Divine will, if we are yet unwilling to yield obedience to the degree of light afforded. Oh, that I might more and more become as the clay in the hand of the potter, that my will might indeed be the will of my Lord and Master,—that simple child-like obedience might mark all my goings. But that nature which stumbles at the cross is still alive,—that nature which shrinks from appearing as a fool before him, which trembles at the thought of becoming a reprob in the gate. How does it strew my way with briars and thorns, and cause tears to be my meat and day food.

17th. "How often is the tribute of gratitude and thankfulness raised in my heart when the recollection of by-gone days is fresh before me, when the enemy of my soul was permitted to try me as to an hair's breadth, even suggesting that my transgressions had rendered me altogether unworthy of Divine protection and regard, and that, therefore, I need not hope for it; that I was rather an object of Divine displeasure, and was liable at any moment to be cut off in judgment. But oh, the unbonded condescension of Him 'who will not break the bruised reed, nor quench the smoking flax,' who will in his own appointed time speak peace to the troubled elements, and enable his poor, erring, backslidden, though penitent ones, to put their trust in the shadow of his wing, and in that ability which He alone can give, to say: 'Get thee behind me, Satan.' May I never cease to ascribe thanksgiving and praise unto Him to whom forever it is due."

(To be continued.)

For "The Friend."

Remember the Poor.

As I was one day walking along the streets of Philadelphia, my attention was attracted to a little girl, probably ten or twelve years of age, sitting along side of the pavement, with her face buried in her apron, apparently in distress. I looked at her and passed on, as we often do; but somehow my sympathies went unusually out to the child. As I passed on, I wished much I had stopped and given her a little aid. However, I went on a few squares and transacted a little business. I had one more stop to make before taking the cars; and on looking at my watch found I had some time to spare. So I retraced my steps and found the child still in the same place. She said she had lost the rent-money

which her mother had given her, (which was not a very large amount,) and appeared to be quite grieved about it. I gave her some assistance, and told her to cheer up, perhaps some one else would give her some too. She thanked me, and I felt much comforted for doing this little act of charity, and went on my way much happier than when I first passed her by. We may remember the words of Scripture are, "Inasmuch as ye have done it unto one of the least of these—ye have done it unto me."

I know that we are apt to meet with many similar cases in our walks in the city, and know not whether the stories of such are always true; but I think, when our sympathies go out in an unusual manner towards these, it may be taken as an evidence that it will be right for us to attend to our feelings and extend a little aid. Even a trifle, or a kind word only, may tend to soothe a breaking or over-burdened heart. Though no one individual can help all who are in want, yet we ought not to turn a deaf ear to, or pass by all—even those who do not ask for assistance, but who are evidently in distress—without favoring them a little.

We are many of us familiar with the lines:

"Not more than others I deserve,
Yet God has given me more."

C.

For "The Friend."

Colorado and California.

(Continued from page 186.)
FRUIT—WINE-MAKING.

A letter from Los Angeles, written on the 22d of 10th month, thus speaks of an Agricultural Fair held at that place:

"The display of fruits, &c., they say is much better than usual. But it certainly does not do justice to the country,—ten minutes in a vineyard, where all kinds of grapes are hanging in two or three pound clusters not a yard from the ground, and at the same time in some of the orchards here, where apples, figs, pears, peaches, pomegranates and walnuts are growing side by side with rows of orange and lemon trees, all loaded with fruit, would convey to a stranger a much better idea of its productiveness than the half-dried, dusty exhibits left by distant owners. There are huge squashes and pumpkins shown, some of which weigh over 200 lbs. But there are large pumpkins at all fairs, even Jersey ones; but those exhibited there are the exception, here tons of such may be seen in many a patch. It requires two men here to gather them in the field. One man alone cannot handle them.

Yesterday visited a wine-making establishment near here. I found three or four wagons loaded with grapes in boxes waiting their turn to discharge. Several men were busy pushing the grapes into the hopper of something like a huge coffee-mill, that crushed the grapes and threw the stems one side, just as fast as they could be unloaded and weighed, or at the rate of about sixty tons per day. They estimate, the proprietor told me, six gallons to the 100 lbs., and are paying \$22 per net ton for the fruit. This would make the unf fermented juice worth a little less than 20 cents a gallon. We tried some of it made from the white raisin grape, as it ran from the mill, and found it very sweet and luscious, and such as must make a very strong wine when fermented, unless well watered. Such

an adulteration, perhaps, might be a benefit to the consumer.

The grape juice, when drawn from the tank into which the pulp runs from the mill, is pumped through a hose into large vats some ten feet high and twenty feet in diameter, standing in long rows in the building. This establishment belongs to parties in San Francisco, one of whom is generally present during the grinding—or from four to six weeks—and every thing about the premises is very neat and clean. The mill stands back from the road, and is approached through an avenue of orange trees some 20 feet in height, all loaded down with green fruit.

Near this place is a large orange orchard, in which the trees are about the same size. How many acres it contains I cannot say, but was told that the average value of the yield, for several years past, had been more than \$20,000 per annum. It is no wonder then that everybody who can command water for irrigation, is planting orange trees. In some soils here, not only fine apples and pears, but also grapes can be grown without water. At the fair there was a fine display of these from both Pasadena and Florence, said to have been grown without irrigation. But both lemon and orange trees require it; and I believe the walnut trees do also."

(To be continued.)

For "The Friend."

Reminiscences of Departed Worthies.

1842. 11th mo. Our meeting was much favored, our beloved friend C. Healy, amongst much instructive testimony, was led to set forth in its true light, the necessity of preparation for another state of existence; and that sufficient grace is bestowed upon every man to enable him to make his calling and election sure; and if this Grace is rightly heeded, death would not find him unprepared; repeating these solemn warnings, "As the tree falls, so it lies; as death leaves us, so judgment will find us;" "there is no repentance in the grave, nor pardon offered to the dead." He also brought to view, as a warning to the lukewarm, the condition of the church that was neither hot nor cold, and the judgment denounced upon it; a state of lukewarmness being so offensive in the Divine sight. And in our meeting for worship occurring shortly after a fatal accident in the neighborhood, he was evidently moved to speak in reference thereto; holding up to view the necessity of preparation for another state of existence: "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh." There are gifts dispensed to every one of us, by which, if we properly profit, death will not find us unprepared, though it come upon us as a thief in the night. No soul is lost that has not had the opportunity of being saved; but if we are not careful for the improvement of these gifts, we cannot expect to grow in grace, for it is only as we are faithful in the little that we shall be made rulers over more.

And in another meeting for worship occurring about the same period, our dear friend distributed instructive testimony, "If any man love me he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." We are the children of Abraham if we do the works of Abraham; and it is an evidence that we love our Saviour if we keep his words;

holding up to view the precious reward coming unto Him who is the way, the truth and the life; the necessity of having faith in God; and that the reason why some of us do not grow in grace is for the want of faith. We make a partial sacrifice, and do not give up the whole heart. If we had faith as grain of mustard seed, mountains of opposition would be removed, and a way made where no way is seen by the art of man. I expressed a desire that we should love one another, and that our church might be a church of love. He also brought into view the preciousness of the example of those who have served the Lord, and their generation in their day, and have been gathered to the rest. Their usefulness does not always dwindle with them, but they being dead yet speak by the pious examples and precepts they have left behind them; and who finally had nothing to do but to die, and join the general assembly and the Church of the First-born whose names are written in heaven."

In a meeting for worship about this time our dear friend Christopher was again led to distribute persuasive counsel, "Oh! my soul look thou unto the Lord, for my expectation is from Him." Bringing into view the necessity of this being the prevailing inclination of our desires, and without which we shall never know the excellency of silent waiting; and that there is a vast difference between those who feel poor, weak, and unworthy, and whose expectation is from the Lord; and those who endeavor to worship Him in their own will and wisdom, and whose expectation is much from the poor instrument. It is on the humble, dependent, waiting ones, that we will come to know the excellency of silent worship.

In another meeting for worship he was instructively led to describe that rest which remains for the people of God; and told that the Lord will not forsake us, unless we first forsake him.

In our Quarterly Meeting held at Buckinham, our dear friend Alice Knight appeared in the ministry, and handed forth instructive testimony. She believed there were those present whose situation might be compared to that of the Psalmist, when he said, "The hart panteth after the water-brooks, panteth my soul after thee, O God!" and that if these were faithful they would be like pillars in the house of the Lord, that shall no more out. We were exhorted to abide in Christ, for "the branches cannot bear fruit themselves unless they abide in the vine; neither can we bring forth fruit unto holiness unless we abide in Christ. And she believed there were present of different ages and conditions in life, those of another class, who had been tenderly visited with the Day-spring from on high, and had tasted of the bread of waters of life, but by unfaithfulness had fallen in discouragement. She earnestly desired to encourage these to greater dedication in future, believing that the Lord was yet willing to be merciful unto them.

In our meeting, our young friend M. Lovett again dropped a few words of testimony, "Pull off the shoes from off thy feet for the ground on which thou standest is holy ground;" this was an expression delivered by Moses when he saw the flame in the bush, and it seems to me to be peculiarly applicable to us at the present day, that when we come here and present ourselves before the Lord

we should in a spiritual sense, pull off the shoes from off our feet, for the ground on which we stand is holy ground, that we may not be encumbered with the things of the world upon these solemn occasions. In another meeting he said, "Go ye forth as lambs among wolves, not as wolves among wolves; with the armor of unrighteousness, but with the armor of faith."

For "The Friend,"

Westtown Boarding School.

For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he hath sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish."—Luke xiv. 28.

In accordance with this instructive language we find the worthy friends who were entrusted with the care of bringing into practical form the crude ideas and desires for a select Boarding School for Friends, were careful first to provide the means wherewith to purchase land and erect the necessary buildings. On page 1, the first recorded minute forms us, that the meeting was held in the evening of 10th mo. 3rd, 1794. Thos. Morris appointed clerk, and that "after due deliberation upon the subject committed to our charge, and the most proper mode of procedure in carrying into effect the views of the Yearly Meeting, it was concluded to name two friends each of the Quarterly Meetings to receive voluntary contributions and subscriptions the members of our religious Society; not doubting the disposition of many to devote a portion of the worldly substance committed their trust in promoting a work so desirable as the guarded religious education of our youth. The following are therefore appointed, viz: Philada. Quarter, Thos. Fisher and Jos. Sansom," and others in the several Quarters, which there were then nine. Thos. Fisher appears to have been the first Treasurer, on the minute which follows, it appears at another location than the present one and been thought of.

"Some of our number who for a considerable time past have had their attention turned toward the subject of our appointment, proposing to the consideration of the present meeting, as a situation for the Boarding school in contemplation, a tract of land called Langhorne Park, in the county of Bucks, bounded on one side by Neshaminy Creek, miles from this city, and containing about 60 acres." Humphrey Marshall, Jona. Evans, even Biddle and eleven others were named to view this spot and report their judgment respecting it to our next meeting; they are authorized to view any other places which may be thought more likely than the above-mentioned to answer the purpose, and bring forward their opinions respecting them."

At the next meeting of the committee, held 12th of 12th month, a minute states: "The friends named to view the land in Bucks county, mentioned in the minutes of last meeting, and such others as they might believe proper as situations for the proposed Boarding School, reported that they have all, except even Biddle, been on the plantation called Langhorne Park, but having one or more other places which they propose to attend to, they are continued and desired to report to our next meeting." Eight more Friends being added to the committee.

At a meeting of the committee held 12th

mo. 20th, in the evening. "The sub-committee laid before the committee at large a description of the several tracts of land which they have viewed, and the general sentiment being expressed in favor of the land being offered by James Gibbons, in Westtown township, Chester county, containing 595 acres, Humphrey Marshall, John Pierce, Thomas Fisher and Samuel Canby are named to treat with James for the purchase thereof, and to confirm a bargain with him, if the terms and title should be to them satisfactory; and if the contract be completed, it is agreed that the deed be made in trust to Jona. Evans, Jos. Sansom, Thos. Morris, Thos. Stewardson, John Field and Jno. Wistar."

At the following meeting, held 12th of 1st mo. 1795, "the committee appointed to bargain with James Gibbons for his plantation in Chester county, produced 'Articles of Agreement' indented, signed and sealed by him and his wife Elinor, dated 29th of last month; to perfect the bargain the committee continued with the addition of Henry Drinker, John Morton and Roger Dicks."

It was thought proper to state all the names of the committee who made the agreement with James Gibbons for the sale of his farm to the Westtown Committee, for reasons which will afterwards appear. In the History of Chester County, as prepared by Judge Futey and Gilbert Cope, of West Chester, there is some allusion to this farm, and the sale of it to the committee for the purpose of a Friends' Boarding School. James Gibbons, of whom they purchased, was the third James in regular descent who had owned this tract of land.

He was educated chiefly in his father's house by his parents; was a diligent student and became an accomplished scholar, linguist and mathematician. He was for some time Treasurer of Chester county, and was a representative of the county in the General Assembly for the three years immediately preceding the declaration of Independence. A member of the Society of Friends, and a non-combatant; he retired from all public service at the outbreak of the Revolutionary war; but in private pursuits he was a valuable and honored citizen. At his residence on his plantation, he opened a private school for instruction in the French, Latin and Greek languages, and several of the young men of the county, who afterwards became honorably distinguished, were among his pupils. When disputes arose among neighbors, they were generally referred to him for settlement, and in open quarrels he was the peace-maker of his township. His judgment and advice were rarely appealed from even when they involved rights of property.

His services as surveyor were in frequent requisition, and many of the deeds and wills executed in Chester county were prepared by him. About the year 1780, he removed to Philadelphia, where he opened a classical school on Pine street below Second, which was largely attended. But he soon grew weary of city life and returned to his ancestral home. He retained his property until 1795, when he sold it to the Yearly Meeting of Friends for the site of a Boarding School for the education and religious instruction of children of Friends. The cause of education was one in which he took a lively interest, and when the committee of the Yearly Meeting appointed to purchase a proper site for

the school signified a preference for his property, he fixed in his own mind a price for it which was much less than its actual value. His intention was to encourage the scheme by a donation, and he preferred to do it in that way. He imagined that the members of the committee would understand and appreciate his motives in fixing the price of a parallelogram containing 600 acres of land at the low price of ten pounds per acre, Penna. currency. But in this he was disappointed. The chairman of the committee was an Englishman living in Philadelphia, a sharp, loquacious and successful man of business, who never lost an opportunity for a display of his business acumen. When James named to the committee the price which he proposed to accept for his plantation, the chairman, after a brief silence, remarked that the committee had been viewing another property in the county which he thought would suit them quite as well and perhaps a little better on some accounts, which could be obtained on more reasonable terms, 'but,' he added, 'if thou wilt sell at nine pounds per acre I would be willing to advise the committee to take thy land at that price.' James was indignant. He quickly replied: 'Why Friends, you deal like jockeys!' 'If you are not content with my offer our business is ended!' 'Quite content! Quite content!' the other members of the committee at once responded. They were as much mortified by the suggestion of their chairman as James was incensed by it. The deed was delivered on the 1st of April, 1795, but not until the committee had executed to him a covenant that the property should be used for the educational purposes for which he had sold it to the Yearly Meeting."

The incident above related is probably incorrect, perhaps only a legend in the family, as Friends are not in the habit of doing business through a chairman, and there was no Englishman on the purchasing committee, all being natives of this country.

(To be continued.)

For "The Friend."

Rise and Progress of Beaconism.

[The letter accompanying this article states, that it is intended "to be a brief and true statement of the radical defects of I. Cresswell's teaching, and the extent to which his views are permeating Society; hoping, that to some who are drifting with the current without much thought of the revolutionary influences at work, it might be as a word of caution."—Ed.]

Most readers of "The Friend" may be aware, that in 1835, when the desolating effects of Hicksism were so lamentably manifesting themselves, Isaac Cresswell, a minister of Manchester, England, published a work, entitled "A Beacon to the Society of Friends," intended, as he states, "to bring before the view of the Society some of the errors that led to such fatal results."

Though his object, as thus expressed, might have been a worthy one, yet the publication of his book made it evident to Friends, that while endeavoring to expose the errors which he had in view, he, like many others, under similar circumstances, had been led into the opposite extreme; even to the adoption and promulgation of sentiments no less at variance with the belief of the Society, as set forth by its authorized doctrinal writers, particularly

in regard to the doctrine of universal Light; the immediate influence and perceptible teaching of the Holy Spirit, and the nature of true worship and ministry.

The dissemination of those erroneous views eventually claiming the attention of London Yearly Meeting, a committee was appointed for careful consideration of the subject, who, after much faithful, but ineffectual labor with the author, advised him to withdraw, for a time, from public ministry.

"This advice," as one of the committee records, "not being complied with, and the distance between Friends and Isaac Crewdson and his followers becoming greater and greater, as indicated by a variety of circumstances,—especially by certain devotional meetings, held by the dissentients, on First-day evenings, and conducted on principles of worship essentially different from Friends—the committee felt constrained to report to the Monthly Meeting of Manchester, the advice which they had given, and which had been disregarded. The Monthly Meeting, after long and painful discussion, came to a solid conclusion to confirm the advice of the committee. New overseers were appointed; the irregular meetings for worship, which the dissatisfied party had instituted, were discouraged, and as a result of the disciplinary proceedings, Isaac Crewdson and many others resigned their membership in the Society. These established separate meetings, but finding little to distinguish them from other communities of professing Christians, their meetings were soon discontinued, and most of them found a home in the Established Church, or with different dissenting bodies. No distinct body now survives to preserve a memorial of this secession."

Subsequently individuals still retaining their membership in London Yearly Meeting, holding some of the same views, and condemning as unscriptural the writings of Robert Barclay, and other early and faithful expositors of Christian Truth, as professed by Friends, have been instrumental in more widely spreading the defection.

Recently Robert Barclay, a descendant of the Apologist, and one who does not conceal his sympathy with Beaconite views, asserted in his "Inner Life of the Religious Societies of the Commonwealth," that "although the Beaconites did not preserve the same separate existence as the Hicksite Body, the views of Isaac Crewdson's followers have taken root in the Society of Friends in England and America."

The truth of this assertion no thoughtful observer of the course things have taken during the last few years, within the limits of most of the American Yearly Meetings, will be prepared to deny.

We find the same great distinguishing doctrines of Friends, the Universal Light, and the immediate influence and perceptible teaching of the Holy Spirit ignored or openly attacked; and their views respecting worship and the ministry are so far departed from, in theory and practice, that in some sections meetings have lost nearly all that would characterize them as Friends' meetings.

Beaconism has indeed "taken root in our land," and is bearing its legitimate fruits. The views of Isaac Crewdson and his school, accepted and urged by dissatisfied and restless members and ministers, are working their sad effects of revolution and disintegration;

and unless the Society, baptized into Christ, and under his Divine leading, with clear sight and abounding love, and a wise administration of its Discipline, has strength enough to stay the tide of error, it can hardly be doubted that Beaconism, with principles and methods as much at variance with Friends on the one hand, as those of the Hicksites are on the other, and more misleading, because more specious, will ere long embrace a large portion of our members.

With these three distinct lines of religious belief and teaching apparent at the present day, among those claiming to be Friends, would it not be well in designating them to use such applications as may be just and discriminating? The term "*Progressives*," as sometimes applied to those of Beaconite proclivities, seems inappropriate, since that movement is clearly *retrogressive* in character, indicating a return to views and practices which Friends, from the rise of the Society, have uniformly rejected as incompatible with the spirituality of the gospel dispensation taught by our Lord and his apostles.

They who are convinced of the Christian principles and testimonies, so nobly and fearlessly defended by George Fox and his coadjutors, who were instruments in gathering the Society, will alone be entitled to the name of *Friends*; and as these remain true to their mission—as the "old banner" continues to be upheld by their loyal hands, He whom they acknowledge as their only Head, and who "with two can put ten thousand to flight," will still bless and use them to his praise; strong in the Lord, they will still be found successfully resisting the encroachments of both Ritualism and Infidelity, and as good soldiers of Christ, extending his kingdom of peace and righteousness in the earth.

G. W. C.

Selected.

HIDE AND SEEK.

ALICE CAREY.

As I sit and watch by the window pane,
The light in the sunset skies,
The pictures rise in my heart and brain,
As the stars do in the skies.

Among the rest, doth rise and pass
With the blue smoke curling o'er,
The house I was born in, with the grass
And roses round the door.

I see the well-sweep, rough and brown,
And I hear the creaking wheel
Of the bucket going up and down
On the mossy sides of the well.

I see the cows by the water side,—
Red Lily and Pink and Star,—
And the oxen with their horns so wide,
Close locked in playful war.

I see the field where the mowers stand
In the clover flowers, knee-deep;
And the one with his head upon his hand,
In the locust shade asleep.

I see beneath his shady brim,
The heavy eyelids sealed,
And the mowers stopping to look at him,
As they mow across the field.

I hear the blue-bird's 'twit-te-tweet!
And the robin's whistle blithe;
And then I see him spring to his feet,
And take up his shining scythe.

I see the barn with the doors swung out,
Still dark with its mildest streak,—
And the stacks and the bushes all about,
Where we played at Hide and Seek.

I see and count the rafters o'er,
Nearth which the swallow sails,
And the sheaves on the threshing floor,
And the threshers with theirails.

I hear the merry shout and laugh
Of the careless boys and girls;
As the windmill drops the golden chaff,
Like sunshine in their curls.

The shadow of the years that stand
'Twixt me and my childhood's day,—
I strip like a glove from off my hand
And am there with the rest at play.

Out there, half hid in its leafy screen,
I can see a rose-bud show,
And up in the hay-mow I catch the sheen
Of the darling head I seek.

Just where the whoop was smothered low,
I have seen the branches stir,
It is there that Margaret hides, I know,
And away I chase for her.

And now with curls that thro' so wide,
They shade his eyes like a brim,
Runs Dick for a safer place to hide,
And I turn and chase for him!

And rounding close by the jutting stack,
Where it hangs in a rustling sheet,
In spite of the body that presses back,
I espy two tell-tale feet!

Now all at once, with a reckless shout,
Alphonse from his covert springs,
And whizzes by with his elbows out,
Like a char of sturdy wings.

Then Charley leaps from the cattle-rack,
And spins at so wild a pace,
The grass seems fairly swimming back
As he shouts, "I am home! Base! Base!"

While modest Mary, shy as a nun,
Keeps close by the grape-vine wall,
And waits, and waits, till our game is done,
And never is found at all.

But suddenly at my window pane,
The lights grow dim and die,
And the pictures fade from the heart and brain
As the stars do from the sky.

The bundles slide from the threshing floor,
And the mill no longer whirls,
As I find my playmates now no more,
By their shining cheeks and curls.

I call them far and I call them wide,
From the prairie and over the sea,
"O why do you tarry, and where do you hide?
But they may not answer me.

God grant that when the sunset sky
Of my life shall cease to glow,
I may find them waiting me on high,
As I waited them below.

TO THE MARK.

Selected.

"Tis a sharp rugged hill that seems to mock
The climber's strength and skill, where rock on rock
Shoots sternly upward to the bending skies;
Yet right in front of these its steep steps arise,—
And thou must climb!

"Tis a thick throng of foes, afar and near;
All hail in front, a hating wall in rear;
Yet flee thou canst not, victory must be won
Ere fall the sh.dows of Time's setting sun;—
And thou must fight!

Gird on thine armor; face each weapon'd foe;
Deal with the Spirit's sword the deadly blow;
Forward, still forward, in the fight divine,
Slack not the warfare till the field be thine;
Win thou the crown!

"Tis a fair crown which never can grow old!
A crown of heaven's own everlasting gold!
Wages of service rendered here below,
Reward of battle for the conqueror's brow,
Win thou the crown!

—Horatius Bonar

For "The Friend,"

Satan as an Angel of Light—The Poor in Zion.

The apostle Paul, in his epistle to the Corinthians thus, in the present tense, writes: "Satan is himself transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." While the foregoing testimony, written of that day for the instruction of this, cannot be gainsaid, its suggestiveness should incite us all to watch closely our steps, even to "watch unto prayer with all perseverance," lest the imposing and artfully gotten up resemblances by our transformed enemy, deceive through their also attractiveness and plausible, though deceiving and misleading, influences. Is it not well to bear in mind that the temptations of his wily foe are, with consummate skill, ever presented to us in the way most captivating, most conformable to our natural inclinations, and on the side least guarded, and upon which we are most vulnerable to his soothing blandishments.

Thus it is that Satan endeavors to beguile the leaders of the people, even ministers, as well as other prominent members; which, if he succeeds, causes more, through their influence, to be led into captivity to him. For in the exercise of the ministry, and other gifts bestowed for edification in the church, the great preparation is an humble, faithful, filial abiding in the Lord, our great Teacher; and when an inward, earnest waiting upon Him for wisdom and strength to do his will, which our sanctification. This the grand enemy endeavors to thwart through his specious subtilty. He artfully prompts to a love of eloquence; to an unholily desire of being thought well of, or coveting the praise of men; to lengthening out ministerial offerings until they become light-weighted, or more words than living substance. These are insidious snares, but ever tending to weakness. As he has well said, that "A few steps taken in the life and power of God are much safer and sweeter than a hasty progress in the empty forward spirit." "My time is not yet come," said the Saviour to some of old, "but our time is always ready." It is this waiting upon our Heavenly Teacher in his inward manifestations as our guide into all truth, and as the eye of the servant is to the hand of his master; that constitutes true discipleship to Him; and distinguishes between the believing disciple that "maketh not haste," and him that hastens to sacrifice without due praying for the anointing from on high. In this view the homely lines may not be wholly devoid of truth:

"How ready is that man to go
Whom God hath never sent;
How deliberate and with the we
The chosen instrument."

There is but one effectual antidote to Satan's insinuating, destructive, poisonous baits, and that lies in thorough subjection to, filial abiding upon, and close, patient abiding in the Eternal, even Him who giveth strength and power to his people, in whom, the Lord Jehovah, is everlasting strength. He it is, who is above all the power of the enemy and his deceiving transformations; who hath anointed, through his prophet, to those who bear his name, "When the enemy shall come like a flood, the spirit of the Lord shall

lift up a standard against him." The Lord Jesus Christ, our blessed and holy Redeemer, the unconquered Captain of salvation, came into the world that he might destroy the works of the devil. And it is as we let the government of our hearts be upon his shoulders, and cleave to Him in fear, in faithfulness, and in deep humility, that we shall be enabled to overcome through the power of his Spirit who, as we are thus passive, worketh in us, both to will and to do of his good pleasure. How encouraging is the testimony bequeathed us by the apostle Paul: "I can do all things through Christ, who strengtheneth me."

We believe that there are those up and down, whose faith is often closely proven through the presentations of our cruel enemy to draw them away from the waiting state—the deep inward exercise of soul, they are at times clothed with, both on their own account and that of the Church—into more conformity with some others; more creaturely zeal; at least more apprehensible if unsanctified, efforts to build up "the waste places," like to offering sacrifices, as did king Saul, before the prophet of the Lord came. But may these keep steadily on the watch, keep low, and inward, and patient, all the Lord's appointed time; breathing to Him with simple dependence upon his everlasting arm, with whom are the times and the seasons, and who is ever sufficient for his own work, that He will be to them "as a little sanctuary," whithersoever He may lead them. May these, as the poor in Zion, put on the whole armor of God, that they may be able to stand against the wiles of the devil; and experience, through the Saviour's wonder-working power, the shield of their faith to be so re-anointed, as to be able to quench all the fiery darts of the wicked. May they, in seasons of close trial, recall the encouraging record concerning the prophet Elisha and his servant (2 Kings vi, 15, 17), when the latter exclaimed, "Alas, my master! how shall we do?" And Elisha prayed, and said, Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man; and he saw, and behold, the mountain was full of horses and chariots of fire round about Elisha. "There is no restraint to the Lord to save by many or by few." He can make of a little one a strong nation in his own way and time. Then, however poor and stripped, tempted and faith-tried any may feel, He can and will preserve through all, and do them good, as they abide in and cleave to Him with the whole heart.

As a true-hearted remnant are concerned to wait diligently upon the Lord, as the alone source of all true counsel and sufficiency, for their direction and strength, and for power from on high to guide their steps; as they are patient in tribulation, continuing instant in prayer, and faithful to Him in service or in suffering; being willing to abide all the turnings of his holy hand upon them, and resolved in no wise to limit the dear Master in what He would have them to do; if He who is omnipotent, and who delights to show himself strong on behalf of those who love, and fear, and serve Him, will make a way where there seems to be no way; and will cause such, as they follow on to know Him, to realize "his going forth to be prepared as the morning;" yea, even Jordan to be driven back for their rescue from the power of the

enemy, and they shall sing his praise on the glorified banks of everlasting deliverance. Then also shall this song be sung: "The Lord hath founded Zion, and the poor of his people shall trust in it;" and "Let Israel rejoice in Him that made him; let the children of Zion be joyful in their King."

Anecdote of Big Chief.

Big Chief, the leading man among the Osage Indians, died on the 1st of 12th mo. last, from lockjaw, caused by an injury to one of his feet. He was a man of more than ordinary ability and always had the interest of his people at heart. The following anecdote is related of him by A. B. Meacham, editor of the *Council Fire*.

"Upon one occasion when the Osages were out on the annual buffalo hunt in what is now western Kansas, the Cheyennes made a visit to the Osages. The encampments were near each other, and while the Osages were playing the part of hosts, a runner arrived from the Pawnees, at the Osage camp, informing Big Chief that the Pawnees were coming to make him a visit. Big Chief received the Pawnee visitors with some trepidation, because he knew that they and the Cheyennes were enemies who always fought on coming together.

"As soon as the new visitors were in camp Big Chief called upon them. He ascertained that the Pawnees were a smaller party than the Cheyennes. Both were his guests and he determined that there should be no bloodshed. Day after day this noble red man labored for peace. He made presents to each and finally brought the two tribes into council. But both were suspicious, and when they were assembled the Cheyennes, discovering the weakness of the Pawnees, made demonstrations of hostile character. While the latter came in good faith, they were in peace prepared for war, and quicker than can be described the two parties separated and made ready for action. Big Chief saw that a fight was imminent. With that kind of heroism that belongs only to great men, he sprang between the two lines and throwing his arms aloft shouted, 'Peace, peace; if you will fight, shoot me first! I will not live to see my red brethren kill each other. Shoot me; for you shall not fight while I live!' Such was the power of this great man that neither party dared to begin. He reminded them that they were both his guests, and that if his voice was disregarded that his young men would speak for him—which meant that they would take the part of the weaker. No battle ensued, and the Cheyennes and Pawnees became friends through the efforts of Big Chief."

Religion and Insanity.—An idea prevails that because the delusions and freaks of the insane often take a religious turn, religion is to be accounted one of the causes of insanity; and that if there were less religion in the community, or if it were less earnest and emotional, there would be fewer lunatics. Some persons have said, apropos of the Guiteau case, that ministers should be careful how they teach a high view of inspiration, or preach on the story of Abraham, or inculcate the most solemn doctrines of the Church, for they may make their parishioners insane. In so far as this idea arises from attributing

religious delusions to religion, it is simply foolish. The topics of a lunatic's wandering thoughts are not the cause of his aberration, and no one supposes they are except when religious delusions are in question. A man imagines he is a glass jar; no one calls the art of glassmaking the cause of the vagary. A woman is overcome by a diseased propensity to take goods from shop counters; no one thinks the shops must be closed. In delirium tremens the patient sees snakes; are snakes the cause of delirious tremens? Or would there be less of the disease if there were fewer reptiles? Insanity is an impairment of the physical condition and powers of the brain, and its causes must be sought either in original defects or in influences which have hindered normal brain action. The tendrils of the vine wind around the oak, but the oak has nothing to do with causing the vine's growth. So the wandering thoughts of the lunatic stray toward all sorts of subjects, but that is no indication that the subjects have produced the malady. The insane belief that one is Jesus Christ, or that he is inspired, or that he has committed the unpardonable sin, is not in any sense caused by the doctrine of the incarnation, or of inspiration, or of future punishment. The cause is physiological.—*Tribune*.

The Fakir's Answer.

It is related that in one of the countries of the East there lived a fakir or dervish, a man who lived in voluntary poverty and asceticism. Some of the fakirs of the East are simply fanatical and disgusting. But others are of a higher type; men of deep earnestness and thoughtfulness, who are really seeking God, and striving after the attainment of inward purity and perfection in a mistaken way. Such as this was the man we speak of. Giving himself to religious contemplation, he was exceedingly chary of words. As long as he could make himself understood by signs, nothing would induce him to open his lips; and he was highly esteemed for his piety, being generally called "the holy Dervish."

In the same town lived a rich man, famous for his lively social qualities, and his amiable ingenuity in finding amusement for his friends. One day he had a numerous company at his house. They freely enjoyed the pleasures he offered them, and then, as usual, looked out for some novelty to crown the entertainment.

"Come, let us see our old friend, the holy dervish," said the host: "I have three questions to put to him. Let us see how he will answer them."

The proposition was received with enthusiasm, and all the company set out gaily towards the hut of the poor fakir.

They found him quietly seated beside a freshly dug field. The leader of the party composed his laughing face, assumed an expression of profound humility, and addressed him thus: "Holy father, my soul is in anguish because of three deep and difficult questions which exercise it. Will you deign to come to my assistance, and help me with your wisdom to answer them?"

The dervish made a sign in the affirmative. "Well, then," said his visitor, "the first of these questions relates to God. They say that there is a God; but I cannot see Him, and no one can show Him to me. How, then, am I to believe that He exists?"

The dervish only answered by a sigh expressive of profound attention.

"My second question relates to Satan. We are taught that Satan is an angel of fire. If, then, he is fire himself, what has he to fear from the flames of hell?"

Another expressive and impressive sigh. "And now for my third question. It is written that all our actions are fixed and decreed by God, even before we commit them. How then can God call us into judgment for acts which do not depend upon our free will? How can we be accountable? Holy father, I implore you to answer me."

Another sigh. Then, suddenly seizing a sod of earth, the dervish threw it with all his force full in the face of his questioner.

Transported with rage at this unheard-of insult, the rich man instantly had the dervish seized, and the whole party appeared before the judge.

The plaintiff made his statement, and added the assault was a serious one, as the pain in his head from the blow he had received was almost unbearable.

The judge, turning toward the accused, asked what he had to say in his defence.

The dervish made a sign.

"Explain yourself intelligibly, if you please," said the judge, severely; "I will not put up with signs."

"Be it so," said the dervish. "I have only to say that this gentleman came to ask me three questions, and that I fully answered them all."

"Answered them! What! by throwing a sod of earth at my head! Oh! this dreadful pain. No one knows the pain I suffer!"

"Explain yourself further," said the judge to the dervish, impatiently.

"I will do so," said the dervish, with perfect calmness. "The gentleman asserts that there is no God, because he has never seen Him, and because no one can show Him to him. Will your excellency have the goodness to ask him to show me the pain he feels in his head. Not having seen it, I cannot believe that it exists."

The company smiled, and even the stern features of the judge relaxed a little.

"The gentleman also asked me how it is that Satan, who is an angel of fire, should have anything to fear from the flames of hell. Now, we all know that our first father was formed of the dust of the ground, and that we are composed of the same. Dust we are, and to dust shall we return. I am sure the gentleman will admit this. Then, if he is earth himself, what harm can a sod of earth do to him?"

"And now for my third answer," said the dervish, drawing himself up with dignity: "here it is. Since it was decreed that I should strike this gentleman with a sod of earth, why has he brought me before the judge?"

Here every one laughed, and it was generally agreed that the dervish had defended himself well with his adversary's own weapons.

"I admit," said the judge, "that your sod of earth contained these three answers. Your reply was ingenious, but rather too forcible. In future, holy father, you must answer the questions proposed in a different manner. Another time you might not escape as well as to-day."

Such is the Eastern story. It teaches a lesson as suitable for our Christian lands, as

for the Mohammedan East. Plausible objections against Bible truths are easily raised but are in many cases capable of being answered by a simple appeal to the analogy of facts of daily experience! There are myriads above human comprehension connected with these; but he who will not believe he cannot comprehend, ought not to believe even his own existence, or a thousand facts connected with his own wondrous nature. How then can he expect to comprehend the nature and the ways of the self-subsisting infinite God, his Creator? He cannot comprehend; but the humble man will restfully believe, and be blessed in thus leaning upon God.

The child leans on its parent's breast
Leaves there its cares, and is at rest;
The bird sits singing by his nest,

And tells aloud
His trust in God, and so is blessed
'Neath every cloud.

He has no store, he sows no seed,
Yet sings aloud, and doth not heed;
By flowing stream, or grassy mead
He sings to shame
Men who forget, in fear of need,
A Father's name.

The heart that trusts, forever sings,
And feels as light as it had wings;
A well of peace within it springs;
Come good or ill.

Whate'er to-day, to-morrow brings,
It is his will.
—British Messenger.

For "The Friend."

In reading the enclosed [the extract from M. Capper, which follows], it seemed so fitting to follow the Editorial remarks on the Home Mission Report [London], I have copied it "The Friend." Well would it have been that Yearly Meeting if the warnings of the faithful watchmen and watchwomen, who divinely attended vision foresaw in measure the approaching dangers; had been heeded. And well will it be for us, if we of Philadelphia Yearly Meeting profit by their experience.

An Exercise of London Yearly Meeting, 18

Some tender cautions were given, with respect to those benevolent associations, in which members of our Society are now so conspicuous. There was a fear in some minds, even while they rejoiced in the spreading of knowledge, the distribution of the Scriptures, the instruction of the poor, lest a danger might secretly lurk in the pleasure received from eloquent speeches and flowing language at the public meetings of these associations especially lest our dear friends should there lose their relish for simplicity, and be gradually drawn from the love of silent waiting our meetings for worship; that waiting while in they may know Jesus to be in the midst teaching as man never taught; and by whom we have access to the Father. There was much worthy of observation in these remarks.—Mary Capper.

I just now found a black beetle which had been turned over on its back on a smooth surface. It seemed to be feeble, probably from a long struggle to right itself; still it put forth efforts to get right side up, without success. I held out to it a straw which it seized at once, turned itself over. It felt better, and felt better to see it released. I thus increased in some degree the sum of sentient happiness. My Father made the insects.—Walker.

Moderate Drinking.—In the days when everybody drank brandy, most persons of those called temperate, felt, at times, the exhilarating influence of intoxicating liquors. I think I never was so affected by liquor that strangers would notice its effect upon my walk and conversation." But I have been exhilarated by it, and prompted to conversation and conduct, that in my more thoughtful moments I would have eschewed. I learned by experience that the moderate drinker is not a safe man to trust with the management of affairs that require close thinking. No man after he has taken a glass of spirits will nature his thoughts so perfectly, nor look to results of his actions so carefully as he would have done without it. No one knows how any of the failures in business and of the unexpected defects in moral conduct are to be attributed to this cause.—*J. B. Walker.*

Historians versus War-Heroes.—Looking at the long roll of men in all ages who have devoted their lives to so ignoble a purpose [as the pursuit of war], we have been astonished at the conduct of historians who have selected one above all others as the heroes whose character and conduct most deserves to be recorded. For what are the current histories of the world but a tissue of licensed crimes perpetrated by military desperadoes? How much better would it have been for the world, their deeds had been remanded to that obscurity which they merited, and the noble deeds of worthy heroes had constituted the main substance of such histories?—*Christian Index.*

For "The Friend,"

Natural History, Science, &c.

The "Asia Rip."—B. Ayeridge, in the *Episcopal Recorder*, describes this as observed during a voyage on the steamer "Adriatic," from New York to New York. "When about half of Nantucket the ship was stopped, the landing taken, and a specimen of the bottom adhering to a lump of tallow, which had been in the bottom of the lead, was taken by the captain into the chart-room. When he came out I requested him to let me have this specimen (as he had done before) to examine under a microscope. He brought it out and said, 'Do you see that white sand with red specks?' Yes. 'Come in and I will show you the chart.' Then pointing to a small spot on the chart, he showed the word 'Asia Rip.' I said that the peculiarity of a rip in the bottom sea where there were twenty-four fathoms of water, was discovered by the captain of the steamer 'Asia,' and thence the name; I said, 'I was on the lookout for this rip, and when I saw it, stopped the ship half an hour sooner than I expected, for she had over her reckoning half an hour. We then landed and found twenty-four fathoms as on the chart, and 'white sand and red specks' as this little spot on the chart, and nowhere else. Hence the presumption that we are out there.'

We had then been running for a long distance by dead reckoning. Under the microscope these 'red specks' appeared to be water-worn agates. This rip must be caused by a projecting ledge of rocks arresting the tide and forcing this rip to the surface 144 feet above bottom, with sufficient force to make it evident among the waves."

The Formation of Vegetable Mould, through the Action of Worms. By Charles Darwin.—After a brief account of the physical and mental structure of the common earth-worm, we have a series of painstaking observations on the habits of the animal and the effects which it produces.

These worms burrow in the ground to a depth of rather more than three feet, and in very dry or very cold weather, to a depth of, perhaps, six feet. They accomplish this by pressing forward the anterior end of the body, attenuated to a mere thread, into the ground, and then, by a peculiar process, enlarging it so as to compress the ground. They also swallow some of the ground. By these means they make their way through even rocky soil and the mortar of ancient buildings. The earth is swallowed both for the purpose of tunneling their way and of extracting as food whatever of organic substance it may contain; but they always mingle with it a salivary secretion by which, in most cases, it becomes dark-colored or even black. The worm frequently opens a passage-way to the surface, so that its track into the earth is not a closed chamber. The earth which it swallows is always voided at the surface.

Our author found by careful observation, weight and measurement, that in many places these worms throw up on the surface of pasture or meadow lands, and especially in gardens and ploughed fields, an amount of black earth which gave an annual aggregate thickness of two-tenths of an inch. And, on each acre of land, more than ten tons of dry earth are annually brought to the surface.

Nature often works by agencies which seem at first view too trivial to require notice. The effect of the atmosphere in the decomposition of the most perfect marbles is imperceptible for a few years; but in a century the fine lines of sculpture are obliterated. The minute hillocks of earth which the earth-worm leaves on the surface, if but one or two-tenths of an inch in a year, become important results in one or a few centuries. Thus, if the tenth of an inch be brought up annually, it would, in a hundred and twenty years furnish a layer one foot in thickness over the surface of what we usually call soil or vegetable mould. Twelve inches is more than the average thickness of this black earth. It consists in part of decaying vegetable tissue, and the worms re-deposit much of it several times over. Yet this animal process does, beyond question, contribute largely and mainly to the formation of that layer of our fields from which all vegetation draws its chief support.

The earth-worm then makes the soil. It opens air-passages to facilitate the decomposition of the sub-soil and the sub-jacent rocks. It forms the aqueducts by which the rain-water is carried downward into the earth more rapidly than the porosity of the soil alone would allow it to enter. These insignificant creatures are, therefore, among the most important aids to agriculture.

There are some other effects to be ascribed to them which require long periods before they can be recognized. Thus, it has often been observed that fields which have been left in a rough and broken condition gradually assume a uniform and level surface. The worm-castings would naturally be in greater quantity in the lower ground, and that which is deposited on the higher portions is, when

dry, in such a pulverulent condition as to be most readily moved to the lower levels by rain and air currents. And thus gradually the inequalities of surface disappear. Thus, also, the bricks and mortar and portions of walls, not too protuberant, of ancient buildings, allow the plough to pass over them without revealing the ruins over which the harvest is now reaped.

In England such fields have been accidentally discovered which are now known to have been the sites of ancient Roman villas. When suitable excavations have been made, pavements are discovered, but they show certain inequalities and subsidences which are attributed to the removal by worms of the underlying earth. Such settlements often occur in paved areas which continue still in use. The castings which worms continually bring up through the joints of the paving bricks are constantly swept away; but by their whole amount, they diminish the support on which the pavement first rested.

These facts are brought out by our author with such detail and exactness. He chose a subject which had no promise of interest, if it did not promise to be revealing. But he has surrounded it with real interest. We acknowledge ourselves under great obligations to him for giving prominence to one of the great, though slowly operating, agencies by which the earth has been fitted for giving sustenance to man.—*J. R. Loomis in Christian Advocate.*

When a man or woman comes to this pass, that they have nothing to rely upon but the Lord, then they will meet together to wait upon the Lord; and this was the first ground or motive of our setting up meetings, and I would to God that this was the use that every one would make of them that come to them.—*S. Crisp.*

THE FRIEND.

FIRST MONTH 28, 1882.

The investigation into the causes of the recent railroad accident at Spuyten Duyvil, on the train bound from Albany to New York, has produced a statement from the conductor of the train that was wrecked, which, if true, is a humiliating commentary on the low standard of character which marks some of those moving in political circles.

The accident was caused by the improper stopping of the train; which, while standing on the track, was run into by a train following, causing loss of life and other injuries. The conductor thinks that some one of the passengers stopped the cars mischievously by pulling a rope which connected with the air-brakes. He said, "there was a party on the train who were singing, making jokes, and conducting themselves in a very disgraceful manner. They were passing around bottles of whisky, and the foundation of that accident was run. Among the passengers were many number of ex-senators, assemblymen and aldermen, and he could not deprive them of their bottles."

Without endorsing the accuracy of the conductor's statement, we refer to this subject to enforce the lesson, which we believe is greatly needed, that the people who elect the legislators and executive officers who administer the

government, are in measure responsible for their conduct. It may well be doubted, whether a voter *can*, without violation of his duty, cast his ballot for any candidate for office, whose moral character or personal habits he has reason to believe are impure or degraded. Respectable men have often voted for persons to be their representatives in important positions before the community, because they were the selected candidates of the party to which they were attached; when, at the same time, they considered them unworthy of being admitted to social intercourse. In so doing, we believe they have not realized the responsibility which rests on all, to exercise their influence for the promotion in the world of righteousness and purity. If they put in power those who will, in all probability, be examples of immorality, intemperance, dishonesty, corruption, or injustice; they are themselves promoting these vices and evils.

The facility with which the nominations of candidates for office, are controlled by those who make a business of politics; renders it difficult for the ordinary citizen to do much in that early stage of the elective process. But if it is once well understood, that a large body of the voters will uncompromisingly refuse to assist in the election of any man, who is tainted with vice or corruption; then politicians will be compelled to select for their candidates men of such high character, that we will no longer be ashamed to own them as worthy representatives of a great people.

SUMMARY OF EVENTS.

UNITED STATES.—Secretary Frelinghuysen is advised from Paris that the bill introduced in the French Chambers on Seventh-day will result practically in the free admission of American salted meats. It is expected to become a law at an early date.

The total number of immigrants who arrived in the United States during 1881, was 116,363. Of this number there came from Germany, 248,323; England and Wales, 77,550; Ireland, 70,896; Scotland, 16,441; Dominion of Canada, 94,159; Norway, 19,667; Norway, 26,824; Sweden, 55,805; China, 20,628; all other countries, 86,575.

At the annual meeting of the Insurance Patrol, the report showed that the estimated loss by fires was \$1,750,447.73, this exceeding that of 1880 by \$461,419.43. The number of fires and alarms was 782, being 102 less than the previous year. The main causes of fire were explosions from oils, 112; gaslights and jets, 54; defective chimneys, &c., 48; and stores, 41; matches, 30; incendiary and supposed incendiary, 35; cotton and woollen mills, 41.

The present population of Chicago is estimated in that city at about 630,000, or 125,000 more than in 1880, when the last census was taken.

John Denver Post, a prominent example of the enormous growth of mail business in the West. During the last five years the expenses of the office have increased only one-half, while its receipts have nearly quadrupled. The money order receipts were over \$2,600,000 last year, against \$500,000 in 1879.

Enoch Pratt, a prominent capitalist of Baltimore, has contracted for the erection, at a cost of \$225,000, of a fire-proof building in that city, capable of holding 200,000 volumes, for a free public library. The building is to be finished in the summer of 1883, and E. Pratt proposes to deed it to the city with an additional gift in money of \$833,000, provided the city will create an annuity of \$50,000 for its support. It is to be known as the "Pratt Free Library."

The Executive Committee of the National Board of Health, at a meeting in Washington recently, declared small pox epidemic in the United States, and ordered strict inspection of the several of the principal quarantine stations in the country, to determine whether the rules of the Board, approved by the President on the 14th of 11th mo. last, are being properly enforced.

There were 450 deaths in this city during the week ending First month, 1882, as compared with 390 for the previous week, and 360 for the corresponding week of last year; 77 deaths were caused by consumption of the

lunges; 16 by diphtheria; 16 by heart disease; 54 by inflammation of the lungs, and 23 by small pox.

At the close of the 3d, 3d, 1014 1882; 4th, 1153; 4th, 1113; currency 6's, 130.

Cotton continues quiet, but prices were steady; sales of middlings are reported at 124 1/2 cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white, 7 cts. for export, and 8 1/2 cts. for home use.

Flour is quiet but firmer; sales of 2100 barrels, including Minnesota extras, at \$6.37 1/2 a \$6.50 for clear, and at \$6.50 a \$7 for straight; Penna. extra family at \$6.20 a \$6.50; western ditto at \$6.75 a \$7.15, and patents at \$7.25 a \$7.70. Rye flour is steady at \$4.05 a \$4.10.

Grain.—Wheat is quiet, but *h. e.* higher. Sales of 2600 bushels red, at \$1.43 a \$1.43 1/2. Rye is dull at 90 cts. for Pennsylvania. Corn is quiet but steady. Sales of 9000 bushels, including yellow at 71 cts.; white at 73 cts.; sail, mixed at 71 cts.; steamer, at 70 cts.; No. 3 at 69 cts., and rejected at 69 cts. Oats are quiet and steady. Sales of 8000 bushels, including white at 54 a 52 cts., and rejected and mixed at 48 1/2 a 49 cts.

Hay and Straw Markets.—For week ending 1st mo. 21st, 1882.—Loads of hay, 251; loads of straw, 54. Average price during the week: mixed, \$1.20 a \$1.20 1/2 per 100 pounds; mixed, \$1.10 a \$1.20 per 100 pounds; Straw, 85 to 95 cts. per 100 pounds.

Beef cattle were rather dull this week, but prices were unchanged; 3000 head arrived and sold at the different yards at 4 a 71 cts. and to quality.

Sheep were rather lower; 15,000 head sold at the different yards at 3 a 9 1/2 cts. per lb. and lambs at 4 1/2 a 71 cts., as to condition.

Hogs were in demand and prices were steady; 4500 head sold at the different yards at 5 a 10 cts. per pound, as to condition.

FOREIGN.—Henry Stafford Northeote, member of Parliament, who recently returned from America, addressing his constituency at Exeter, said he did not believe in the decrease of American competition in the food market. It was, he said, idle talk of the exhaustion of American lands. The supply of land for many years to come in the great Northwest will be boundless. Swedish Paris dispatches indicated that Gambetta's utterances at a recent meeting of the Committee on the bill for the revision of the Constitution, when he declared that should the Congress of the two houses go beyond the scheme for revision previously adopted by the Senate and Chamber of Deputies, would be the cause of a revolutionary position, requiring the intervention of the President of the Republic, has created a great sensation. His opponents consider the matter as conveying a distinct threat.

The *Republique Francaise* seeks to minimize the very bad impression created, by explaining that Gambetta's words meant that in the event of the Congress passing an illegal decree President Greys would, in accordance with his constitutional prerogative, refer it to the Chambers for reconsideration.

A panic has occurred in the Paris Bourse in consequence of the embarrassment of the Union Générale, which has been the subject of its affairs and allowed an examination of its books, showing that it owes a large sum to authorized brokers of the Bourse, but that still more are due it from dealings with the Petite Bourse. Financial establishments still make advances to the Union on security of stock certificates. Settlements of Paris dispatches indicated that Gambetta's utterances at a recent meeting of the Committee on the bill for the revision of the Constitution, when he declared that should the Congress of the two houses go beyond the scheme for revision previously adopted by the Senate and Chamber of Deputies, would be the cause of a revolutionary position, requiring the intervention of the President of the Republic, has created a great sensation. His opponents consider the matter as conveying a distinct threat.

The *London Standard's* correspondent at Paris says: "The panic has ruined thousands of families, but it is hoped that a powerful syndicate of financiers which has been formed to facilitate settlement will restore confidence."

A confidential report of Dr. Pazzi, of the French Red Cross Society, asserts that, notwithstanding M. Gambetta's statement that the deaths among the troops in Tunis only amount to 1000, they are nearer 30,000, but that the fact is concealed by the removal of invalids.

A despatch from Vienna, 20th, 1882, is published, showing that the rising in the Balkan peninsula commenced in Herzegovina, extending to the border districts of Dalmatia, Bosnia, Albania, and probably Montenegro. It has been determined to dispatch an army corps to crush the insurrection.

The totals of the revenue and expenditure are made to balance, both being 762,000,000 roubles. This fact

the budget appears to be conjectural. Thus the extra ordinary revenue from the State railways is estimated at an exactly equal amount with the expenditure namely, 25,000,000 roubles. The ordinary revenue of the Empire, which is estimated at 654,000,000 roubles falls short of the ordinary expenditure by over 4,000,000 roubles.

Sturjakoff, the merchant who owns the steamer *Len* which aided in Prof. Nordenskiöld's expedition, at which is now stationed on the River Lena, has placed that vessel at the disposal of the searchers for Lieutenant De Long. The steamer will be utilized by explorers in the spring if the difficulties of journey beyond Yakutsk by sleigh during the winter prove insuperable. Intelligence from Yakutsk states that nine Americans, under Lieutenant Danenhower, had left that place. They are expected at Irkutsk at the end of the month. The search made by Engineer Melville for Lieutenant De Long and his comrades in an expedition from the mouth of the Lena has been fruitless although some of De Long's letters have been found abandoned camps, as well as the ship's log and various instruments. The places in which these were found have been indicated by the erection of cairns. Lieutenant Danenhower's party left Yakutsk on the 8th of 1st month.

Advices here mail, received at Lisbon, from Buen Ayres to 12th mo. 20th, have been received. It was reported that a revolution had broken out in Bolivia; and that ex-President Piorola, of Peru, had sailed for Europe. The attitude of the United States towards the affairs of Chili and Peru was viewed with dissatisfaction by all the South American Republics.

WANTED

A female Friend as teacher of the School for Indian children at Tunasassa. Also a young or middle aged Friend and his wife, to reside in the States north of the Ohio, and to be conducting the farm and other concerns under care of the Committee.

Persons who may feel drawn to engage in the above services, address—

Jos. S. Elkinton, 325 Pine St., Philadelphia.
John Sharpless, Chester, Delaware Co., Pa.
Ephraim Smith, 1110 Pine St., Philad.

WESTWON BOARDING SCHOOL.

NOTICE TO PARENTS AND OTHERS. In consequence of changes in the railroad arrangements, ALL PAC AGES to be forwarded to the School from No. 304 A St., must in future be there by HALF PAST TEN O'CLOCK on Sixth-day mornings, instead of by twelve o'clock as heretofore.

Renewed attention is requested to the printed rule of the Committee restricting the sending of *cables* to the pupils, the practice being, in almost all cases, not only unnecessary but positively injurious.

FRIENDS' ASYLUM FOR THE INSANE, Near Frankford, (Twenty third Ward), Philadelphia. Physician and Superintendent.—JOHN C. HALL, M.D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

MARRIED, at Friends' Meeting-house on 12th & 1st mo. 4th, 1882, ELLWOOD COOPER to RACHEL WILES, both of Philadelphia, Pa.

DIED, on the 26th of 9th month, 1881, WILLIAM SMEDLEY, in the 78th year of his age, a member of the Monthly Meeting of Friends of Philadelphia, for the Northern District.

—, in this city, on the 17th day of 12th mo. 1881, SENECA E. MALONE, in the 77th year of his age, a member of the Monthly Meeting of Friends of Philadelphia, for the Northern District. His last illness was one of great suffering; which he bore with patience, and with Christian resignation.

—, at the residence of her son-in-law, John Day in Wellington Co., Ontario, on the 23rd of 12th mo. 1881, ELIZABETH, widow of Joseph Kiteley, and daughter of dead at Ellwood Co. of Pennsylvania, in the 78th year of her age, a member and elder of York Street Monthly Meeting of Friends, Canada. She adhered strictly to the principles of the Society of which she was a member, and deplored the manifest departures from its ancient principles and practices. The memory of the just is blessed.

WILLIAM H. PILE, PRINTER,
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AT NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend."

Extracts from the Diary of Rebecca Dewees.

(Continued from page 193.)

1855. 5th mo. 20th. "Felt this evening, while endeavoring to turn the eye of the mind inward, that there was nothing in this world so much to be feared as a separation from the source of all good; nothing so much to be dreaded as the frown of Omnipotence; and longing desires were begotten in my soul that purity, that holiness, which alone acceptable in the divine sight.

31st. "When all thy mercies, oh my God,
My rising soul surveys,
Transported with the view I'm lost
In wonder, love, and praise.

Last night watered my couch with my tears, in humbling view of my own barren, fruitless condition; and the secret breathings of my soul were, that I might even be thoroughly searched, that every thing which worked abomination and made a lie, every thing that hindered my progress Zionward or retarded the work of sanctification, graciously and gently, might even be done away.

5th mo. 2nd. Often have I thought, when reflecting on the past, none had more abundant cause of gratitude to the Author of mercies and God of all comfort than myself. Even that period of my life is before me when I stood as it were upon the brink of a precipice, and was scarce able to discern one gleam of hope. He who saw meet to try me as to an artist's breadth, was pleased to pluck me as to a reed from the burning, and enable me once more to look towards his holy temple. May that which is within me bow in humble thankfulness for such unmerited mercy. And may I ever be permitted to destroy my conscience in that arm of power which has hitherto been my refuge and support. And oh! that strength might be afforded me so to walk that pure and perfect way, as in nowise to offend or grieve his good Spirit who hath so graciously dealt with my soul.

7th mo. 1st. "He that dwelleth in the secret places of the Most High, shall abide under the shadow of the Almighty." What here in this fleeting, fluctuating scene, to be compared to this safe abiding, this humble abiding in the Divine protection.

7th. "My soul, wait thou only upon God, all my expectation is from Him; all the

benefits which have ever been bestowed upon me from my cradle until this hour, all that I enjoy or yet hope for, is the gift of the all-bountiful Giver. Deserted of his quickening virtue and no living creature could be poorer, but animated and strengthened thereby, how light, how trivial are all the afflictions of this changing scene. Truly there is nothing that my soul desires in comparison of the favor of my Judge; nothing that it fears like the frown of his countenance. Only enable me, I pray thee, to walk before thee as in no wise to offend. Only be pleased, in thy unutterable mercy, to grant me pardon for the past and strength for the future. That I may even yet be found blameless and harmless before thee: thy child without rebuke in the midst of a crooked and perverse generation.

20th. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." What can be compared to this perfect peace, this confiding trust? O Lord God of Hosts, take from me what thou wilt, only be thou pleased to grant me this; only in thy adorable mercy remove far from me every thing that is offensive in thy holy, thy pure eyesight: "Wash me thoroughly from mine iniquity, and cleanse me from my sin; then will I teach transgressors thy ways, and sinners shall be converted unto thee."

23rd. "Zion shall be redeemed with judgment, and her converts with righteousness." Oh how prone is the human heart to err. How many are the washings, the purgings, the fiery dispensations that seem needful.

8th mo. 25th. "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth." What abundant evidence of the truth of this is everywhere to be seen and felt. And since we know neither the day nor the hour when the Son of man cometh, how urgent the necessity to have our lamps trimmed and our lights burning.

9th mo. 25th. "How much owest thou unto my Lord?" When most loaded with the choicest of gifts, are we not most prone to forget the giver? Strange propensity of the human heart while enjoying the gifts to become unmindful of the great Fountain and Source. Thus it is that He who knows the end from the beginning, oft sees meet to hide from us our bosom idols, that that which was designed a blessing may not prove to us a curse.

11th mo. 5th. "Oh for more clearness of spiritual vision! Oh for an eye truly anointed to see what the Lord does indeed require at my hands! That I may not be found a loiterer by the way, or like him who buried his Lord's talent in the earth, is often the secret breathing of my soul."

1856. 4th mo. 13th. "He that cometh unto God must believe that He is, and that He is a rewarder of all them that diligently seek Him." How precious is this living faith! When the soul under a humiliating sense of its own vileness and unfitness, [can feel] that

there is One who is mighty to save even to the uttermost; how comforting, how consoling!

18th. "A little secret breathing after help and strength from the alone unailing Fountain; a little secret wrestling for ability to do or to suffer.

5th mo. 27th. "What shall I render unto the Lord for all his benefits! Surely no living creature ever had more abundant cause for gratitude to the Author of mercies and God of comfort, than myself; helped and supported through various afflictions, blessed beyond all that I could have asked or thought, how shall I be sufficiently grateful? and may I not learn more confidently to trust in the Helper of the helpless who hath in adorable mercy even helped me hitherto?

7th mo. 3rd. "Felt the tribute of thanksgiving and praise for mercies past and present, but most of all for that unspeakable gift, without which all other gifts would be nought to me.

18th. "Whilst my hands were engaged in my temporal affairs, felt strong desires raised in my heart, that that refining, purifying work, once graciously begun, might even be perfected in us; even though great and sore trials might be seen needful by Him who afflicteth not willingly; if only we might not be cast out of his sight, nor his Holy Spirit taken from us.

9th mo. 18th. "The reply of the king to the poor afflicted widow has often been brought to my remembrance in these days of treading down and perplexity: 'If the Lord do not help thee, wherewith shall I help thee, &c. If the Lord doth not help us, truly in vain is the help of man; if He doth not arise to plead his own cause in the hearts of his rebellious and backslidden people, shall not we be as Sodom and Gomorrah; would that our eyes might be directed to Him, even as the eyes of servants look to their master, and as the eyes of a maid to the hand of her mistress, that haply our eyes might be opened to see, our ears to hear, and our hearts to understand, that one may even yet chase a thousand, and two put ten thousand to flight."

26th. "Felt this morning like giving way to discouragement at the difficulty in the way of getting to meeting with my little babe; but having persevered, felt peaceful in the retrospect."

1857. "That I might experience preservation on every hand from the power of evil; that I might indeed be enabled to know and strengthened to do what is really required at my hands, has been the breathing of a heart that feels its own poverty and weakness."

3rd mo. "Though discouragements within and without abound; felt a little comforted in endeavoring to flee to the stronghold for refuge, and pouring forth my sorrows before the alone sure Helper.

4th mo. 27th. "Having been permitted to welcome the coming of another spring, the

solemn inquiry often arises whether the day's work has been keeping pace with the day; and when I recollect that twelve springs have rolled away since that period of Divine favor in which I was ready to believe that nothing should ever be able to separate me from the love of God, through Christ Jesus my Lord, or to turn me aside from following Him, very humiliating reflections arise; that there should have been no growth in religious experience, no advancement in the strait and narrow way during a lapse of so many years, is indeed a most painful reflection. May it arouse me even yet to redoubled diligence; and may that mercy which has long waited to be gracious, bless my feeble efforts."

Though the humility and diffidence of our dear friend, led her in this last extract from her diary, as well as in other places, to speak of her own attainments in a very modest manner, yet the diary itself bears ample evidence that a "growth in religious experience," and an "advancement in the strait and narrow way" had marked her course through life. It has been refreshing and instructive, in preparing these extracts for publication, to observe her fervency of spirit, her living faith in God to whom she turned as her refuge in all times of trial, her concern to be found waiting on Him, and her desire to be faithful in the performance of all that was required of her.

(To be continued.)

For "The Friend,"

Westtown Boarding School.

(Continued from page 195.)

The four Friends who made the agreement with James Gibbons for the sale of his property for the purpose of a Friends' Boarding School to be under the care of Philadelphia Yearly Meeting, were Jno. Pierce of Thornbury, Delaware Co., Pa., born 4th mo. 28th, 1756, son of Caleb and Ann Pierce, an uncle of James Enlen; Samuel Canby of Wilnington, Del., born 8th mo. 6th, 1751; Humphrey Marshall, of Marshallton, Chester Co., born 10th mo. 10th, 1722.

Thos. Fisher, the records of Philadelphia Monthly Meeting state, was born 3d mo. 6th, 1741. He was the son of Joshua and Sarah (Rowland) Fisher. To perfect the bargain, Henry Drinker, John Morton and Roger Dicks were added to the committee 1st mo. 12th, 1795, but not until after the former committee had reported an agreement with J. G.

At an adjourned meeting held on the evening of the above named day, steps were taken for the erection of a saw-mill, and to "improve the cleared land," and Joshua E. Pusey, Owen Biddle and six others, were appointed to attend to both concerns. "And as some repairs to the present mansion house and barn are immediately needful, they are at liberty to have them done in the most economical way, so as to answer the purpose."

"It being desirable that the committee at large should take an opportunity of viewing the farm now agreed for, it is proposed that as many as can will attend there at 10 o'clock in the morning of the 11th day of next month; being the day following the youth's meeting at Concord."

"A very considerable expense being now incurred, it becomes necessary to procure money for its reputable discharge, and for the prosecution of still further work before us, it

is therefore recommended that the Friends appointed will attend to the procuring subscriptions for the purpose, and that the committee generally in all the Quarters will consider themselves interested in this particular."

At a meeting of the committee held 23d of 3d mo. 1795, Thos. Stewardson, Benj. Sweet, John Drinker and Owen Biddle, were desired to attend at James Gibbons' on the first of next month, in order to get the deed executed; also to keep in mind a declaration of trust, which they have in charge to prepare. They are also to take with them bonds for the payment of the whole purchase-money.

4th mo. 15th. "It being represented that the creek which passeth through the farm runs off in a small degree upon the lands of Robert Green and Wm. Ashbridge, the surrender of their right to which they may suppose of some value to them, the committee last above mentioned, (viz., the committee to repair the mansion, &c.) are desired also to attend to this subject and are authorized, if they find it needful, to refer any differences which may happen in opinion between them and the said Green and Ashbridge, or either of them, to the judgment of suitable arbitrators."

At the next meeting, held 5th mo. 22d, it was reported: "A satisfactory settlement hath been made with Robert Green respecting his right to the water of Chester Creek, running off our farm in Westtown township upon part of his land, and Josiah Bunting and Samuel Canby have paid him six pounds for his surrender thereof, according to the award of Thos. Purnell and Abraham Sharpless, now produced, together with his receipt in full for that sum. It is expected that a deed for his right to that part of the creek above-mentioned is in forwardness, and will ere long be executed by Robt. Green. Wm. Ashbridge being lately returned from Ireland, it is intended to promote a like settlement with him for a claim he hath of a similar nature."

The grist and saw-mill at Milltown, on the West Chester road, was then the property of the Ashbridge family, perhaps solely belonging to William.

The early settlement of these water-rights by arbitration exhibit the pacific disposition of Friends, as well as the soundness of their judgment; as such privileges, when unsettled, are a fruitful source of litigation as well as unpleasant feelings on both sides.

"In order for the accommodation of such of the members of this committee when at the farm on business, Henry Drinker and Thos. Morris are desired to provide two beds, bedsteads and bedding and two mattresses at the expense of the general fund." Henry Drinker informs the committee, that by a letter lately received from our friend John Elliott of London, he, from a desire to promote the Institution under our care, hath authorized Henry to draw upon him for £100 sterling, to be applied for its benefit, and that he is about to draw a bill of exchange for the above amount, having sold it for 175 pounds currency."

Josiah Bunting, Owen Biddle and Samuel Canby have entered into an agreement under articles with Silas Green, "to cut out of the woods such timber as shall be requisite for a saw-mill; frame and finish the millwright-work in a masterly workmanlike manner, on terms therein mentioned. Joseph Larkin hath also been agreed with to erect a mill-dam

and dig a race, as stipulated in writing, for the sum of one hundred and fifty pounds."

This mill-dam and mill were located north west of Walnut Hill, and not far from the northern boundary of the farm, though south of Chester Creek; some traces of the race and dam being yet discernible.

At a meeting of the Boarding School Committee at the farm, 17th of 8th month, 1795: Present, John Shoemaker, Owen Biddle, John Wistar, Jonathan Evans and eight others. "Viewed the eminence north of the old mansion, remarkable for the fine prospect it affords. Its situation, aspect for a garden and general properties rendering it a desirable spot for the buildings to accommodate managers, teachers and pupils; in which sentiment there appears a general uniting. In the afternoon viewed the dam and race; the latter, the undertaker thinks, may be finished with eight days; respecting the former the late heavy rains evincing a defect in the plan its construction, a remedy therefor claims attention."

18th of the month. The following minute is interesting as being the first allusion to the women Friends meeting with men Friends care-takers of the institution:

"The committee of women Friends appointed by their Yearly Meeting to unite with us in this service, it is agreed should be requested to procure, as early as they conveniently can, two good feather beds, bolsters and pillows, and two good hair mattresses with bolsters and pillows, together with the necessary covering, for the accommodation of such of the committee, men or women, who in attending to the duties of their appointment may be occasionally at this place. Any order that our said women Friends may more particularly informed and better prepared to judge of such other services as may properly fall on them by visiting the farm &c., it is further desired they may attend the committee of men previous to our next Yearly Meeting." No names of women Friends appear upon the minutes.

(To be continued.)

For "The Friend."

Superfluities of our Houses.

But few, perhaps, would, theoretically at least, call in question the sage testimony John Woolman: "The superfluities of our own houses are against us." While at the same time it may be, as in "The love of the world detected,"

"Each thinks his neighbor makes too free,

Yet likes a slice as well as he."

If excess in these matters called forth such a cautionary precept in the time in which Woolman lived, what would this single-eyed servant think and write of our age when so increased facilities for obtaining, with so increased liberties in indulging, mark the epoch? When practical heed to the preaching of the cross and of self-denial is more persistently turned from; and when the sincere enquiring mind is greatly conficted, if stumbled; and as an unavoidable sequent weakness of hand and dimness of spirit vision to them who set the example. Moreover, also, the vanity of the heart, the seditions of the world's spirit, and general injury to the mind of our beloved youth, are fostered to an extent scarcely to be appreciated.

These superfluities, of whatever description and under whatever plausible pretexts used

'are against us' in that they go to prove a shaking hands with the spirit of the world, coupled, it is to be feared, with the desire to reconcile the narrow with the broad way—in their nature ever discordant—and instead of feeling and living as "strangers and pilgrims" here unto the better country, such find the world rather an agreeable place of sojourn, and even capable of producing pleasant and grateful fruits to their refined tastes. But what complicity had the dear Master and High Priests of our profession with these ungodly customs or delights of the unrenowned world? Though Lord of all, He had not there to lay his head. He was the great Pattern of self-denial; who, while He regarded the useful, condemned the vain and carnal. He came into the world to set us an example that we should follow his steps. And can any one suppose that He, who wore the crown of thorns for our sakes, ever intended that his followers should surround themselves with garlands of luxury and superfluity?

Some may be plain and simple and keep in good degree of moderation as respects their dress; but accompany them to their houses, and how will their self-gratification rather than their self-denial be manifested! Mark the nicety, the softness, the superabundance, the richness and even luxury of their dwellings. Reminding of the poetical lines:

"What contradiction—grave the dame and sire—
—congeals their dwelling, dimple their attire!
Their children nodding to the place they dwell,
In London fashions, Paris manners, swell—
While parents scarcely wish to set them free—
For what they won't restrain they love to see."

These superfluities multiply almost imperceptibly upon us after beginning to open the door to their admission. This is especially the case when surrounded with numerous liberal Friends given to these indulgences; when, as respects ourselves, the means for such gratifications increase; unless Christian watchfulness be duly sought and found unto reservation from the damaging and widespread contagious influence. But where such weakness is yielded to, and superfluity obtains, what will be the probable effect upon our children if members of such families? and what upon Friends or visitors who at the same time know the profession made, and see the inconsistent liberties taken? Moreover, suppose the case of a young couple just proposing to enter upon housekeeping, who shall visit first one Friend's house and then another and another, and shall witness such excesses, will not one of these effects—beside the charge of "inconsistency" be produced? either a feeling of envy, if from restricted means they cannot so indulge, or increased latitude in the wake of such examples, if having means at command, upon seeing one rather prominent Friend have this, and another allow of that, and a third scruple not to go still farther with respect to such superfluities? The temptation herein is also increased by these vanities falling in with the natural tendencies of the human heart: as, likewise, from our proneness to that which Paul thus condemns, who measuring themselves by themselves and comparing themselves among themselves, are not wise." Surely we cannot be too careful to avoid an example which may in anywise offend one of the little visited ones that believe in Jesus, stumble a weak brother causing him to offend, or that with ourselves may lead into a worldly spirit and into weakness through the gratification of a vain mind.

In addition to the sumptuousness of some of the parlors of Friends, how oft do we see therein the centre-table loaded with books of rich and costly binding, put forth by members of other religious societies, and perhaps not a volume of our own rich and enriching literature among them. Whatever plea may be advanced for this, we would again query what may be presumed relative to the wide-awake observation of children and others touching our tastes, and above all the solemnly entrusted talent of influence? May not the absence of Friends' books on Friends' tables, with the little interest shown by some parents in them, be one cause why our young Friends, as well as some others, have so little knowledge of our religious principles and testimonies?

While it may require brotherly condescension, with Christian watchfulness and prayerfulness, in order that our houses and the camp may be cleared of these hindrances and superfluities, yea, in some cases, of downright ornaments and trappings "which are against us," it is well to remember that they are more likely to retard our pilgrims' progress toward the celestial city, if not to bring down judgments upon us from a God of knowledge, rather than to yield that blessed peace which would be the outflow of a faithful looking to the Lord in all we allow ourselves, and in the conscientious appropriation of all the gifts of his bountiful hand to the purposes for which they were intended.

The following instructive selections, closely bearing upon our subject, are from the life of Joseph Pike, and Philadelphia Yearly Meeting Advices. As recorded by J. Pike, "The previous counsel on the subject of superfluities not having proved effectual as was desired, the Half-year's Meeting (Ireland) recommended that every Province Meeting should appoint *clean-handed and faithful Friends*, who had a true concern for a reformation in these things, to inspect and visit every particular meeting, family, and person; and thereupon, as they found occasion, to advise, exhort, and admonish Friends to a compliance with the minutes which had gone forth.

"When the aforesaid minutes came to our meeting, relative to the nomination, Samuel Randall and myself, and some others, were appointed to the service. But before my dear cousin Samuel and I joined in the visit, the first thing we did, was to cleanse our own houses of some superfluity, which, for Truth's sake, we were made willing to part with; and our dear wives also, joined in spirit with us. As to our own clothing, we had but little to alter, having both of us been pretty plain in our garb, yet some things we did change to greater simplicity. But my dear cousin, being naturally of a very exact and nice fancy, had things in more curious order as regards household furniture than I had; and, therefore, as a *testimony against such superfluities*, and that *spirit which led into it*, he altered or exchanged, as I did, several articles that were too fine. We both had fallen into the *prevailing practices around us*, upon our first house-keeping; at which time there was, in a general way, but little said against such things, being pretty common among Friends, especially in great towns, *one taking pattern from another*, and often exceeding each other, till they came to this pass." "Having," he continues, "cleared our own houses and families of superfluities, as we thought the plainness of

Truth required, we then proceeded to visit others."

The "Advices" before mentioned, are as follow: "Dear Friends, it is with sorrow we observe that many, under our name, in this day of outward ease and prosperity, wherein the means of indulging pride and ambition are easily obtained, have swerved from that Christian simplicity and plainness in habit, speech and deportment, and in the furniture of their houses and manner of living, which the gospel enjoins, and which become men and women professing godliness. It is cause of grief and concern to faithful Friends, to observe how far these things are departed from, and what an increase of luxury, extravagance and vain show is to be seen amongst us.

"Some, to excuse or to palliate their departures in these respects, speak of them as 'little things,' and of small moment, thereby endeavoring to lower that standard of moderation and self-denial which is set before us in the Holy Scriptures, and which the witness for Truth raised in the hearts of our forefathers, and still calls all to uphold. We believe that nothing can be called little that forms a part of our duty to God, and that the disposition to lessen these testimonies, as well as the unwillingness to conform to them, arise alike from the unsubdued will and unmortified pride of the human heart, which shuns the offence of the cross."

The writer is assured that were these worldly compliances, these "superfluities of our houses which are against us," denied and put away, there would be more of primitive life and zeal; more strength and authority experienced to stand against our enemies; more ability to labor for the promotion of the precious standard of Truth—the power and kingdom of Jesus—consisting in self-denial and the cross, as He taught and ever teacheth; and without which we cannot be the meek and lowly disciples of Him, a crucified yet risen and glorified Redeemer and Lord.

For "The Friend."

Reminiscences of Departed Worthies.

1843. 1st mo. Our meeting to-day was a favored season. Our dear friend C. Healy was favored to publish a testimony, evidently in demonstration of the Spirit, and with power: "Remember now thy Creator in the days of thy youth, before the evil days come, when thou shalt say, I have no pleasure in them;" bringing into view the blessed effects of early submission to the Divine will, and the danger of putting off submission to the Lord's visitation until a more convenient season; and that we all have need of a mightier power than our own to guide us safely to the realms of peace. He believed that some felt a little discouraged because their trials are greater now than when more careless about spiritual things; but he was acquainted with these things, for while we are pursuing self-gratification, and walking in the way that Satan would have us to go, he troubles us not, but endeavors to make the way smooth and easy; but when we take a stand against him, and turn our faces toward Zion, 'tis then he is aroused to vigorous action with his assaults, temptations and insinuations, in order to turn us from the way that leads to salvation. This keeps us in a state of continual warfare against our soul's enemy; but the watch and the warfare must be maintained; and with weapons that are not carnal, but mighty through

God, to the pulling down of strongholds, the strongholds of sin and Satan. He had stood by the bedside of one who acknowledged that he had despised the counsel of the Lord, and had served Satan in almost every respect, and he thought it the most awful sight he had ever beheld; the soul struggling under the just judgments of the Lord, and it seemed to be in torment while yet in the body. The poor victim had no hope of pardon and redemption, and ended his days much in this awful condition. Our beloved friend seemed deeply affected with this revolting state of human existence, and held it to view as a solemn warning to us; pressing upon us the necessity of seeking the Lord while He may be found, and making preparation for the solemn close before the evil days come. The Lord will not say to the sincere wrestling soul, "Seek ye my face in vain." Do not despise counsel. He also intimated that there was danger of some falling away who had made a good beginning. They would fall unless they were more obedient to Divine requiring; and he spoke of his own experience; how he had been assailed by the enemy, and had fled to the Lord Jesus for refuge; who pointed him to the straight and narrow way, and raised him up out of the miry clay, and set his feet upon that rock, which he could declare was the rock of ages, even Christ Jesus.

G.

For "The Friend."

ON THE DEATH OF ROBERT SMITH, EDITOR OF "THE FRIEND."

[The following lines on the death of Robert Smith, who deceased 5th mo. 5th, 1851, aged nearly 81 years, were written many years ago, we believe, by his friend the late Joseph Kite, and have recently been sent for insertion in our columns. They may appropriately be introduced by the editorial notice of the removal of this worthy man, which appeared in "The Friend" of 5th mo. 10th, 1851.

"Since the issuing of our last number, our esteemed friend Robert Smith has departed this life. His illness was short and unaccompanied with much suffering; his end was calm and peaceful. Having been the Editor of this Journal from its commencement, now nearly twenty-four years, we think it may be truly said, that in all the vicissitudes and times of trial through which it has had to pass, he proved himself peculiarly qualified for the duties devolved upon him. With a thorough knowledge of the doctrines of the Gospel as held by our religious Society, he was unwavering in their support, as well as of all the testimonies given us as a people to maintain; while his life and conversation illustrated and adorned the religion he professed.]"

That honored eye is bowed to earth;
That gentle eye has ceased to glow;
That brain that gave fair fancies birth,
Has ceased creative thoughts to know;
That hand no more in kindly press,
Tells of that true heart's tenderness!

How gently age, by slow degrees,
Won thee from nature's out-door power,
From frowning woods to side-walk trees,
From glowing fields to sheltered flower,
From Nature's open book, to where
The copyist aped her colors rare.

Limner of Nature! earlier days
Saw thy apt pencil richly give,
At stolen hours, such truthful rays,
As bade departed worthies live.

Thy pencil dropt:—a doubt, perchance,
Sent to thy soul a warning ray,
As thou gave thy sentiment aid a glance
Of duty for thy earthly day,
When *written pictures* richly blend
Thy varied colors in "The Friend."

How long—how faithful! Year by year
Grew page by page thy lengthened toil!
How many a faltering heart to cheer,
And innovator's plans to foil,
Where heroes had dared invade,
Or lifeless form an image made!

Farewell! my ancient Friend, farewell!
Thy upright form, unbent by age,
Now moves before me! May I dwell
In that pure nature calm and sage,
Which thy believing soul possessed,
As sank thy setting sun to rest!

For "The Friend."

ON THE DEATH OF THOMAS B. GOULD, OF NEWPORT, RHODE ISLAND.

[These lines were written many years since on the removal of a beloved minister in the Society of Friends, who died in the year 1856.]

Little thought I when the vessel bore me far from thee
away,
When the last farewell was spoken, and I might no
longer stay,
That the mist which came between us—that was to re-
main for aye.

Dimly faded the green island, thy loved form was hid-
den too,
Round me the white waves were breaking,—round me
the chill night-air blew,
Still to that receding picture could I never say adieu.

Years have passed since then, but memory touches with
a faithful hand
Scenes whose tints are only mellowed, of that unfor-
gotten land;
Often on that lonely sea-shore—often do I take my stand,
Listening to that solemn cadence,—to that long con-
tinuous sigh
Which the ocean bosom heaveeth—swelling upward to
the sky,—
In that melancholy morning, never could I change
desecry.

Well thou lovedst its sad complaining,—ocean sang thy
cradle-hymn,
He hath soothed thy infant slumbers,—now he sings
thy requiem;
And a lonely vigil keepeth in his chambers, old and
dim.

Many bright scenes pass before me,—one is on a little
isle,
And the bright blue sky above me, with its soft and
changing smile;
We in pleasant converse wandered o'er the meadows
for awhile;

As we walked we met an old man, feeble were his steps
and slow,
Thin the white hair round his temples, short the dis-
tance he could go;
On his countenance seemed to tell thee,—for his history thou
wouldst know.

Much of heaven there was about thee, pure and guile-
less was thy mind,
Grace of speech didst thou excel in,—thou wert ever
gentle, kind,
And in thee a kindred sorrow did the mourner ever
find.

Vanished is that morning,—and I stand beside
a grave,
Where my footsteps oft have wandered—where the
summer blossoms wave;
Now about that narrow dwelling wintry storms and
wild winds rave.

But they never more shall reach thee—entered now a
better land,
Thou hast passed the dark deep river—victor—palm-
branch in thy hand,
On thy lips the song triumphant—thou hast reached
the heavenly strand.

S. E. L.

CHILDREN'S JOYS.

Selected.

The children's world is full of sweet surprises;
Our common things are precious in their sight;
For them the stars shine and the morning rises;
To show new treasures of untold delight;

A dance of bluebells in the shady places;
A crimson flush of sunset in the west;
The cowbells, delicate as fairy lares;
The sudden finding of a wood-bird's nest.

Their hearts and lips are full of simple pleasures
To Him who made the earth divinely sweet;
They dwell among the buttercups and daisies,
And find his blessings strewn about their feet.

But we, worn out by days of toil and sorrow,
And sick of pleasures that are false and vain,
Would freely give our golden hours to borrow
One little hour of childhood's bliss again.

Yet He who sees their joy beholds our sadness;
And in the wisdom of a Father's love
He keeps the secret of the heavenly gladness—
Our sweet surprises wait for us above.

For "The Friend."

Colorado and California.

(Continued from page 294.)

DUST STORM—CATTLE RANCH.

A letter from Los Angeles on the 15th or 16th month, 1880, describes a "dust storm." The writer had gone on a carriage excursion and had stopped for the night at Anaheim, a German settlement, about 30 or 40 miles S. W. of Los Angeles. It says:

"About ten that evening, after we had all gone to bed, there arose a fearful dust storm. Our windows rattled so that we could not sleep, so I got up to wedge them with the scissors and tooth brushes, and such other things as I could find. The moon was shining bright, and by the light of it I could see that the air was filled with dust, that often hid the stars, and that the dust was drifting and whirling along the streets like snow. Between the rattling of the windows, the waving of the wind, and the stifling atmosphere we slept but little that night. In the morning we intended going on to Santa Ana, but there was no such thing as turning out in the dust storm, that still raged furiously. How long we might be kept there was uncertain. Such storms we were told often lasted three days, and that driving in them was impossible. So we found we were trapped. In the afternoon there was a slight abatement, and we decided, as the wind would be partly with us, to try and reach Santa Ana, seven miles distant. So the horses were hitched up in the stables with the doors and windows all closed, and we went there and got in the carriage, and when we were all packed snugly in and muffled up, as if to encounter a snow storm, the doors were opened and we drove out. For the first mile or two the wind and the dust were fearful, after that we descended into a flatter country, more covered with weeds and grass, and found we were not less dust but less wind. In an hour we were at Santa Ana, and having found that we could get quarters for the night at the hotel, we drove out two or three miles to a new fruit settlement called Orange. The orange orchards were many of them large, and the trees though young, looked thrifty, and a good many of them loaded with fruit. The wind we could see had done great damage—hundreds of trees had broken limbs, and in many places the ground under the trees was covered with green fruit. In places the sand and dirt had been drifted in banks across the road a foot

depth. We were told that it was one of the worst storms they had ever had.

We left early the next morning for home, hoping, though the storm was not over, to get out of it a few miles this side of Anaheim. These dust storms are said to be local, and to follow often quite narrow lines across the country; and at Anaheim we were told that this was a "Norther" from the Colorado river, which came through a gap in the mountains N. E. of that place. But this proved to be wider than we supposed, for when ten miles west of Anaheim, the wind died and became worse than at any time before, and at one time when we missed the road, it was a long time before we could find again, and then recognized it more by the sound of the horses feet than by anything we could see. But three or four miles west of that point, we passed entirely out of the storm; the dust was seen behind us like a bill of smoke, the wind died away to a gentle breeze, and when we got home we found there had not been wind enough to keep the windmill at work. It was perhaps well to have the experience of one dust storm,—but it is enough for a lifetime. Two in a year, I think, would keep me away from any place, whatever its other attractions might be."

In a letter from Sierra Madre Villa, a boarding-house at the foot of the Sierras, near Los Angeles, written on the 18th of 12th month, 1880, there is a description of an Arizona cat-ranch, which had been visited shortly before.

"The house at the ranch I found much larger, and in many respects more comfortable, than I had supposed. It is of course all built of the material nearest to hand—unburnt brick—probably just such as gave so much trouble to the Hebrews in Egypt. But the walls appeared to be very solid and substantial, and being nicely smoothed on the inside, of the natural dark olive tint of the clay, they need a "dado" to give them the most fashionable modern finish. For mantel ornaments there are two rifles standing upright at each end, with deer horns between. Open shelves are in each room, and look very comfortable, and would be so if the smoke could only be induced to go up the chimney. As wood smoke is poison to me, I did not try them."

The location of the ranch is in the middle of a large valley, some 25 by 35 miles in extent, bounded on all sides by mountains of from six to ten thousand feet in height, and not unlike the rolling prairies of Iowa, except that the undulations are larger, and near the borders of the valley are little less than mountains themselves. The whole valley is covered with a more luxuriant growth of grass than I saw any where else in Arizona; though it is now brown and dry, the appearance of the cattle indicated that it was good pasture. And it certainly makes good beef, for I have not found better anywhere than on the table at the ranch, nor more to my taste. John Chinaman, the cook, sets a good table, if not a stylish one, and knows how to make good bread and meat, and has first-rate griddle cakes every morning for breakfast. Milk, too, was generally to be had, though I was told the milking was to be done by lassoing a cow and tying her hind legs together, and this because she was wild and ugly, but because she had been used to it.

There are at present, as you have without doubt heard, about 5000 cattle and a few hundred horses on the ranch; and there is probably pasture enough within reach of water for two or three thousand more. In a year or two more they will probably reach this limit.

It is interesting to see the cattle in such an unfenced pasture as that. They divide themselves up into companies of from five to thirty and wander off from two to ten miles from their watering places. Those whose feeding grounds are near by come daily to drink; while those whose favorite resorts are farthest off, feed down to the springs one day and back again the next."

(To be continued.)

For "The Friend."

Impressions and Reflections.

"We (the Progressive Friends) are returning to the early day, and the early usages and fundamental principles." This was the language, at the recent trial at Indianapolis, of B. C. Hobbs. Probably no man in the West has been more frequently placed in conspicuous and representative positions in Society than he. In the character of a minister he has travelled in Great Britain and in various parts of this country. His opportunities, therefore, of knowing the situation and views of those with whom he is in unity, are such as to entitle the above remark to examination.

It would seem, then, that it is actually believed that the recent change of doctrine and practice among many who claim to be Friends, is in accordance with the fulfilment of the prophetic declarations of Mildred Ratcliffe, Richard Jordan, Stephen Grellet and others; that there would be a fresh outpouring of the Spirit, and enlarged dispensation of spiritual gifts, and a flocking to the Society "as doves to the windows."

Let us take a look at the situation of some of the meetings within the compass of two Yearly Meetings—those of Western and Indiana.

At Danville meeting in Hendricks county, Indiana, twenty miles west of Indianapolis, a Friend of that county informs that hymn-books are regularly distributed among the audience, early in the meeting, and that singing hymns by all who desire to join therein, is a regular exercise.

At Kokomo, in Howard county, Indiana, fifty miles north of Indianapolis, a large chrym of a Bible and a cross, is hung over the gallery. The backs of the seats have pockets containing bibles and hymn and note books, and their tops are furnished with places to rest the books upon. A Friend who recently attended this meeting, informs that on First-day about two hundred were in attendance. The exercises embraced reading the Bible, singing hymns, preaching, exhortation, &c.; and finally after a review of the whole proceedings of the meeting by a person who had made copious notes, the thirteenth speaker gave a benediction. On the following week-day, the Friend found an assembly of eight persons in the same house.

At Winchester, in Randolph county, Indiana, seventy-five miles north-west of Indianapolis, a meeting is held in which it is stated an organ has been placed, and congregational singing, with musical accompaniment is regularly a part of the exercises.

At Georgetown, in Eastern Illinois, eighty miles west of Indianapolis, a Friend informs that a new house was erected a few years ago, in which "a seat was built specially arranged for the singers." And that "it has generally been occupied by a class of young women who were prepared with their books, and that the minister would call on them at times for a certain hymn, and that they did sing it."

The condition of the Society in Clinton county, in Eastern Ohio, of which Wilmington is the principal town, (located 130 miles east of Indianapolis) will be judged by the following document, viz:

"The State of Ohio, Clinton county, ss.

"I, John Matthews, Judge and Clerk ex-officio of the Probate Court within and for said county of Clinton, do hereby certify that the following named persons are entered of Record in said Probate Court as ministers of the Gospel, officiating as such in the State of Ohio, belonging to the denomination called Friends, and duly licensed as such, their license bearing date as follows: Robert W. Douglass, March 19th, A. D. 1868; John H. Douglass, Oct. 7th, A. D. 1872; Esther E. Frame, Oct. 16th, A. D. 1879; James Garner, February 9th, A. D. 1877; Hazael D. Green, July 7th, A. D. 1879; William G. Hubbard, May 1st, A. D. 1877; Ruth M. Halliday, January 9th, A. D. 1877; Josephus Hoskins, April 5th, A. D. 1879; James Hawkins, October 6th, A. D. 1880; Jane Jones, Nov. 4th, A. D. 1876; Levi Mills, May 27th, A. D. 1876; John M. Pidgeon, Dec. 25th, A. D. 1873; Isaiah Peelle, July 7th, A. D. 1874; Benjamin Trublood, March 15th, A. D. 1875, and Joseph Wright, January 28th, 1875. And that said license Records remain in the office of said Probate Court and under my control.

"Witness my hand and seal of said Probate Court at Wilmington, Clinton county, Ohio, this 10th day of August, A. D. 1881.

JOHN MATTHEWS,

Judge and Clerk ex-officio of said court, Clinton county, Ohio."

Why it is that these twelve men and three women have taken a license as ministers, may be a mystery to some. The answer is, that they may be legally entitled to take pay for the services they may render as such, particularly in performing the marriage ceremony. The following notices, taken from the Clinton Republican of 8th month 25th, 1881, are of marriages performed by one of those licensed by the above-mentioned court.

"Married.—At the residence of Elias Peelle, in Fayette county, on Wednesday, Aug. 27th, 1881, by Levi Mills, M. G., Elias P. Mills and Miss Emma I. Fellers.

"At the residence of the bride's parents, on Thursday, the 18th day of August, 1881, by Levi Mills, M. G., N. J. Sewell and Miss Anna Mills."

If it is thought by the members of the Meetings in this county that they have a testimony against war, they have a strange way of maintaining it. "A member in good standing" being colonel of a military company, and a captain and several privates, volunteers, in membership. Or against oaths, as they are allowed to be administered by members. Plainness of dress and address, well nigh abandoned by the leaders and many others, and compliments and customary usages of the day, adopted."

Evan Hadley, a Progressive, in his testi-

mony at Indianapolis, admitted that in his meeting a minister sometimes called upon "persons present to stand up for prayers, to confess their sins, relate Christian experience, and come forward and occupy seats set apart for such persons." And that the minister sometimes sent messengers "out through the congregation to invite persons forward for prayers."

Without any religious belief peculiar to the Society, as B. C. Hobbs states he understands is the case with [his] Friends, without any testimony that is maintained against war, oaths, a hireling ministry, and many of the fashions and practices of the day, as was until recently believed to be obligatory, the Friends above referred to must be a "peculiar" people indeed.

Do the foregoing facts indicate a "return to the early day and the early usages and the fundamental principles?" How can any honest person believe it? To the mind of the writer it rather confirms an observation recently made in his hearing by a Methodist, resident of Indiana, who has had excellent opportunities of knowing the real state of things among Friends there. He said: "These people do not act like Friends, do not worship like Friends, they do not believe the doctrines of Friends, they do not speak the language of Friends, they are not Friends." E. M.

Heathenish Names of Days and Months.

The *British Friend* for the First month contains a communication on this subject, which is introduced by the following exhortation from an epistle of London Yearly Meeting of 1697.

"That all Friends keep to the simplicity of Truth and our ancient testimony, in calling the months and days by *Scripture* names and not by *heathen*."

After quoting some texts bearing on the use of such names, the article proceeds as follows:

"It has been hitherto the *invariable* Society practice in all disciplinary and other records, and in every successive issue of its collective Yearly Meeting utterances, to follow *Scriptural* example, that of the New Testament especially, when naming days and months; thus setting a marked and practical example of nonconformity with the prevalent inconsistent usage of a nomenclature which is both directly and wholly derived from the heathen idiolatry.

Here at Gloucester, however, within this present week, we have had contravention of this gospel testimony, embodied in a report presented to the Quarterly Meeting, respecting a series of certain 'services.' This innovation on our long-accustomed practice, proves that those by whom that report was drawn up, are not at one with either Society usage or the last Yearly Meeting's declaration. This tendency was pointedly exemplified by the appointed reader of our Yearly Meeting Epistle, who, in announcing the coming Quarterly Meeting, informed Friends—"It was to be held next *Wednesday*, and that a meeting was fixed for *Tuesday* evening."

While introducing into our very meetings, the innovators were, perhaps, not simply exhibiting disregard of Yearly Meeting advice, but also the cherished rights of others—which they undeniably have to expect better things than this amalgamation of our Society proceedings with the currently accepted phrase-

ology of the world—Christian professors or not.

Yes, as of right, we do and shall look for maintenance, not subversion, of a truthful, therefore well-grounded item (as the one in question is) among the *distinctive* practices of Friends.

Although the 'Ministry and Oversight' (as a body) may wink, remain mute, or be indifferent to it, the experiences and convictions of old age help me to a recollection of a simile, and prompt me to quote it as applicable to some of our minor yet sound *Scripture* testimonies:

"Take us the foxes,
The little foxes that spoil the vines,
For our vines have tender grapes."

I am in the 83rd year of my age, a member in the Society the whole time, which comprises more than one-third of the period of our Society's existence, and I would fain see that its principles—those which uphold the standard of true Christian simplicity—be not deserted nor thrown away, how much soever I may have been, in any way, one of the defaulters!

SAMUEL CLARK.

15th of 12th month, 1881.

In the aforesaid 'Report' addressed to 'Western Quarterly Meeting,' the *Scripture* appellation 'First-day' is exchanged for 'Sunday,' *id est*, the day of Sun-worship. 'The worship of the sun was widely spread throughout the East, and assumed a variety of forms in different countries. The Parses of India, at this day, adhere to one of these forms. Here in Britain, among this country's early invaders, Woden, Thor, and other idols gave source to the names Wednesday, Thursday, &c. Assuredly reporters to our Quarterly or other Meetings, are bound to give "strong reasons" for intruding into them these names, and all our Meetings for Discipline should consider themselves bound to disapprove and refuse all inconsistently worded documents.

[We very fully sympathise with our correspondent's concern, considering it a matter of special regret that *now* when the commercial world has come so extensively to appreciate and adopt the practice of Friends, they themselves should display such a lamentable weakness as to be rebuilding what the Society had been instrumental in destroying.—*Ed. of British Friend*.]

For "The Friend."

Religious Items, &c.

Marriage with a deceased wife's sister among the Presbyterians.—The *Presbyterian Journal*, in reply to a query whether the law of the Presbyterian Church, forbidding such connections, had been rescinded, states:

The decisions of the Assembly on the question have been vacillating and not entirely consistent. None of them amount to declaring such marriages clearly wrong in themselves. The expressions used are these: "Such marriages are offensive to some, to others they appear lawful; therefore, this Assembly considers the subject doubtful and delicate." "not a direct violation of the express words of the Levitical law," yet "contrary to the practice of the Protestant churches in general," "imprudent and unreasonable," "inexpedient," yet "as we cannot find it prohibited by the Levitical law, it is not to be condemned as incestuous," "highly inexpedient, unfriendly to domestic purity, and ex-

ceedingly offensive to a large portion of our churches;" not "so plainly prohibited in *Scripture*, and so undoubtedly incestuous, as necessarily to infer the exclusion of those who contract them from church privileges." We suspect the discipline of the church would now be enforced against them.

For "The Friend."

Natural History, Science, &c.

Earth-worms.—S. T. Livermore, in *The National Baptist*, after referring to a notice Darwin's book on earth-worms, says:

"I have never learned of their existence where human habitations have not preceded them, and my inquiries have been somewhat extensive among early settlers and fishermen who have spent much of their lives in the forests.

These little industrial reptiles feed upon dead vegetable matter upon the surface of the ground, but seldom eating what is alive. Dead grass is their choice. They gather food in the night, swallowing some, and drawing down some into their holes in the ground. In the evenings of the Sixth month the surface of rich clay soil is alive with them, and by standing still there half an hour in a quiet place you may hear thousands of them moving, but a single stamp of your foot will hush them in an instant, as they then dodge back in their holes in the ground. They have the season of love, courtship, &c., as regularly do the birds.

Their greatest value is for their action on a clay soil. In some localities, during d weather, it becomes nearly as hard as a brick and but for these worms, the ordinary rain of summer would fail to penetrate and moisten the soil for vegetation. They bore the clay all through and through as with gimlets, as the rain passing into these millions of gimlet holes, reaches the roots of vegetation, m mows the soil, and thus secures a harvest.

Another invaluable work done by these followers of human habitations and agriculture is that of refining coarse manure, which otherwise would be worth but little during the first year after its application. They refine it to their own digestion.

Leary.—It is said that one leading cutler firm in Sheffield made a calculation that supply themselves with the ivory needed for their business, they required 1,280 elephants every year, and that even with this number the tusks were estimated to weigh 233 pounds.

The Eyesight of Readers.—A writer to *Library Journal* calls attention to the danger which readers run of injuring their eyesight by the use of a bad light. He remarks that engravers, watchmakers, and all others who use their eyes constantly in their work, take extra care to preserve them by getting the best possible light by day, and using the best artificial light at night. The great army readers are care-less, and have, sooner or later, to pay the penalty of their carelessness by giving up night work entirely, and sometimes reading, except at short intervals and under the best conditions. All departures from common type, making the matter more difficult for the eyes to take in, increase the danger. The magnitude of the physical labor of reading is not appreciated. A book of five hundred pages, forty lines to the page and full letters to the line, contains a million letters all of which the eye has to take in, identify and combine each with its neighbor. Yet ma-

readers will go through such a book in a day. The task is one he would shrink from, if he could stop to measure it beforehand. The set positions and best lights, clear types, plain inks, with the best of yellowish tints, and abundant space between the lines, afford the best safeguards against harm.

Wheat.—“In 1881 Great Britain produced eighty million bushels of wheat, the United States, four hundred million, France, two hundred million, Germany, one hundred million, and the Dominion of Canada, thirty million. The average yield of wheat in England, France, Holland, and Belgium is about sixteen bushels per acre; Spain, Portugal, Italy, Russia, and Scandinavia, less than fourteen bushels; the United States and Canada about ten bushels.

The best crop of wheat grown in England for many years was in 1878, being ninety-two million bushels; and the worst in 1879, being fifty million; in 1881, about eighty million. In 1876, England bought of the United States sixty-four million bushels of wheat, forty-five million in 1877, in 1878, about fifty-eight million, and in 1879 and 1880, more than twenty-five million bushels each year. From other countries England purchased in 1880 only thirty million bushels.

The average size of farms in Great Britain seventy acres, in the United States, one hundred and forty acres, Holland, fifty, Belgium, fifteen, Russia, thirty, Austria, forty, Italy and Spain, fifteen, Sweden, fifty. The United States has more land in pasture, compared with its tilled land, than any other country in the world, and about as little wood land.”—*Viek's Illustrated Magazine*. The Chemical Section of the Franklin Institute, Philadelphia, submitted a report of operations during the year, concluding with a statement that a preservative substance known as “Ozone Preservative” had been put upon the market in the West. Analysis showed it to be composed of flowers sulphur blackened with some carbonaceous matter, and scented with a volatile oil. It is sold at thirty times the real value of the substances it contains.

Antiquity of Weights and Measures.—The very oldest books in existence yet discovered are the Egyptian papyrus rolls, entombed with the embalmed mummies. These are older than the Bible, and relate (some of them) to a supposed pre-historic race. The best of them is called “Book of the Dead,” which represents the mythical demi-god Osiris, the husband of Isis, as sitting in judgment over a departed spirit, who must be able to answer satisfactorily questions put to him by twenty-two inquisitors, before he can pass his trial. It was a law tribunal only, where justice rigidly held the balance, and Mercy was out of sight. For among the satisfactory elements a spirit must make, he must be able to say, “I have not falsified measures,” and have not cheated in the weight of the balance.” So this subject was paramount, even in the supposed pre-historic ages. The oldest Biblical writings are very explicit on this subject. The “Law” which came by Moses” reads thus: “Thou shalt have in thy bag divers weights, a great and a small. Thou shalt not have in thine scales divers measures, a great and a small, for thou shalt have a perfect and just weight, perfect and just measure shalt thou have.” Deut. xxv. 13-15.

We once interpreted this: Thou shalt not have two different weights and measures, one to sell by, and another to buy by. And it gave offence. We were reminded of the lawyer who replied to our Lord: “Master, in so saying, thou reproachest us also.” People who disregard law desire to be let alone.—*J. French*.

A stronger temperance sermon will seldom be preached than that which an unfortunate woman of Cape Girardeau, Mo., recently delivered before her husband in a bar room. Setting a covered dish which she had brought with her upon the table, she said: “Presuming, husband, that you are too busy to come home to dinner, I have brought you yours,” and departed. With a forced laugh he invited his friends to dine with him; but, on removing the cover from the dish, found only a slip of paper, on which was written, “I hope you will enjoy your meal; it is the same your family have at home.”

THE FRIEND.

SECOND MONTH 4, 1882.

Having received from a friend a reprint of an address on *Christian Ministry*, by William Pollard, a member of our Society in England, which was published in “The Friends’ Quarterly Examiner” about one year ago, we have again read it, and have been interested in its contents.

The Address contains many sound sentiments,—on the value and reality of that Divine communion which is experienced by the waiting soul, and which is not dependent upon any vocal ministrations; on the necessity of preachers of the gospel receiving a Divine call, and ministering under a measure of the holy anointing; that as the call to the ministry is freely given by the Lord it must be exercised freely, and that the rewards to be looked for are spiritual and not temporal; and that it is extended to women as well as to men.

We are pleased to notice that it rejects the idea advanced in a recent work—“Barclay’s Religious Societies of the Commonwealth,” that the movements of the early ministers of our Society were controlled or directed by George Fox. Some of our readers will probably remember the refutation of this strange notion, in the review of the book which contained it, prepared by the late Charles Evans, of this city.

Some of the extracts published in the Address from the writings of persons of other denominations present in a forcible manner the evils which result from the system so prevalent in Christendom, of confining the spiritual teaching in each church to a single individual.”

There is much in the Address with which we can unite, and we can believe that it was written with the intention of re-affirming the spiritual doctrines of our Society on the subject on which it treats. Yet we feel uneasy with several passages in it, especially some which refer to the preparation for religious service, and which may lead their readers away from simple dependence on the Lord in the exercise of the ministry, and induce them to trust in some degree to their own stores of thoughts and texts and illus-

trations. One such passage says, the minister has to be “like the wise scribe, instructed unto the kingdom of Heaven; who is ever seeking to accumulate light and knowledge and thoughts and truths, so that he may be enabled at the right time to bring out of his treasury things new and old.”

Again, it is said, the “constant observing of God’s doings and dealings, as recorded in the Bible, in history, and in our own lives, lies at the very root of an effective ministry.”

Though the writer of the Address says he is “not pleading for a mere intellectual ministry;” yet a portion of the pamphlet seems to indicate that he has been living in an atmosphere where evidences of intellectual culture in the exercise of the ministry are needed to make it acceptable. We believe that the more fully both preachers and hearers depend on the measure of Divine Grace which accompanies the ministry, and the more their attention is directed thereto, the more fully will the effect be produced which is intended by the Head of the Church, and the less danger there will be of placing our faith in the wisdom of man instead of the power of God. It may again please the Almighty to choose the foolish things of the world to confound the wise; and the weak things to confound the mighty; and things which are despised, yea, and things which are not, He may choose to bring to nought things which are; “that no flesh should glory in his presence.”

Considerable interest has been expressed in the account given in “The Friend” of 1st mo. 7th, of the colored people whom David Weston met with at Augusta, Georgia, on their way from South Carolina to Little Rock, Arkansas.

A letter of later date from the same friend says: “The great bulk of those who were at Augusta finally got away, starting towards Little Rock. Quite a number, both of the men who had families, as well as some single men without means, started off on foot; those with families having previously arranged to have their wives and children to go on to Atlanta by rail.

“On my return from Warrenton, Ga., to Augusta, I learned that the railroad companies had offered to forward them at some reduction, and that they were gradually getting the means to move on towards their place of destination. I can scarce dispel the feelings of serious apprehension which have covered my mind in regard to their having to meet with much suffering. Their almost total destitution of everything needful for bodily comfort beyond what their scanty wardrobe may furnish must, I think, open up a large field for the philanthropist, as such numbers could hardly be expected to find the required food, clothing and shelter in any ordinary community in such a country.

“The newspapers here would have us believe that there is no reason for this exodus, and little or no sympathy is expressed with the blacks, who are fleeing from an oppression that seems to have become too heavy for them. But from much personal inquiry I am impressed with the belief that while some fare tolerably well, many others have an exceedingly hard time of it, the laws in South Carolina relating to landowners and their tenants being such as to place the latter much at the mercy of the former.

“I never saw people so resigned to the pro-

bable suffering awaiting them. They appear to think that if they *must* die, they might as well die in the attempt to better their situation, as where they had long been suffering some privations. This resignation, upon talking with them, seemed general; though many had faith that the Lord was about to grant them some relief."

A letter since received from a colored minister, a man of much intelligence, who resided for ten years in Arkansas, speaks of that State as a very favorable one for the emigrants (in soil, climate and government,) "provided they will scatter over the country, and not settle too much in and around the cities."

Letters have been written to different individuals, asking for such information as was needful to determine whether there was any available opening for assisting those of the emigrants who might be in distress. Nothing further has yet reached us, except a letter from a member of our Society living near Little Rock, who mentions the arrival of some hundreds of these people at that place, who after a short stay had gone elsewhere—we may hope, had scattered over the country, as openings for labor and for homes presented. It is quite probable that many have acted on the advice which was industriously spread among them by our friend D. Heston during the two days he spent at the depot in Augusta—to embrace the first opportunity that presented of obtaining employment, without waiting to reach the country for which they had started.

SUMMARY OF EVENTS.

UNITED STATES.—During 1881 the excess of exports of merchandise from the United States over imports amounted to \$163,399,226, against \$192,876,246 in 1880.

According to the Census Bureau the total amount of bituminous coal mined in the United States during 1880, was 42,420,580 tons, of which 29,842,240 tons were produced in the Appalachian coal fields. Of the entire product, Allegheny, Pennsylvania, furnished one-tenth, while the States of Pennsylvania, Illinois and Ohio furnished nearly three-fourths. The average price per ton at the mines, in 1880, was \$1.22, against \$1.92 in 1870. The anthracite coal product of 1880 was 28,646,995 tons, nearly all furnished by Pennsylvania.

The Census Committee has decided to report to the House the Apportionment bill of McCord of Iowa, without fixing any number. It is believed 319 will be adopted as the basis, in which event Maine, Vermont, Rhode Island, California and Florida would lose each a Representative.

It is said the project for a ship canal across Cape Cod has been abandoned, recent surveys showing that the work would cost \$1,000,000 more than was calculated.

A severe earthquake shook Centerville, California, on the evening of the 30th, causing much excitement among the inhabitants. The shock was preceded by a heavy shower of rain.

The disease known as pink eye has appeared among the horses in Buffalo, New York.

A reservoir at Calais, Maine, suddenly burst on the 30th ultimo, and the torrent destroyed a school house and two other buildings, which were occupied at the time. At last accounts 27 bodies had been recovered from the ruins.

A crevasse 100 feet wide is reported on the Louisiana side of the Mississippi river at Tropical Bend, near the Vicksburg quarantine station. No serious trouble is expected, although about two miles of the back country is flooded.

To facilitate the withdrawal of mutilated coins from circulation, the Secretary of the Treasury has authorized the Superintendents of the Mints to purchase mutilated silver coins of standard fineness in sums of \$3 and upwards, without regard to date, and to sell them at the rate of \$1 per ounce of standard silver contained.

There were 371 deaths in this city last week, as compared with 402 the corresponding week last year. Of

the whole number, 180 were males and 191 females: 62 died of consumption, 33 pneumonia, 18 of small pox, and 15 of croup.

Markets.—C.—U. S. 3 1/8, 101 1/2 102 1/2; 4 1/8, 115 1/2; currency \$6, 130.

Corn.—There is no material change to notice in price or demand. Sales of middlings are reported at 12 1/2 to 12 3/4 cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white, 7 1/2 cts. for export, and 7 1/4 cts. per gallon for home use.

Flour is quiet but firm; sales of 2100 barrels, including Minnesota extras, at \$6.50 a \$7 for clear, and at \$7 to \$7.25 for straight; Penna. extra family at \$6.37 1/2 a \$6.62 1/2; western do. at \$7 a \$7.50, and patents at \$7.50 a \$8.25. Rye flour is quiet at \$4.75 a \$5.

Grain.—Wheat is dull, irregular and lower. Sales of 2000 bushels red, at \$1.43 a \$1.44. Rye is dull at 90 to 92 cts. Corn is quiet but steady. Sales of 7500 bushels, including yellow at 71 cts.; white at 75 cts.; mixed at 70 1/2 a 71 cts.; steamer, at 70 cts.; No. 2 at 68 a 70 cts., according to location; No. 3, at 67 a 69 1/2 cts.; do. do. and rejected at 64 a 68 1/2 cts. Oats are dull. Sales of 8000 bushels, including white at 50 a 51 cts., and mixed at 48 1/2 a 49 cts.

Hay and Straw Market.—For week ending 1st mo. 28th, 1882.—Loads of hay, 27 1/2; loads of straw, 6 1/2. Average price during the week—Prime timothy, \$1.15 to \$1.25 per 100 pounds; mixed, \$1.05 to \$1.15 per 100 pounds; Straw, 30 cts. to 35 cts. per 100 pounds. Hogs were active in better demand, and prices were rather firm; 2500 head arrived and sold at the different yards at 4 a 7 1/2 cts. per pound, as to condition.

Sheep were in demand, and prices were firm; 10,000 head arrived and sold at 3 1/2 a 6 1/2 cts. per lb. and lambs at 5 a 7 1/2 cts.

Hogs were active and higher; 3500 head sold at the different yards at 8 1/2 a 10 cts. per lb., as to condition.

FOREIGN.—A heavy snow storm prevailed during the whole of First-day in North Wales, and considerable snow fell in some parts of England and Scotland.

A very severe storm was experienced in the counties of Dublin, Kildare and Wicklow, Ireland, causing great damage to property.

Gambetta having personally handed to President Grey his own resignation and that of his colleagues, the latter requested De Freycinet to reorganize the Ministry. The following names were accordingly presented: Freycinet, Minister of the Interior, and Minister of Foreign Affairs; Jules Ferry, Minister of Public Instruction; Goblet, Minister of the Interior and of Worship; Humbert, Minister of Justice; Leon Say, Minister of Finance; Varray, Minister of Public Works; General Billot, Minister of War; Admiral Jaureguiberry, Minister of Marine; Marin, Minister of Commerce; Cochery, Minister of Posts and Telegraphs. The post of Minister of Fine Arts, created by Gambetta, this sufficed to fall in abeyance.

The Paris correspondent of the *Times* says: "The new Cabinet cannot fail to be welcomed by Europe. It will be greeted with general satisfaction in France. Its object will be to restore tranquillity, which the country wishes and needs."

A despatch from Berlin reports that the German Government is about to establish a station on Cumberland Sound for the purpose of recording observations in the Arctic Regions.

The Senate Council of State has confirmed the decision of the National Council to transform the Consulate at Washington, D. C., into a Legation.

Another submarine tunnel is in contemplation. It is proposed that one shall be constructed under the Straits of Messina, and the Italian Minister of Public Works has already authorized the surveys. Messina will be one of the termini and Reggio, in Calabria, the other. The Government has reserved the right to carry out the enterprise itself should it care to do so.

The census returns show that the population of the city of St. Petersburg and its suburbs is 300,292, an increase since 1871 of 55,508.

A telegram from the commander at Sarajevo gives the details of numerous small skirmishes. The results were invariably unimportant, but the places mentioned show that the insurrection in Austria extends over a very large territory. Both the Austrian and Russian Governments have already authorized the surveys. Messina will be one of the termini and Reggio, in Calabria, the other. The Government has reserved the right to carry out the enterprise itself should it care to do so.

From Berlin it is announced that an important and somewhat unexpected step has been tried for the importation of meat from the Russian steppes, where enormous herds of cattle abound, the meat of many being allowed to perish after the hides have been secured. Railways in Russia, as is well known, do not

run from east to west, but from north to south, so that the difficulties of transportation, even where the cattle are near a railway line, have been great. The experiments in question have been to ship the meat in a salt state, and their success last year, in a small way, has now led to much larger undertakings. The Russian meat resembles in taste the smoked meat of Hamburg but its price is about 40 per cent less.

Latest news received from Irkutsk states that Engle Melville has proceeded to the mouth of the river Lena to resume the search for the missing ship. Commander De Lon with the greatest energy, aided by natives. Provisions are plentiful, so that the search can be prolonged. The captain of the steamer Lena accompanies Engle Melville.

The Calcutta correspondent of the *Times* says: "The outbreak of cholera at the Allahabad Fair did not cause much mortality, but the returning pilgrims are carrying the infection in all directions."

Advices from Sydney to 12th mo. 29th, received: San Francisco, state that Sir Henry Parkes has been organized to represent the Governments of New Zealand, South Australia, Queensland and Tasmania, in endeavor to have the duties levied by the United States on Australian wool repealed or modified.

Two hundred Italian colonists have arrived at Val Cruz, and three hundred families are on the way thither from Genoa.

The Mexican Government has indefinitely postponed the coinage of nickel money, for which arrangement had been made.

All late accounts from the tobacco growing district of Cuba, and the opinion of experts agree that the prospects of a good tobacco crop have disappeared. Continued drought and the prevalence of worms have injured the quality of the plant that no change in weather can remedy the damage. Experts say the crop will be a small one and poor in quality, and the leaf will not be suitable for wrappers.

CORRECTION.—On page 196, 2nd column, line 1 for applications, read approvals.

WANTED

A female Friend as teacher of the School for Indian children at Tunasassa. Also a young or middle aged Friend and his wife, to reside in the tenant-house, to assist the Superintendent in conducting the farm and other concerns under care of the Commission. Persons who may feel drawn to engage in the above services, address—

Jos. S. Elkinton, 325 Pine St., Philadelphia
John Sharpless, Chester, Delaware Co., Pa.
Ephraim Smith, 1110 Pine St., Philada.

WESTTOWN BOARDING SCHOOL.

NOTICE TO PARENTS AND OTHERS. In consequence of a change in the railroad arrangements, ALL PARENTS to be forwarded to the School from No. 304 An St., must in future be there by HALF PAST TEN O'CLOCK on Sixth-day mornings, instead of by twelve o'clock as heretofore.

Reverend attention is requested to the printed Rules of the Committee restricting the sending of *eatables* to the pupils, the practice being, in almost all cases, a only unnecessary but positively injurious.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty third Ward), Philadelphia
Physician and Superintendent.—JOHN C. HALL, M.D.
Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, Tenth mo. 30th, 1881, at his residence in Adrian, Michigan, WILLIAM GIDDLEY, aged seventy and sixteen days. Impressed with a belief that his day's work was nearly done, he was not dismayed at the near prospect of death; being heard to say, "I am light, pure light beyond!" And many times during his short but painful illness said: How sweet rest in the arms of Jesus,—and that he was waiting a ray to go to. We trust he has been gathered as a corn of fully ripe, into the heavenly garner. "Bless are the pure in heart, for they shall see God."

WILLIAM H. PAINE, PRINTER,
No. 422 Walnut Street.

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NO. 150 NORTH NINTH STREET.

Subscriptions and Payments received by
JOHN S. STOKES,
AT NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend."

Extracts from the Diary of Rebecca Dewees.

(Continued from page 205.)

1857. 6th mo. 14th. The petition of the blind man by the way-side has of late been my titillation; "Lord, that my eyes may be opened;" and truly it is a time when the engagement of every heart should be to know for itself the right way and to walk therein; for many voices are abroad in the world, and the accuser of the brethren everywhere scattering the seed of discord; and a total overthrow of our scattered and peeled Society seems to await us. I say that arm which in the beginning was made bare for its deliverance, when we shall have suffered enough, be pleased to avert the threatened destruction, and for his own name's sake to cause that her walls may be rebuilt, and her waste places repaired. We are sensible that our way and our doings have proved these things unto us, but in the Lord alone is our hope. Felt the tribute of thanksgiving and praise to arise in my heart this day for the countless favors and mercies dispensed; but most of all that richest of all gifts, a grain of living faith; without this I am confiding trust, how poor, how utterly stultified, but with it rich though deprived of earthly enjoyments.

10th mo. 1st. Felt this day an earnest engagement that I might not be found contenting myself with a name to live, gliding as it were upon the surface instead of digging deep the precious treasure; and the secret petition of my heart was to Him who knew just that I needed, that his hand would not spare his eye pity, until my unyielding will should be as the passive clay; and felt that I could abide in unshaken confidence in Him who had hitherto been gracious to my soul, that he would not inflict "one needless pang," the tribute of thanksgiving and praise was continually poured forth for the ability thus to trust.

1858. 3rd mo. 14th. The engagement of my heart this day has been, that the Lord should be pleased to pour out of his Spirit upon me and mine, that we might experience his mantle to be about us, and that strength might be given us still to struggle on, concurring in that blessed assurance that, "He that endureth unto the end shall be saved." 4th mo. 25th. "There must be shade spots on our pilgrimage, our Father wills it so."

Every dispensation of his Providence is doubtless in some way or other intended for our good; however painful or afflicting, it is no doubt in mercy sent. That the trials and troubles of this life might be sanctified unto us, and that the great end of their mission might be answered in disciplining our spirits and fitting for a better world, has often been the engagement of my heart. I ask not for an exemption from trials, but only for strength sufficient for the day; not for uninterrupted prosperity, but for a calm confiding trust, a soul redeemed from the world's pollutions, a clean heart and a right spirit.

5th mo. 17th. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because that in my heart which mars my peace and impedes my progress Zionward, it may be made manifest by that light which cannot deceive, is often the engagement of my heart. That I may not be one among the slothful servants, nor yet one who would run when there are no tidings; that I may not content myself with a name to live when I am dead, gliding along as it were upon the surface, is the earnest engagement of my spirit.

25th. "Wash me thoroughly from mine iniquity and cleanse me from my sin." A fear lest I am falling far short of leading that life of holiness and dedication which is well pleasing in the Divine sight, has deeply impressed my mind. That the Lord may perfect that which concerneth me is the secret breathing of my soul.

6th mo. 4th. It is good for me to draw nigh unto God; I have put my trust in the Lord God that I may declare all his wondrous works. Have felt that I could experimentally adopt the language of the Psalmist: "It is good for me to draw nigh unto God," and every thing which has a tendency to alienate me or separate from Him will assuredly give me trouble. That I may be enabled to walk before Him as in no-wise to offend; that the temple of the heart may be so purified that He would deign to dwell therein, is what my heart secretly craves.

1858. 8th mo. 3rd. "Though the fig-tree shall not blossom, and there be no fruit in the vine, the labor of the olive shall fail, and the field shall yield no meat, the flock shall be cut off from the fold, and there be no herd in the stall; yet will I rejoice in the Lord and joy in the God of my salvation." Great indeed was the prophet's attainment that he could rejoice in the midst of stripping and proving; but there are seasons when the contrite heart can rejoice even in tribulation, when its secret aspirations are—take what thou wilt, only grant me the gift of thy Holy Spirit, thy life-giving power and presence, and I shall be rich, however destitute as to the outward. For truly, even the poet said, "Give what thou wilt, without thee we are poor, and with thee rich, take what thou wilt away."

9th mo. 12th. Felt a little comforted in the

midst of discouragement, while looking over the confused and distracted state of our Society, by the reflection that the sincere-hearted of every class and denomination were seen and regarded by the All-seeing eye, and those who seek in sincerity for refuge under the shadow of his wing, will witness preservation amidst all tossings that now rend the Society. Those who are most ready to judge and condemn, are often farthest from the right way.

10th mo. 21st. If thou wilt be with me in the way in which I go, then thou shalt be my God and I will serve thee. It is a fearful thing to enter into covenant with a covenant-keeping God. It is better not to vow than to vow and not pay. Earnestly have I desired that the covenant of this day may never be broken. From the Lord alone is received both strength and qualification, and to the Lord alone do I owe my very life. He has long waited to be gracious, He has crowned me with the richest of his mercies, and shall I any longer refuse or rebel.

1859. 2nd mo. 27th. In the hours of prosperity how are we ready to adopt the Psalmist's language: "Surely goodness and mercy shall follow me all the days of my life;" but when the billows swell, like Peter, we begin to sink, and were it not for that outstretched arm that deigned to uphold him, should utterly perish. Oh! for a little renewal of faith.

4th mo. 9th. The assurance that the Lord doth not willingly afflict; that He will not administer one needless pang; will not permit afflictions to overtake unless seen needful by his all-seeing eye, is a blessed assurance, a source of inexhaustible comfort: "Feed me with food convenient for me," though this food may be "the bread of affliction and the water of affliction."

25th. It is indeed a most precious privilege to know the mind stayed upon that which cannot be shaken; but oh it is doubtless good for us to be tossed as with a tempest and not comforted. Oh for a heart resigned to all thy dispensations—only grant me strength sufficient for the day.

5th mo. 21st. Not riches, honor or length of days, but strength so to run as to obtain; so to walk in the pure and perfect way, that the rich reward of peace may be mine; this is what my soul covets more than corn, wine or oil.

6th mo. 28th. Keep me as the apple of thine eye; hide me under the shadow of thy wing. And oh, if there is in my way or my doings any thing which is offensive in thy sight, if there is yet in my heart some cherished vice which the natural will would save alive, be pleased wholly to remove it. Let Jerusalem be searched as with a lighted candle, and all the abominations cast out.

7th mo. 18th. "Thou knowest my down sitting and mine uprising, thou understandest my thoughts afar off, for there is not a word in my tongue but lo, O Lord, thou knowest it altogether." Thou knowest all my weak-

nesses, all my besetments, all the snares and temptations which surround my path. Be pleased, O Lord, to grant thy fatherly care and protection to a poor backslidden creature; and oh, in thy adorable mercy, grant me a clean heart and a right spirit," that so I may be prepared for thy work and service here, or fit for an entrance into the world of purity and peace."

(To be continued.)

Puritans vs. Quakers.

[The following article, written by Henry L. Southwick, has been kindly forwarded to us by a friend in New England, and we think will interest many of our readers. Its exposition of the intolerant spirit of the first settlers in Massachusetts, and of the close connection between it and the theocracy which they attempted to establish, is very clearly and fairly set forth.]

The principal defect that we observe in the article grows out of a failure properly to appreciate the ruling motive that actuated those members of our Society who encountered New England persecution. The writer says: "The Quakers had resolved to break down Puritan intolerance in spite of every obstacle," &c. We do not believe any such plan or scheme existed in the minds of those devoted men and women. They simply felt the Divine call to go to Boston, and "preach the preaching that the Lord bid them." It was the Lord's way and plan to introduce light into that part of the earth, and they were mere instruments, who had but little conception of the purposes for which they were used, or of the results to be effected by their labors and sufferings. The records of those days sufficiently show that their motive was the obtaining of that peace of mind and sense of the Divine favor, which the Lord bestows on his faithful servants.

We wish it also understood, that in printing this article, we do not admit the truth of the imputation of fanaticism on the part of some of our members, implied in it. The circumstances in which they were placed had a strong tendency to produce an ill-regulated zeal in minds that were not kept properly balanced. It would therefore be imprudent to deny that no such cases occurred. But it is difficult for one generation to form a just judgment of the acts of a distant period, where no "crime against nature" is involved, especially in the case of those who give the strongest proofs of their devotion to God and their love for their fellow men. Our Savior himself denounced some of those for whom He laid down his life, as "a generation of vipers;" and the most sublime of the Hebrew prophets walked naked three years for a sign.—[Eds.]

The story of the rise of the Puritans, of the training and development of that mental and moral phenomenon the Puritan character for its peculiar destiny, has been narrated, ably and copiously. The history of that portion of the sect which remained in England, and followed the standard of Cromwell from victory to victory, hurled Charles from his throne, and buried crown and mitre under the foundations of the commonwealth, and of that other portion which left their peaceful, smiling, merry England for a wild and unpicturesque shore, crossed the ocean, fought their way

"Through tangled forests, and through dangerous ways,
Where beasts with man divided empire claim,
And the brown Indian marks with murderous aim,"
and laid the foundation of a commonwealth still

broader, grander and more enduring—these things are "familiar as a household word."

The settlement of New England was almost wholly due to the bitter antagonism between the Protestant Dissenters and the Church of England. In Plymouth it took the form of separation for a total severance from the Episcopal church, while in Massachusetts Bay it aimed at the establishment of a theocracy, a sort of "renovated Israel," with the Old and New Testament as statute book and constitution. The famous words of Daniel Webster strike the key-note to the situation: "Let us not forget the religious character of our origin. Our fathers were brought hither by their high veneration for the Christian religion; they journeyed in its light and labored in its hope. They sought to incorporate its principles with the elements of their society, and to infuse its influence through all their institutions, civil, political and literary." And let us not misconceive the aims and purposes of the founders. The attempts to palliate their faults, to apologize for their dealings, fail to get at the root of the matter. As Dr. Ellis says, "On no subject dealt with among us has there been such an amount of crude, sentimental and wasteful rhetoric, or so much weak and vain pleading, as on this." Could our fathers but listen to what has been offered in their behalf, if their merit were not overmastered by indignant anger, they would greatly marvel at the inquiry, "Why would you laugh at the delusions of their progeny, much as the chiselled skulls on antique grave stones are said to grin at their own epitaphs."

Their assailants and defenders alike fall into the common fallacy, of attributing to the founders the purpose of seeking to establish an asylum for persecuted consciences. Poets, singers, orators dilate upon it, but it is incorrect; but the fact is, that all the popular notions respecting the early Puritans, none are less warranted by history than that which credits them with a love or regard for religious liberty. They never intended to permit freedom of conscience in their midst. They were not sufficiently advanced for it. They abhorred the very name. To them it was the synonym for the degradation, for moral anarchy, for the loss of all social anarchy. They had seen its tendency in England, and they dreaded its result. They could not and would not tolerate it.

Ignorance on this important matter seems to be widespread and almost universal. Even the learned Dr. Palfrey shares the popular fallacy, when he says: "As a corporation, the compact of the first planters was a large American territory, on which it designed to place a colony which should be a refuge for civil and religious freedom." But, if we would obtain a correct insight into the real aims and purposes of the founders, we must turn to the writings of the early settlers themselves. Winthrop speaks of "the work we have in hand, to seek out a place of habitation and consociation, unto the people of government, both civil and ecclesiastical." Here is truly a wide discrepancy. We see at once that the difference between Dr. Palfrey's "refuge for civil and religious freedom," and the Governor's "place of cohabitation and consociation, under a due form of government, both civil and ecclesiastical," is immeasurable. In the same strain Gov. Hutchinson says: "It was one great design of the first planters, that they came here to acquire liberty for all sorts and their posterity the liberty of worshipping God in such manner as appeared to them to be most agreeable to the sacred scriptures."

These extracts, which are fair samples of the spirit of the early planters, seem to establish beyond challenge or cavil the assertion of Mr. Quincy, that "the founders of the colony were not men of consciences, but to vindicate and maintain the liberty of their own." A truly representative Puritan was Gov. Dudley, one of the most eminent of the settlers of New England. He was a man of sound judgment, inflexible integrity and exemplary piety. How strongly he was imbued with the intolerance of his age will appear from his reply to an inquiry from Holland as to whether "their children differed from you in opinion, yet holding the same foundation in religion, might be permitted to live among you." "God forbid," said he, "our love to the truth should be grown so cold that we should

tolerate errors." After his death these lines were found in his pocket:

"Let men of God in courts and churches watch
O'er such who do a toleration hatch.
Let him that ill will doth for blockades tie
To poison all with heresy and vice."

The hard, intolerant, unchristian theology of the Puritans has justly met with unsparring condemnation, while their morose and grotesque manner their canting phrases and their very atmosphere "black with sermons," are made the subject of stinging jests and much flippant ridicule. But the charge of hypocrisy, so often leveled at them, seems to have little if any foundation in fact. Nowhere, perhaps, the duplicity of the colony's relations toward the mother country. Marston says: "Their inconsistencies were almost equal to their virtues. The disciples of liberty, they soon confined its blessing to themselves. The loud champions of the freedom of the conscience, they allowed of no freedom who interfered with their narrow views." Now I have carefully and diligently sought the records for evidence that the Puritans of Old or New England ever advocated or sued for religious freedom; I have found none. True, remonstrances were frequent and petitions numerous, but they were invariably remonstrances against some abuse of the ecclesiastical regime, petitions for some modification of the rigid discipline, or for some relaxation of the law. It is pertinently observed: "In England they did not like to be tolerated for a day as sectaries, for they claimed to have authority as the one true church. They objected to the Church of England, not that persecuted, but that its persecution was wrong aimed." They were consistent to their conscience narrow and perverted though those consciences were.

Long before they had carried out their desire to banish them out of the land, they had adopted opinions which they fully believed they ought to press, a mode of public worship which they fully believed they ought to observe; they reposed in the security of conservatism; they claimed the sword of the magistrate to punish the schismatic and the heretic; they proposed to regulate their commonwealth by strictest legislation; they claimed the whole Bible as their law, the Old Testament as their law, and through the darkness of Puritan Judaism for a gleams of that light of Nazareth, which they pressed to adore. They preached, not the fatherhood, but the wrath of God. They were absurdly credulous, completely swaddled in the "grave clothes of creed and custom," and in their supreme arrogance fancied they were not to be led.

But we must not forget that we are dealing with men the credit of their work. We must look at the facts, not with our prejudices, but with our eyes. The Puritans brought to bear a coolness of judgment and an immutability of purpose which see inconsistent with their religious zeal. Bancroft says of them: "The wildest theories of the human reason were reduced to practice by a community of humble men, who, without a concession to notoriety, to do them justice, would review their principles and actions by the light of, or, if you please, the darkness, of their own beliefs and consciences. They were men of intelligence and wisdom for their age. Their purposes were pure and lofty. They were scorers of delights, and lived laborious days." They were attempting a great enterprise in the midst of danger and peril, and with all the same influences which stamped indelibly upon the Puritan character, that it had of gloom and repulsion. "Their fundamental error," Judge Story says, "was the necessity of a union between church and state." This attempt to construct a state from a church proved a conspicuous failure. Their discipline was found, as trial to be cruel, impracticable, hopelessly embarrassed by collision with the rights of man.

The colonists wished to have it distinct under the name that "New England was a religious plantation, a plantation for trade." Their great misgiving was that the wickedness or waywardness of any stranger or interlopers who might steal in among them would imperil the success of their cherished undertaking. The earlier settlements had been filled with a large class of persons who were now proposed to admit or "favor of heaven to those who were 'poorly nurtured' and to colonize 'the best.' In their determination to keep out all unwelcome persons, they took refuge behind the following clause of the

charter, the only provision in the entire instrument which could, by the most extreme distortion of its meaning, even technically, justify their exclusive policy: "That it shall be lawful for the chief commanders and officers of the said Company for the time being, for their special defence and safety to encounter, repulse, repel and resist by force of arms—all such person or persons, as shall at any time hereafter attempt or enterprize, the destruction, invasion, detriment, or annoyance of said plantation or inhabitants, and to take and surprise by all ways and means whatsoever, all and every such person and persons, with their ships, armour, munitions, and other goods as shall in hostile manner invade or attempt to invade the said plantation, or the hurt of the said company and inhabitants."

To disclose what there is in this very clear and significant provision of a colonization and trading charter to justify the historian, Henry Cabot Lodge, and that eminent authority, Dr. Ellis, in asserting that it endowed the colonists with all the exclusive privileges of householders, and with full authority to exclude all unwelcome persons, and to give them away even by legislation of excessive cruelty, thus vindicating the iniquitous proceedings towards Baptists and Quakers, requires a well developed faculty of extracting undreamed of meanings in legal phraseology. The clause is clearly a reference to hostile invasion, and admits of no other interpretation without grossly perverting and distorting its significant meaning. It empowers the chief commanders and officers "to resist, by force of arms, those who may 'in hostile manner invade' their territory. The word 'annoyance,' used in this connection, is merely a military term. It was doubtless intended that the charter should be administered in Old and not New England. Had it not been faintly suspected that their colonization and trading charter would have been made a cloak for establishing a Puritan theocracy, the instrument would never have received the royal seal, the planters were granted permission to make their own laws, but "so as such laws and ordinances be not contrary or repugnant to the laws and statutes of this our realm of England." Now, it must be admitted that their government and its administration were statutes and laws, and none in New England did without warrant. While they stretched the provisions of their charter, they grossly violated its spirit. Gov. Winthrop says: "Let the estate be perused, and there it will be found that the incorporation is made to certain persons by name, and unto such as they shall associate to themselves. None other can claim privilege with them but by free consent." Now, a careful perusal of the patent will find therein neither authority, or the shadow of authority, for Gov. Winthrop's interpretation. That "the incorporation is made to certain persons by name," is a logical and necessary inference, for it is difficult to conceive how else it could have been granted. It is a very significant fact, when the second charter, granted by William III., restricted the royal seal, the colonists were expressly forbidden to expect unwelcome persons on their jurisdiction.

Starting from the hypothesis that they were members of a joint stock company, and possessed all the rights of proprietors, the fathers, urging the necessity of protecting their own property, their own franchise, their own great design, decided to restrict the right of franchise to church members alone, to whom they supposed to be in full sympathy with the religious cause of the colony, which they believed would alone insure its success. This, it will be conceded, was plainly "repugnant" to the laws of England. As it might be readily supposed, the result was all manner of mischief. Their scheme, while it shut out many of their best citizens, afforded no adequate protection against the worst. And yet, that age of universal intolerance, even the New England Puritans, could their inhuman and arrogant, seem, by contrast, liberal, and even indulgent, when we consider that France and England were gasping under the despotism of intolerance, that Holland and Germany were torn asunder by the unpleasur of war of religion, while the demons of the Inquisition held bloody saturnalia in Spain. That the Puritans, in choosing their course of action, made a most grievous mistake, is a truism

which requires no demonstration. They were now at liberty to make their own choice, and to carry their principles into full effect. They deliberately, with their eyes wide open, chose the path of intolerance, and their fault is aggravated by the reflection that they themselves were the living witnesses of the folly of the experiment. Untaught by experience, they repeated in America the self-same crimes from which the fathers had learned so much in England, and thus justified the men who had wronged them. In the language of Macaulay: "They should have learned, if from nothing else, from their own discontents, from their own struggles, from their own victory, from the fall of that proud hierarchy by which they had been so heavily oppressed, that they were not in the power of the civil magistrate to drill the minds of men in conformity with his own system of theology." But the stand of the founders had been taken, and they held it with consistent pertinacity.

(To be continued.)

For "The Friend."

Westtown Boarding School.

(Continued from page 205.)

It is perhaps due to the editors of the History of Chester County to state, that the extract from that work relating to the purchase of the Westtown farm was not written by them, but was furnished for publication by a member of the family of whom the farm was purchased.

At a meeting of the committee held 9th mo. 16th, 1795, it mentions the attendance of "three of the seven women Friends named by their Yearly Meeting to join with us in this concern."

At this meeting the first report of the committee to the Yearly Meeting was produced and read, from which the following is taken: "The committee appointed on the Boarding School having early attended to the business entrusted to them, and from time to time met and conferred thereon, have now to report, that as a first care in an orderly procedure for the gradual addition to, and advancement of, the fund towards which subscriptions, to so encouraging an amount had been obtained, a proper form to be subscribed by Friends disposed to contribute to the immediate promotion of the Institution, was without much delay deliberately considered and digested; also a form for testamentary bequests, &c.; number were printed and committed to the respective Quarters. Such further attention to this very material part of the concern having also been given that so much has been added to the fund under different modes of subscription of money paid, or payable into the Treasury, of contributions in real estate by conveyance actually made or contracted to be made, amounting to about ten thousand pounds. In seeking a suitable situation and proper tract of land whereon to make the improvement preparatory to opening the schools in prospect, after a deliberate examination and consideration of the comparative advantages appertenant to divers tracts proposed as eligible for the purpose, the farm of James Gibbons, distant from Philadelphia about 20 miles, in Westtown township, Chester county, containing about 600 acres, being offered on terms thought reasonable by the committee, after careful attention to the title, ascertaining the boundaries, &c., the purchase has been effected for the sum of six thousand and eighty-three pounds, six shillings and eight pence (£6083 6s. 8d.), which consideration with the needful repairs and improvements will together amount to a very con-

siderable sum, and make additional aid necessary in order to carry the design fully into effect."

At the meeting (9th mo. 16th, 1795) the proposition to add a grist-mill to the saw-mill appears to have been first entertained, and it was agreed "that instructions be given by John Shoemaker and Samuel Canby, how in the prosecution of the present work the intended grist-mill may be best promoted."

The road alluded to in the next minute, is the one that yet forms the eastern boundary of the farm, and the Goshen Township Road mentioned is probably the one forming nearly the northern boundary, and terminating at or near Milltown.

"It being apprehended likely to prove useful to the Institution and generally so to the neighborhood, and agreeable to the views of the owners of the land adjacent to the farm, that a road be opened on the easterly side thereof, from Marlboro Street Road to the Goshen Township Road; it is recommended to the attention of the committee at their next coming together."

"The committee having at several meetings compared sentiments respecting the buildings necessary to accommodate the superintendent, teachers, scholars and attendants in the proposed Boarding School, the number of 150 scholars being most generally talked of, Jona. Evans, Owen Biddle, Thos. Morris, Thos. Stewardson and Jos. Sanson are named to prepare a plan and estimate of a building competent to the accommodation of that number, and contrived in such a manner as will hereafter admit of enlargement without injuriously affecting the present proposed plan."

Under date of 19th of 11th month the following is recorded:

"The title of the building proposed to be erected for the accommodation of scholars, &c., is now generally understood to be fixed at the eminence north of the old mansion, mentioned on minute of 17th of 8th mo. last. David Evans, Thomas Morris and six others, are appointed to fix on the centre spot of the main front (which is proposed to be as nearly parallel to the intended new road as will be consistent with the sentiments now expressed in favor of an east front), in order that the avenue between the proposed orchards leading from said road to the house may be laid out, and the fencing be immediately put forward, and in order to prepare for planting a part of the orchard in the ensuing spring, and the remainder in the fall following. They are also desired to consider of a proper situation for a barn or stable. The place for a well may also be considered, and the digging of it be begun."

(To be continued.)

For "The Friend."

Colorado and California.

(Continued from page 205.)

RAINY SEASON—SANTA BARBARA—OLIVE TREES.

The following passages are extracted from a letter written at Santa Barbara on the 25th of First month, 1881.

"When I last wrote thee, we were at the Sierra Madre Villa, among the finest of the orange groves. That was a little before Christmas, and at the California rainy season. A few days after we arrived there it began to rain, and rained nine days in succession,

averaging a little more than an inch a day. This was not the kind of weather to give one as favorable an impression of the place as it probably deserves; but it was not cold. There were plenty of flowers in bloom in the open air; and every morning at breakfast we saw the humming birds fluttering around the honeysuckles by the window. On our return to Los Angeles, to spend Christmas, we found the streets in the business part of the town muddy beyond conception—perfect canals of semi-fluid mud, beneath which the street railways were lost, and Eddy wondered how the cars managed to find the tracks. It was ten days after the rain ceased before the mud began to harden.

"As soon as the roads were reported in a passable condition, we hired a light carriage and came across the country here, sending our baggage by sea.

"Ellwood Cooper's place is about 12 miles west of Santa Barbara, and is very beautifully located at the foot hills of the Santa Inez Mountains, within two or three miles of the ocean. During the ten years he has been here, he has done an immense amount of planting. Eucalyptus surround his fields, form long shady avenues, and on some of the hill-sides are planted in groves. He estimates the number at 150,000, and some of the older ones are more than a foot in diameter and nearly 50 feet in height. The wood is said to be durable, and very good for railroad ties, and as it grows very tall, many cuts can be had from the same tree. If a railroad then should be built along this coast, as has been proposed, these trees would become very valuable. But Cooper's olive orchards are the most interesting of his tree planting. The trees are now loaded with ripening fruit, and are the handsomest young olive trees I have seen, being very straight and regular in outline, and with clean bright leaves. But he tells me that it is only by great care and constant vigilance that he keeps them in the condition they are, for like the orange trees, they are infested by a scale insect that covers the leaves with a smutty substance, and soon checks the growth of the tree, and these can only be destroyed by washing the leaves with hot infusions of tobacco. He estimates the yield of oil this year at about 1500 gallons.

"The site of Santa Barbara is very fine. The Santa Inez Mountains, which are four or five thousand feet high, run parallel to the coast, and are only a few miles from it; while the Mesa, a hill a few hundred feet in height, lies close along the shore; between these is an undulating valley about a mile in width, sloping upward from the Pacific, and in this the town is built. From almost every part of it you have views of both the mountains and the ocean, while well sheltered from the sea-breezes, and the north winds. The climate at this season of the year seems to us as nearly perfect as one can imagine. We have had but one rainy day since we came, and no raw cold winds. During the day, after the sun is fairly up, the thermometer stands at about 60°, while at night it generally falls to about 45°. A little fire in the morning is all that is needed to make our rooms quite comfortable for the whole day. An overcoat is needed when riding, but never while walking. Spring gardening commenced a week or two since; roses and other flowers are in bloom, and the grass is fresh and green. A few days since, while walking through a neighboring garden,

we found peas ready for picking, and gathered plenty of ripe strawberries."

(To be continued.)

Original.

UNDER THE SHADOW OF THY WINGS.

"Hide me under the shadow of thy wings;"—Psalm xvii. 8.

Under the shadow of thy wings,
Teach me, O Lord I to hide;
Sheltered from each besetting sin
Or sinful thought, that stealing in
Allures me from thy side.

Under the shadow of thy wings,
Hide from the noontide ray!
Lest underneath the load of care
And toil that duty bids me bear,
I faint beside the way.

Under the shadow of thy wings,
When darkness shrouds the hills,
And slumber, with Lethian hand,
Holds me within her "border land,"
Hide me from all its ills.

There hide me while the heavy clouds
And darkening mists of sorrow,
Almost shut out the cheering rays
Of hope, which through the gloomy days
Tell of a brighter morn.

There, too, the only safe retreat
When the darkness is dividing;
O! keep me safe when the sunlight falls
Into the heart's mysterious halls,
Under thy wings abiding.

Into this covert let me fly
While the tide of life is swelling—
A refuge safe from the strife and din
Of the busy world, where vice and sin
May not invade our dwelling.

Under the shadow of thy wings,
When the hour supreme shall come,
O! keep my soul, while the boatman pale
With his silent oars and snowy sail
Shall carry me gently home.

Columbiana, O.

J. E.

For "The Friend."

The following was written by Nathan Kite for a young friend of his in the country, who informed him "he liked to work." After an introduction, personal in its character, it continues as follows:

Work away then!—let us see
Many fruits of industry!
Work away! at study bright,
Work away with all thy might!
Work with hearty will to get
Every lesson for thee set;
Whether long and dull it be,
Grammar or Geography,
Or Philosophy so deep,
Hard to learn and hard to keep!
Work to do thy writing well,
Every word correctly spell;
Every letter form with care;
Keep thy copy neat and fair!
Then thy teacher pleased may think
When she finds no blot of ink,
"Why, of boys he is a pearl!
Good—almost—as is a girl!"

Work away! 'tis good to see
Eyes as busy as a bee;
Type of useful industry,
Work in thy arithmetic!
Work to be exact and quick!
Strive in working sums to make
Never blunder or mistake!
Said it were in cooking time,
Selling cattle fat and prime,
Or thy oats, or corn or wheat,
If thyself thou wert to cheat!
Or when stock for feeding, buying,
Thro' mistake in multiplying
Or subtracting—blunder sad—
When the right thing was to add.

Work away then! live and learn!
Knowledge seek at every turn!
All that study can attain,
May find granary in thy brain.
There is room enough to hold
All thy teacher can unfold.
Stow away! when youth is o'er
There'll be room enough for more.
Stow away then! sure of this,
Knowledge never comes amiss.

Harvest cometh—work away!
Let thy labor be thy play!
Load the wagon day by day!
In the mow tread down the hay!
Count all pleasure—tho' thou get
Many a heat, with dripping sweat
On thy skin like drops of dew,
From thy hat brim to thy shoe,
Soaking shirt and panties through.
Carry wheat sleeves! errands run!
Work away—"tis healthy fun.
None will blame us if our plan
Is to do all work we can.
Father will thy praise exalt—
Say "the boy is worth his salt;
In a year I think 'tis true
He'll earn bread and butter too."
Work away! there's no disgrace,
In wet shirt and dirty face;
Shirt will dry at noon and night;
Face well washed be clean and bright;
And no new spots will thou win,
Save some freckles on thy skin.

Every hour in every day,
To grow better work away.
Never quarrel, fret or tease;
Work the younger ones to please;
Work the elder ones to serve;
Never once from kindness swerve;
Be thou kind to old and young;
Loving heart makes loving tongue;
For the love we others show,
They on us their love bestow.

Love thy Saviour from thy youth;
Love and serve in deed and truth;
Then his love will gently cheer,
Till the hour of death draws near;
And our God whose righteousness
Deigns all loving hearts to bless,
Shall receive thy soul above,
Where his dear ones dwell in love.
Work then ever more to win,
Love and purity with;
Work to gain humility;
Work a lamb of Christ to be;
Work to serve Him here below;
Where He calls thee, thither go;
Let Him Guide, and Father be;
Do the work He giveth thee;
Then the work and worker blessed;
Thou in Heaven shalt sweetly rest;
There thy labor and employ,
Shall be full of peace and joy;
Light shall ever round thee shine,
Holiness and love divine;
Glory ceaseless shall be given;
Work away then! work for Heaven!

The Bible.

For "The Friend."

No one can know the spiritual truths of the Bible, but through the medium of the Spirit of God. And no one can teach them only if they are made manifest by a portion of that unerring light which gave the Scriptures forth. For the things of God knoweth man but by the Spirit of God. And if we would know the things of God, we must be taught of Him. For the world by its wisdom knows not God, nor the things of God, because they are only spiritually discerned. And the Spirit (not the Bible) searcheth all things yea, the deep things of God. The Bible has power or virtue of itself in it; but the Spirit from whence the Scriptures arose, is the power of God. The Bible cannot reach the heart of a blind or deaf or unregenerate man. But the

visible Gospel, which is the power of God unto salvation, can. The Bible is not a mere word of prophecy, than the great prophetic Word from whence the Scriptures sprang. The Bible of itself cannot save; but and the Spirit combined, can in blessed harmony point the sinner to the Lamb of God which taketh away the sin of the world. The Bible, as a stream, cannot rise higher than its fountain. But though it should be highly prized as a secondary rule, the Spirit one is a perfect and infallible rule. The Bible of itself cannot penetrate the heart, nor cleanse the fountain of sin and corruption, nor bring life and immortality to light. Only the Spirit can bring to light the hidden things of darkness—can destroy the works of the evil one, and bring everlasting righteousness into every individual soul that submits to his government. The Bible, when opened by the Spirit, is able to make wise unto salvation, through faith, which is in Christ Jesus, and thus the man of God, (like Timothy was,) thoroughly furnished unto all good works. The Bible of itself, has no spiritual light nor life in it. The unregenerate man may search from Genesis to Revelation. But if he has not the light of the Spirit to guide him, it will be like seeking the living among the dead. It will profit him nothing. For the letter killeth. It is the Spirit that giveth life. Christ is the life and light of men. But though we do not think we have eternal life in the Scriptures; yet we should prize them above all books; as they point us to Christ, and testify of Him, who is the light of the world—the way, the truth and the life. And as a certain writer serves: “The sum and substance of the whole Bible, is Jesus Christ and Him crucified save a lost world; and without this object view as its grand end, the whole Jewish system of religion can have no meaning.” But the Bible does not reach to all mankind; though the Spirit or grace of God that gives salvation, is universal. A manifestation of the Spirit is given to every one for our profit, if we will receive it and profit by it. And we may have the Spirit without the Bible; and we may have the Bible without the Spirit. And we may have both in mutual and blessed harmony, as a comforting aid to assist us in working out the sanctification and all salvation of the never dying soul. Christ, while outwardly upon earth, gave the sealed sanction to the Bible. And in one instance took the book of the prophet Isaiah, and read from it. But this was in the performance of a legal duty, and a Jewish custom. It did not however constitute reading it as a part of Christian worship? I find no authority for it. Neither do I find any example or precept for it as a part of worship in the religious meetings of our forefathers. But I find ample proof to the contrary, some of which I will cite. R. Barclay, in his works, pages 151 and 152, says: “We meet not to read the Scriptures but to wait on the Lord, and be taught of Him, and receive from his Spirit what He pleaseth to administer, either ourselves, or through the mouths of his servants;” and “we meet to worship God, whose worship is to be performed in spirit and in truth, and not in external reading,” &c. And Daniel Wheeler, in his life, page 145, alluding to reading the Scriptures morning and evening, on shipboard, to the officers and crew of the “Henry Freeling,” says: “I was careful to inform them that we did not con-

sider such reading as a part of Divine worship, but that true worship is an act between man and his great Creator, and can only be performed acceptably in spirit and in truth.”

We profess to be followers in faith and practice of the founders of our Society—of those who through belief in the Spirit and in the Bible, and by patient continuance in well-doing amidst much persecution, have gone to inherit the promises. They highly valued the Bible, and had divinely enlightened views of its sacred contents. Shall we now, with the same Bible in our hands, turn our backs on the high Christian views of the spirituality of true worship, which they so unflinchingly held up before a gainsaying and frowning world?

We have an enemy that would fain pervert us that the way to the kingdom is easier now, and more broad and conformable to the ways and worship of the world than it was in the days of our forefathers. But does the Bible say so? Does it not teach that the way is still strait and narrow; leading us to take up our daily cross, and follow our glorified guide under the restraining power of the gospel; and “that we must through much tribulation enter into the kingdom of God.”

I am far from wishing to undervalue the Bible. But I think with Paul, that all Scripture is given by inspiration of God; even though the Bible contains the sayings of wicked men, and of Satan himself. Yet I believe the writers were inspired to write as they did write. So I look upon it as a divinely inspired volume. And that it is all profitable for the various conditions of man: Some for doctrine, some for reproof, some for correction, some for instruction in righteousness, &c. But while I highly prize the Scriptures I do not want to place them higher than the holy men of old put them. Neither do I want to put them higher than the Divine Fountain from whence they sprang. And I think too much of my holy Redeemer to be willing to put Him down on a level with the written word. Or to let the Bible, or any earthly object, come in between Him and the natural darkness of my heart, so as to eclipse the brightness of his shining there, where it is so much needed.

And as the great eternal, invisible Word, by whom the worlds were made, and by whom it is to be judged, and by whom we are redeemed, and by whom God speaks to man, is infinitely above the Scriptures, I cannot therefore conscientiously call the Bible the word of God; as that would seem to rob Christ of that glory which belongs to Him alone. “Now unto Him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever.”

D. H.

Dublin, Ind., 12th mo. 21st, 1881.

Talking Paper.—Some of our natives on the Island of Ponape, in the Pacific Ocean, are greatly delighted when they have learned to read and write a little. In their joy they sometimes write to a friend whom they are going to visit, and then themselves carry the letter and read it to him. At first they thought it very strange that paper could be made to

A missionary once sent four watermelons by a native to a fellow missionary on another

part of the Island. The man while on the road being tired and hot, ate one of the melons, first hiding the letter under a stone. When the remaining melons and the letter were given to the missionary, he asked,

“Where is the other melon? There were four sent?”

The poor native was greatly astonished. Pointing to the letter, he said:

“How can that tell you? It didn’t see me eat the melon, for I hid it under a stone.”—*Selected.*

For “The Friend.”

Hazardous or Speculative Enterprises.

It is recorded of George Dillwyn that when in England he was offered by a vender there a hundred thousand acres of land. “I told him,” said G. Dillwyn, “it would be very strange, if I, who came over to this country to persuade people to think more of heaven than of earth, should become a purchaser of a hundred thousand acres of land.”

After some reflection upon this, the writer has arrived at the conclusion, that, inasmuch as our Society was raised up to show forth and maintain a high standard of moral probity and equity as well as Christian life and purity, even to the becoming as a city set upon a hill that cannot be hid, is it not the bounden duty of every one of its members, be they ministers, elders, overseers, or others, in view of our high calling, to be engaged to walk worthy of the vocation wherewith we are called, as good stewards of the manifold grace of God?

Is not the fact indisputable, that we shall each be held accountable at the tribunal of a just and jealous God, not only for the fruit of our lips, but no less for the consistency of language of our conduct? Does not every member in this respect stand upon a platform of conviction and of duty for which he is, in measure, alike with others accountable for the motives to an action, or why he does so and so? remembering that the self-denying, conscientious integrity of men in private stations, goes a great way towards making up the sum of the ever to be desired devotion and practical holiness, which become followers of Christ, our Lawgiver, High Priest, and King. Thus, too, it is that we become waymarks instead of stumbling-blocks unto consistent membership in a church of which Christ Jesus is the glorified Head; and “who gave himself for it, that He might present it to himself a glorious church, not having spot or wrinkle or any such thing,” &c.

Why did George Dillwyn turn at once from a proposal which bore upon its face an inconsistency, and which would have been also a hazardous and speculative enterprise? Not surely from the absence of a legal right! He found, no doubt, that it would weaken him as a Christian. He wished to abstain from all appearance of evil. He feared the example would not be good to his fellow members, neither of good report to others. He could not reconcile the motive with his sense of obligation to Him who, on earth, had not where to lay his head; and who hath left the testimony, “Having food and raiment, let us be therewith content.” He knew, moreover, that though favored as he had been by his heavenly Master, he was by no means exempt from the danger of becoming a castaway. And that those who speculate in order to accumulate do wrong, and are much more apt

to be ruined than enriched; and that the tendency of the pursuit of riches is to withdraw the heart from spiritual exercises, if not to choke the good seed of the kingdom and render it unfruitful.

Now to apply these remarks to the point intended; the writer has been surprised and troubled to learn that some of our members heretofore are more or less peculiarly interesting themselves in the working of silver mines in the far West. Would that these, if there are such, might weigh well the motive that actuates or prompts thereto! Whether it be to promote their own virtue and usefulness, or the welfare and happiness of others? Let them query, as in the sight of the Searcher of hearts, whether the probable effects upon their own minds and hearts will not be prejudicial? and whether the very responsible talent of influence over others, will, hereby, be duly occupied to the glory of our Father in heaven, or whether, on the contrary, the opposite tendencies will not greatly preponderate? And whether, in view of each one of us being called to let our "light so shine before men, that they seeing our good works," &c.; and that through Jesus Christ our Saviour, who loved us, and washed us from our sins in his own blood, we are made capable of becoming kings and priests unto Him, it would not be far better, in the spirit of G. Dillwyn, to look after our influence over our fellow pilgrims, seeking both by example and precept to turn their thoughts from the things of earth to those of heaven, rather than to indulge in any speculation, at best of questionable propriety, no less than in the purchase of a hundred thousand acres of land? Should we not rather seek to glorify our Holy Redeemer by giving Him "the first fruits"—our hearts and affections, a living sacrifice? Seeking more to sow seeds that, through the power of Divine grace, shall yield spiritual increase to his glory, knowing that the time for winning souls must be over soon.

"Then let us all be active
If a fruitful sheaf we'd bring
To adorn the royal table
In the palace of the King."

The subjoined testimonies from the Discipline of Philadelphia Yearly Meeting, and from its Advertisements, are commended to the careful, serious attention of our members wherever these may come:—"This meeting being earnestly concerned that the service of our religious Society may not be obstructed, or its reputation dishonored, by any imprudence of its members in their worldly engagements, recommends . . . that none engage in such concerns, as depend upon the oft deceptive probabilities of hazardous enterprises; but rather content themselves with such a plain and modest way of living, as is consistent with the self-denying principle we make profession of; whereby many disappointments and grievous perplexities may be avoided, and that tranquility of mind obtained, which is inseparable from the right enjoyment of even temporal things. And it is advised, that where any among us err, or are in danger of erring in these respects, they be faithfully and timely admonished.

"We affectionately desire that Friends may humbly wait for Divine counsel in all their engagements, and duly attend to the secret intimations and restrictions of the Spirit of Truth in their business and trading, not suffering their minds to be hurried away by the

inordinant desire of worldly riches; remembering the observation of the Apostle in his day, and so often sorrowfully verified in ours, that 'They who will be rich, fall into temptation and a snare;' and erring from the faith, 'pierce themselves through with many sorrows.'"

"Our worthy ancestors having their eye directed towards an enduring inheritance, and their affections placed upon things above, sought not after greatness in this world, but passed the time of their sojourning here in fear and in great simplicity of heart, endeavoring thereby to reach the Divine Witness in every mind, and to promote the love of truth and righteousness amongst mankind. In minds thus bent upon seeking a more glorious inheritance than the accumulation of worldly possessions, a concern is maintained to hold forth an example of temperance, justice, and truth; but where a defection from this simplicity of heart and heavenly mindedness hath prevailed, it hath led into the love and pursuit of this fading world, produced the fruits of pride and ambition, and occasioned many wants which our predecessors were preserved from.

"Earnestly do we desire that all our dear Friends may be scrupulously on their guard, not to suffer their nice sense of christian integrity to be blunted or unembowed by the examples which pass unapproved in the community, but steadily adhere to that strict uprightness, in all their transactions and converse, which becomes the disciple of Christ, and which so remarkably distinguished our worthy predecessors. How exact were they in the fulfilment of their words and obligations! How careful to avoid all evasive and insincere dealings! And how conscientious not to engage in anything of a doubtful or objectionable character! Their strictness in these respects gained for them and for our religious Society a high reputation, and the Lord blessed their honest endeavors so that they prospered in the world. May their noble example influence us of the present day to follow in their footsteps, that so our conduct may bring no shade over the brightness of our christian profession, but that walking and acting in the holy light of the Lord Jesus, we may by our example, commend our principles to those who behold us, and experience in ourselves the truth of the Scripture declaration, 'The path of the just man is as a shining light, that shineth more and more unto the perfect day.'"

"We believe the desire after large business is one of the besetting temptations of the present day, and we would affectionately entreat our members to beware of being caught with it. 'Seekest thou great things for thyself? Seek them not,' is a language of Holy Scripture applicable, we believe, at this day, to every one who desires to be a partaker of the joys of the righteous. The happiness of man's life consisteth not in the abundance of the things which he possesseth, but in the love of God shed abroad in the heart, and daily communion with Him. Trade, or business, or speculations in property, which hold out prospects of a rapid accumulation of riches, often destroy the tranquility of the mind, and lead to perplexities which not only lessen the desire, but disqualify for a patient, humble dependence upon Him, who is the Author of all our mercies, and whose blessing alone maketh truly rich. May none of our members involve themselves in worldly concerns of

such magnitude, or of so absorbing a character as to disqualify them for acting the part faithful stewards to God, in the right use of their time, their talents, and the temporal substance intrusted to their care; or prove them from being concerned, in all things, pass the time of their sojourning on earth in fear, and by daily watchfulness unto prayer, to have their lamps trimmed, and oil in the vessels, that when the solemn end of trial shall come, they may be prepared, through the mercy of God in Christ Jesus, to enter the joy of their Lord."

1st mo. 14th, 1882.

For "The Friend."

Religious Items, &c.

Church and State in France.—When t State supports the Church, of course, t State, in return for its support, demands t right of control. Now, this control may exercised by a ruler, conscientious and Christian, and sincerely friendly to the Church as Gladstone; or, it may be exercised by good man, though not a friend to the Church as by law established; or, it may be exercised by a man like the late Lord Beaconsfield, who is utterly indifferent to principle.

Or again, the power may be exercised by man who hates every form of religion, as by superstition and idolatry.

Such is the situation in France. The Prime Minister and virtual ruler, Gambetta, is hostile to all religion; and his organ, the *Republique Française*, is bitter and scurrilous in opposition to Christianity. The Minister of Public Worship, Paul Bert, is equally pronounced, not only against Romanism, but against every form of religion.

The *American*, of recent date, thus comments:

"The scandal of placing an avowed and tolerant atheist in charge of the relations of the French Government to the French churches, has proved too much for Gambetta's influence to sustain. By a reconstruction of duties Bert is left in charge of the educational and artistic relations of the Government while the regulation of public worship passes into other hands. The change is valuable a concession to decency; but it robs Bert none of his power to make mischief. In his relations to the churches, he had no power dictate the doctrine to be taught from pulpits, or the course of training through which they should carry their students. It is different with the public school system. The teachers of such a system form a hierarchy—to use Coleridge's word—to which the State can dictate at its pleasure. He can prescribe the studies he pleases. He can exclude the classics and philosophy—both which he hates—and can substitute for the phrenology and Zola's novels, if he so pleases. He can inculcate lessons of material science to the destruction of all belief in personal freedom and responsibility. And, if he be greatly inclined to this, is just the kind of character he intends to make.

And this is what the priests have done in Christ's gospel. They have made its very name hateful in the world for which it is shed blood. They have made the people believe that Christianity, in all its forms, is hostile to progress; that it is always on the side of their tyrants in Church and State; and that the only hope of a radical reform in society is in getting rid of it all

ether. And so the attempt is to be made by the chosen Ministers of the Republic. * * * the Church * * * will be left, in the judgment of her friends, very naked and desolate, while the Government, under profession of neutrality, is, really, her determined foe. It is the temper and spirit of Gambetta's government towards the Church, which makes the crisis so grave—a temper and spirit which will open a conflict that we fear will inevitably draw blood before it is closed."

How deplorable all this is, we need not say; it is a state of things which need surprise no one, so long as the union of Church and state abides.

[Since the above was written there has been a change in the French Cabinet, and Gambetta has retired. But this does not affect the lesson taught by the preceding statement.]

For "The Friend."

Natural History, Science, &c.

Ocean Colors.—In an elaborate article on ocean colors exhibited by the waters of the sea, Prof. LeConte attributes the blue tint the presence of finely divided matter in a state of suspension, the shades of blue varying with the amount and the attenuation of the suspended matter. If the waters were chemically pure, and optically homogeneous, and sufficiently deep to extinguish the solar rays, they would appear perfectly black to one looking on their surface.

When the bottom or any object in the waters is sufficiently near the surface for some light to be reflected from it, a green tint is produced, as is seen in shallow parts of the sea. In the blue waters of the sea the green color may often be observed in looking at the white bellies of the porpoises, as they gambol out of a ship. The same effect is produced in water of any depth when a greater amount of solid matter is held in suspension than is required to produce the blue tint.

Lily as Food.—Various species of lily abound in northern Japan, whose bulbs are used for food. The women may be seen returning from the forests early in the autumn loaded with bulbs. These are crushed in a mortar, and the starch separated from the cellular matter by repeated washing.

Lily bulbs are so esteemed for food by the Japanese that they are cultivated in large quantities, and form one of the prominent products to be seen in the market. They are boiled and eaten as potatoes would be.—*Nat.*

Tailed Men of Borneo.—Carl Bock, late Commissioner of the Dutch Government, in his rappings in Borneo, endeavored to investigate the truth of the reports, that one of the tribes on that island were furnished with short tails. One of the servants of the Sultan of Sulu declared that he had seen such in the Sulu country. An embassy was accordingly sent to the Sultan of Passir with a letter requesting him to send two of them by the steamer. The embassy was unsuccessful, and appeared that no such people were known to exist, but that "the tail-people" was the title given to the personal attendants of the Sultan of Passir.—*Nature.*

Fishing Wheel.—A new and very destructive fishing device is reported from the Columbia river, Oregon. It consists of a jetty of logs built out from a point on the shore of

the river, outside of which is a planked sluiceway, in which an under-shot wheel with large tank buckets revolves. The sluiceway was built when the river was at its lowest stage of water, and the wheel is hung so that it can be raised or lowered as may be desired, according to stage of water. The instinct of salmon is to run up the river alongside of the banks instead of mid-channel. By this the fish can take advantage of the eddies below jutting points of land. On these projecting points the Indians have from time immemorial, taken salmon in large numbers by using dip nets. The jetty built out from the point above-named makes a larger and longer slack-water behind it, and the salmon rounding the point rush into the sluiceway to get up the river. In the sluiceway the wheel which revolves with the current, is guaged so as to sweep within a foot of the bottom, and the salmon are scooped up in the tanks or buckets, which let out the water as they ascend. On the wheel descending the fish are thrown out in a trough or gutter leading to a pen below, where they remain until taken away to be canned. The arrangement of the sluiceway, wheel, &c., is a most successful one, the catch of adult salmon, which are the only ones canned, running from 1,500 to 4,000 per day. There is virtually no expense in taking the fish save attending to the pen.

As the fishermen who take salmon in boats in the lower Columbia River demand and receive from 50 to 60 cts. per fish from the canneries, one can readily see what a vast profit the use of the wheel makes to the cannery connected with it.

A fatal objection to this device arises from the fact, that it scoops up and kills little fish as well as big ones, and as yet no provision is made, in connection with it for the escape of the former. Unless the threatened wholesale killing of salmon too small for canning is prevented, the supply will be entirely cut off and the entire canning industry destroyed, if the wheel comes into general use.—*Scientific American.*

O. N. Denny, United States Consul General at Shanghai, has sent to a friend in California, for distribution throughout the State, a package of the seeds of the "tallow tree," which he thinks, will flourish there. The nuts grow in clusters, and are gathered in the 11th month. When ripe, the capsule divides and discloses, usually, about three kernels, covered with pure, hard, white tallow. In preparing the tallow, the ripe nuts are put into a wooden cylinder with a perforated bottom, and, after ten or fifteen minutes' steaming, the tallow becomes so soft that it is easily detached from the albumen of the seeds by breaking them with mallets. It is then separated from the seeds by sifting it through hot sieves, but, of course, it is discolored from mixture with the brown testa of the seeds, and, in order to strain it and make it perfectly pure and white, it is poured into a cylinder made up of rings of straw placed one on top of the other, then put into a rude press, when the tallow is squeezed through in a pure state. From 133 pounds of seed is obtained from forty to fifty pounds of tallow, besides the oil obtained subsequently from the albumen, by grinding, steaming and pressing it. The tallow is used for a variety of purposes by the Chinese, but more particularly for making candles, which are burned in Buddhist worship.

Valuable Manuscripts.—The British Museum

has recently purchased a collection of forty manuscripts made in Southern Arabia. Fifteen are portions of the Hebrew Scriptures, of which two are probably the oldest which as yet have come to light. One of the fifteen contains the Haglographa, exhibiting a recension of the Hebrew text, and with two other portions already in the Museum Library, forming the complete Hebrew Bible.

Purifying Clay.—After prolonged and widely varied and expensive experiments, the task has been successfully accomplished of separating the particles of iron from the clay from which the pure white and costly porcelain is made. Two powerful electro magnets are placed with opposite poles facing one another, and between them is a trough or funnel with a vent-hole in its lower part. The liquid clay is caused to flow along the sides of this trough, past the magnetic poles, which attract the iron to the sides. Twice a day the sides are cleaned of the deposited material. In this way half a ton of clay can be purified per day in each trough. The magnetic deposit is said to consist mainly of silicate of iron and a trace of carbon. The finished product is worth more by 40 per cent. than it used to be.

THE FRIEND.

SECOND MONTH 11, 1882.

Public attention has been frequently called of latter time to the annoyances and sufferings inflicted upon the new comers by the older students, in many of our institutions of learning; and those who direct such institutions have been called upon to repress and prevent such outrages.

They are evidences of the depravity of the human heart, which leads the strong to tyrannize over the weak—the master over the slave—the powerful to trample on the rights of the unprotected. Probably, we can all remember that in our youthful days, there was in almost every school we attended some unfortunate boy who was made the butt of his fellows, and subjected to insults and ill-treatment which often rendered him very unhappy. The danger arising from this source is greater, because of the thoughtless character of the young, and their inability to appreciate the serious consequences which may flow from such abuses.

It is certainly the duty of those intrusted with the care of children, especially in Boarding Schools, to watch carefully over those under their charge and prevent, if possible, such evils from developing among them—and that, not only for the sake of the poor victims of wrong, but for the good of their oppressors, and the checking of the growth of cruelty and depravity in their hearts.

These remarks have been elicited by the following newspaper item:—

"Great interest has been aroused at Bowden College by the suit brought against eight students for \$10,000 each for damages to a fellow-student whose eye-sight was nearly destroyed by their wanton *hazing*. The entire sophomore class, and possibly the whole college, will be summoned as witnesses."

We are glad to notice in *The British Friend* for First month, an article commenting on

the report of the Conference recently held in London on Home Mission Work, and expressing uneasiness at "the evident tendency to drift into a paid-one-man ministry," it says: "If a Friend is to be located in a place as a regular preacher, what else can it be?" "If it becomes a stationary paid ministry, whether it will differ from existing sects? Is the free Gospel ministry exercised only under the Holy Spirit's prompting, that so commands itself and places it above criticism; but let it be known that it is paid for, and people will then judge it on its own merits, and naturally say: 'If it is to be paid for, then we will go where we can get the most highly educated and talented preachers. Such a state of things would lay the axe at the root of true Quakerism, with all its Scriptural spirituality and simplicity. If the people are thirsting for Quakerism, it must be for primitive truth, and not an adapted and modified form of it. Greater faith and a humble reliance on the teachings and leadings of the Holy Spirit would produce the results of ancient days.'"

SUMMARY OF EVENTS.

UNITED STATES.—Charles J. Guiteau, convicted of assassinating President Garfield, has been sentenced to be executed on the 30th of Sixth month next.

The public debt statement shows a reduction of \$12, 978,836 during First month.

The exports of petroleum and petroleum products from the United States during the year 1883, amounted to 514,550,719 gallons, against 346,779,449 during the preceding year.

The old "World" building, in New York City, covering about half the block between Park Row, Nassau and Beekman streets, was entirely destroyed by fire on Monday morning of last week. It was occupied by the New York Belting and Packing Co.; Willy Wallack, Stationer; the New York Observer, the Turf, Field and Farm, Scottish American, National Bank Note Reporter and other journals, and by several law and business firms, and the loss is estimated at \$725,000.

The flames spread so rapidly that there was scarcely time for those in the building to escape, and four of five persons lost their lives.

The storm of Seventh-day last was accompanied by heavy precipitation of snow, from North Carolina to the Canadian border. South of that State there was rain. The snow-fall ranged from ten inches to three feet in depth, the maximum being reached in the mountain regions of this State and New York. At Boston a wind velocity was recorded of forty miles an hour. Travel was seriously impeded everywhere, railroad running delayed, and steamboats were unable to run on Long Island Sound. The railroad blockade was especially severe in New England, the snow drifting on the roads. The storm ceased in Boston at three o'clock yesterday afternoon. Many of the narrower streets in that city are reported to be "wholly impassable." In New Hampshire the snow is from eighteen inches to two feet deep on a level, and badly drifted.

An explosion of gas occurred in the Groveshott of the Middleton Coal Mines, in Chesterfield county, Virginia, on the 3rd inst. It is said that 32 men were caught in the mine, and had probably perished. Five bodies have been thus far recovered.

Despatches from New Orleans received at the Cotton Exchange, New York, report the crevasse in the Mississippi at Tropical Bend, 60 miles below the city, near the quarantine station, as having become serious. The break is 100 feet wide, and was rapidly overflowing the cultivated plantations in the neighborhood. The latest reports say the break was constantly widening, and a body of water two miles broad was passing across the plantation to the swamp in the rear. The levee at Lockport, on bayou Lafourche, 40 miles west of New Orleans, on the 2nd inst., was broken, and the adjacent country is being rapidly flooded. This is in the midst of a very productive sugar district.

Many Russian Jews are settling in Mississippi.

Drexel & Co. of this city, last week issued their check to the State Treasurer for six months seven hundred and sixty-seven thousand one hundred and eighty-six dollars and seventy-five cents, in payment for the

amount of the Pennsylvania 4 per cent, loan awarded to their house at the recent letting. This is probably the largest check ever issued in Pennsylvania.

Deaths in this city for the week ending Second month, were 433, as compared with 371 for the previous week, and 405 for the corresponding week last year. The main causes were: Consumption of the lungs, 70; inflammation, 33; diphtheria, 22; typhoid fever, 15; consumption of the lungs, 43; old age, 21; small pox, 12.

Markets, &c.—U. S. 3½'s, 101 1/2; 4's, coupon, 113; registered, 115; 4's, 118; currency 6's, 130.

Cotton.—There was no material change to notice in price of cotton. Sales of middlings are reported at 12 1/2 to 13 cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white, 7 1/2 cts. for export, and 7 1/2 cts. per gallon for home use.

Flour.—Flour has been less active, but prices were without material change. Sales of superfine, at \$4.50; western and Pennsylvania extras, \$4.75 to \$5.25; 40 barrels Minnesota extra, clear, straight, good, at \$7.37; 500 barrels Pennsylvania extra family, good, at 6.50; 600 barrels do. do. fancy, at 6.62 1/2 to \$6.75; 200 barrels Ohio do. do. good and choice, at \$7.25; 100 barrels St. Louis do. do. on private terms, 100 barrels winter wheat, at \$7.75; 100 barrels Minnesota patents, at \$7.75 a \$8, and 900 barrels do. City Mills, family, on private terms. Rye flour was dull; sales, in small lots, at \$4.75 a \$5. In corn meal there was nothing doing, and prices were nominal. Buckwheat meal sells slowly within the range of \$3.25 a \$3.50.

Grain.—Sales are reported at \$21 to \$22 for winter, and \$19 a \$19.50 for spring wheat bran.

Straw.—Wheat was dull and unsettled. Sales of 2000 bushels red, at \$1.40 a \$1.42, as to quality and location; 1800 bushels do. at \$1.40; 1200 bushels do. at \$1.40; 1000 bushels do. at \$1.40. Rye was dull; sales, 40 to 82 cts. per bushel. Corn was steady; about 8000 bushels sold in lots at 70 cts. for yellow; 70 cts. for mixed; 68 cts. for steamers; 67 cts. for No. 3; 67 cts. per bushel for rejected. Oats were unchanged; sales of 10,000 bushels white at 49 a 51 cts., and rejected and mixed at 47 a 48 cts. per bushel.

Hay and Straw.—Markets for week ending 2nd month, 1882.—Loads of hay, 330; loads of straw, 73. Average price during the week—Prime timothy, \$1.10 to \$1.20 per 100 pounds; mixed, \$1.00 to \$1.10 per 100 pounds; Straw, 80 to 90 cts. per 100 pounds.

FOREIGN.—London, 2nd mo. 7th. The Times, this morning, forebodes the Queen's speech. It says the Queen has been disappointed in her expectations of anxiety in Europe, Asia and Africa. Of the Eastern question only one point will be referred to, namely, the peaceful transfer of Thessaly. Careful attention will be paid to the affairs of Egypt. International obligations will be carried into effect and the rights of the Sultan maintained.

The speech will congratulate the country upon the restoration of peace in Afghanistan and in the Transcaspian, and will refer to the sporadic troubles in Basmul land. The French commercial treaty will receive attention, the negotiations concerning which are not yet settled. The movement for the reform of the constitution is beyond dispute. The condition of Ireland is regarded as improved. Reform of Parliamentary procedure is not mentioned.

All persons entering the public houses—hotels, restaurants and liquor saloons—of Bristol, England, between the 10th of 7th and 11th of 7th, 1882, must be 21 years of age. The number of persons who entered the public houses in four hours. Of this number 54,074 were men, 36,803 women, and 13,415 children.

That uneasiness prevails at Limerick, owing to ill feeling existing between certain classes of citizens and the military. The officer commanding has addressed a communication to the magistrates, pointing out that the soldiers are unable to walk on the streets at night without being stopped, and giving warning that the only way will be compelled to fire on the people in self-defense if the attacks continue. The magistrates have resolved to take extraordinary precautions to preserve the peace.

Returns of the recent census in Paris give a total population of 2,235,900, against 1,988,800 in 1876, and 1,877,000 in 1872. The increase since 1876 is 257,900, against an increase in 1872 of 110,000, or 137,000. For the latter period the increase is distributed over all the arrondissements except two; but it has been greatest in the industrial quarters on the outskirts of the town, where there has been, and still is, a large surplus of ground available for new buildings. The largest increase was in the Eleventh Arrondissement, which

returns one of 26,870. The next largest was in the Seventeenth, with 26,500.

Nearly all the Paris newspapers comment favorably on the Ministerial programme, except the irreconcilable in politics, who blame the Ministry for the postponement of the Revision question.

The Budget Committee of the Austrian deputation has approved the grant of 8,000,000 florins for the suppression of the insurrection. The Minister of War states that the insurrection was now moving more towards the frontier of Bosnia and Herzegovina.

Mahmoud Baroudi, the new Egyptian Premier, visited the foreign Consuls General. He informed Malet, the British Consul General, that the new Government would respect all international obligations, and specially enumerating the different administrative guarantees by international obligations, does not mention the budget question.

The Journal de St. Petersburg says: "The presence of affairs in Egypt cannot last. A settlement will probably be effected through a concert of the powers interested in the East."

The Times says: "The time has arrived when England and France should make it plain whether the joint note meant that interference with the Egyptian state will be forcibly resisted or whether it meant nothing. The Daily News says that the last painful crisis in Egypt may well pass without any need for intervention, and particularly depreciates any interference through Turkish agency."

A despatch from St. Petersburg says Lieutenant Danenhauer telegraphs from Irkutsk that the wheabouts of Commander Bo Long is known. He proposes to send his men to St. Petersburg, but will remain behind himself, to undertake an expedition in the spring along the Siberian coast, to rescue Chippis' party.

The St. Petersburg correspondent of the Standard says: "The Government of Russia is contemplating the annexation of Corea on the ground of the invasion of Korea by the Russians in the Pacific and the like disposition of China. Japan favors the plan, as it is calculated that the United States will not interfere in favor of China, in consequence of the bad feeling against the Chinese prevalent in California."

The insurgents in Yenan, Arabia, are gaining ground. The British have deserted the Turkish standard. The insurgents are in possession of the principal cities and occupy positions from which they can only be dislodged by a large force.

The Gaghawaga Indians in Canada have resolved to petition the Dominion Government "for their emancipation, and to have the right of franchise conferred upon them."

CORRECTION.—In the obituary notice of Elizabeth Kitley, in No. 25 of the present volume of "The Friend," the date of her decease should have been 2nd, instead of 23rd of 12th month.

WANTED

A female Friend as teacher of the School for ill children at Tunessassa. Also a young or middle-aged Friend and his wife to reside in the town-house, to assist the Superintendent in conducting the farm and other concerns under care of the Committee.

Persons who may feel drawn to engage in the above services, address—

Jos. S. Elkinton, 325 Pine St., Philadelphia
John Sharples, Chester, Delaware, or
Ephraim Smith, 1100 Pine St., Philada.

FRIENDS' ASYLUM FOR THE INSANE.

New Franklin, (Twenty third Ward,) Philadelphia
Physician and Superintendent.—JOHN C. HALL, M.D.
Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, at the residence of his step-son Aaron Dew on the 30th of 12th month, 1881, SAMUEL CRAFT, the 33rd year of his age, a member of Penn's Monthly and Yearly Meeting of Friends. He was a devoted Friend, through long and useful life, evinced that meekness and gentleness characterize the true Christian; and though nearly deprived of speech for many months prior to his death, he manifested that all within was peace.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

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JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend."

Extracts from the Diary of Rebecca Dewees.

(Continued from page 210.)

1860. 4th mo. 20th. "Thou knowest my own sitting and my uprising; thou understandest my thoughts afar off." To be enabled simply to know and to do the Divine will, neither running in my own will or strength, nor burying my talent in the earth, often the engagement of my heart; neither act in the will of the creature, nor yet to sink from required duty. O Lord, in the multitude of thy mercy, "lead me in a plain path because of mine enemies."

5th mo. 16th. In my evening retirement, as, at many other times, an earnest desire at my eyes might indeed be opened; and remembering how swiftly life was passing, at the prime of my days was already past, very humiliating reflections arose; and the very, how the talents committed to my trust had been employed, accompanied by the fear at like the slothful servant they had been buried in the earth.

6th mo. 4th. Felt this evening like again receiving my covenant in the language of the patriarch Jacob, "If thou wilt be with me in the way that I go, and give me bread to eat and raiment to put on, then thou shalt be my God and I will serve thee;" but the remembrance of my many short-comings seemed to me as a mountain before me, and I felt hardly able to lay hold on hope. And though I secretly felt that there was nothing lacking on the side of my long-suffering God, yet I felt there was much on my own; and the fervent breathing of my soul was, that if there was not in my way or my doings which was offensive in the Divine sight, which retarded my progress, or marred the work once graciously begun, it might be made manifest and wholly removed.

7th mo. 7th. Oh keep me in the hour of temptation and trial! How unwearied is my enemy! Even tempting me to doubt those things on which rests my only hope, to keep me in the hour of temptation and trial, has been the breathing of my soul.

861. 3rd mo. 3rd. How swiftly time flies by, and how various are the stratagems of the enemy wholly to engross the mind, so that time shall be left for serious reflection. It matters not in what way he effects it, if he prevents us from experiencing the re-

newal of strength which we so much need, and which is only to be obtained by waiting upon the Lord. May that mercy, which once deigned with the wip of small cords to cleanse his temple, not utterly forsake. But in thy abundant mercy grant that, that house which should be the house of prayer may not be made a den of thieves.

25th. "Make me as one of the hired servants." In, I trust, a little of the penitence of the prodigal, felt this language to arise, for truly, "In thy house is bread enough and to spare," but the rebellious do indeed dwell in a dry land.

1863. 31 mo. 23rd. Almost one year has rolled away since last I dropped the pen—a year memorable for strife and bloodshed, for commotions in civil and religious society, for much to cast down and grieve the Christian; whilst every upright and candid heart must acknowledge with the Psalmist: "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me;" and nothing seems to afford a ray of light but the abiding conviction that there is a power above every power, in whose hand are the hearts of all men, and whose right it is to rule in the kingdoms of men.

6th mo. 22d. "For all this his anger is not turned away, but his hand is stretched out still." How heart-sickening is the thought of the awful destruction of human life now going on in our once happy land, the load of which overhangs us as a nation. What commotions, what divisions in both Church and State! Oh tell it not in Gath, publish it not in the streets of Ashkelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. No stratagem of the enemy was more successfully laid for the destruction of society, than the introduction of feelings of discord and distrust; and never was there a day in which we were more loudly called upon to humble ourselves as in the dust.

1864. 2nd mo. 5th. A disposition I fear prevails to shun the cross, to shrink from the labor, and to glide along, as it were, too much upon the surface. Oh this sleeping at our posts, how awful, when our enemies are busy, themselves on every side. Oh Thou, who seest and knowest all things, who knowest my weakness as well as my unworthiness, preserve me, I beseech thee, from this dreadful sleep. "Lighten my eyes lest I sleep the sleep of death," strengthen me with thy strength, and gird me with thy girdle, that I may run the race set before me, returning the praise unto thee alone, who art for ever worthy.

4th mo. 5th. Last night enjoyed the luxury of tears. When the poor halting traveller has been wandering as in a "dry and thirsty land where no water is," and unexpectedly discovers a fresh-flowing fountain, how cheering, how consoling! Oh how unspeakably great is the privilege to be permitted to pour

forth all our wants and sorrows into the bosom of an Almighty Helper, who knows all our infirmities, all our proneness to err from his ways, but who, in unbounded mercy, is ever ready to hear the sighing of the poor, and the crying of the needy, and to administer that food which their famishing souls demand.

7th mo. 24th. What higher enjoyment can fall to the lot of mortals than to be permitted to approach the throne of infinite purity, to hold communion with the Father of spirits, through the medium of his Holy Spirit. Who that has once tasted its blessedness would forego it for the fading enjoyments of earth? Take from me what thou wilt, only grant me this blessed privilege. Scourge me and chasten as thou seest meet, only keep me near unto thyself. Enable me clearly to understand thy will, and strengthen me with strength in my soul to do it. Thou knowest all my weakness, all my proneness to err from thy ways. In the plenitude of thy mercy be pleased to keep me from turning aside to the right hand or the left, from doing any thing that will bring reproach on thy great name and cause. Thou art able, glory, glory to thy name.

1865. 24 mo. 28th. Poor, very poor, but a little comforted at times by the reflection that it was when the prophet felt his leanness, his uncleanness, that the live coal from off the altar was administered, whereby his iniquity was taken away and his sin purged. The guidance and direction of thy own unerring Spirit, Thou great Preserver of men, is what my heart craves above every thing else; ability to know and to do thy will; a being brought still nearer and nearer unto thee; strength so to walk before thee as in no wise to offend in thought, word or deed.

(To be continued.)

For "The Friend."

Colorado and California.

(Continued from page 212.)

CLIMATE—OLIVE OIL—AGRICULTURE.

From Santa Barbara on 22d of 2d month, and 14th of 3d month, 1881:

"Of late we have been quietly settled down in our cottage, and without any novel experiences, except such as this wonderful climate affords. Here it is still nominally the rainy season, yet there have been only four rainy days since Christmas, and the last of these was a fortnight ago. More delightful weather than we are now having, and, indeed, have had, with slight exceptions, ever since we came here, it would be difficult to find anywhere at any season. In the shade the mercury stands all day, from 9 till 5, at from 60° to 65°. At night it rarely falls much below 50°; though now and then, when the air is perfectly still, it may sink to 40°, and a white frost show itself on the board walks in the lower part of the town. Only the early risers ever see it, and the most delicate vegetation is unharmed.

"A few days since, during one of our drives over the foothills, we gathered in the same garden, ripe strawberries, bananas, and guavas. But the latter, though ripe, were not well matured or fine-flavored; nor, indeed, were the bananas. In truth, the summers are too cool for tropical, or even semi-tropical fruits. Neither oranges nor lemons can be said to thrive here as they do at Los Angeles. In spite of the proximity of the two places, the climate is different. The winters here are warmer, and the summers are cooler, and there is much less diurnal change in temperature. At Los Angeles I have seen the mercury at noon 55° higher than in the morning. Here never more than 30°, and commonly it is only from 10° to 15°.

"Ellwood Cooper (who with his family lately spent an evening with us) says, the year here cannot be divided into seasons. There is not a month in the year in which our ordinary vegetables, such as peas, potatoes, corn and beans cannot be grown, and that he generally has green corn and melons for Christmas. The first of these peas we now have, and I have never eaten better.

"Lima beans and tomatoes, as I think I have mentioned before, are here perennials, and bear fruit the whole year. The tomatoes frequently get astray from the gardens, and are found growing along the fences. In a year or two they seem to fall back into their wild state, with fruit but little larger than a cherry, or like the 'love-apples' of ante-tomato-eating times. Only a few days since, we found some of these, nice and ripe, on the top of the foothills, north of the town, nearly a thousand feet above the sea. A handkerchief full of them made a nice treat for supper.

"A few days since we pic-nicked among the live oaks in Ellwood Cooper's canon, and then walked down to his olive oil mill, when finding the owner, he showed us the whole process of extracting the oil. The olives are first heated or warmed in a sort of cabinet of shallow drawers, beneath which there is a furnace. They are then crushed in a circular trough by a rolling wheel drawn round by one mule. The pulp from this trough is then pressed very much as that of apples, in making cider, only that the press used is similar to the old-fashioned country cheese-press, a long lever with a heavy weight at one end. The oil as it runs out is by no means clear, but sweeter tasted than after it is clarified. Clarifying is done by letting it filter slowly through a series of canton flannel sieves, placed one on top of another. Cooper thinks that the foreign oils soon become rancid, because much heat is used in extracting them, as well as because most of them are adulterated. He claims that his oil will keep sweet for years, even though the bottles containing it should be opened frequently. He showed us some of the first he made, which was not the least strong.

"It is doubtful, however, whether there is much profit in growing the olives and making oil, so long as it has to compete with that made from cotton seed and ground-nuts.

"From personal observation I know very little in regard to the agricultural character of this part of California. Before the Americans came in, the country was divided up into immense cattle and sheep ranges, or ranches, as they are called here, and after the annexation, they still continued to be held by their Mexican proprietors, who were often the

owners of twenty or thirty thousand acres of land and as many head of cattle and sheep, and were, therefore, immensely rich. But in 1871, or about that year, there was an unusual drought, and the grass utterly failed, and as a consequence nearly all the stock died, and the owners were ruined, and had to sell their land. In this way the large ranches came to be subdivided, and the American settlers formed farms and smaller ranches out of them. Many sheep are still raised here, but those who own them generally grow barley also, of which they make hay, and in case of a scarcity of pasture, have feed enough to keep the stock alive.

"But here, as everywhere else, there is no certainty as to crops, and the farmer is successful only by working hard and saving carefully. Vegetables are so easily grown that it is hard to find a market for even the early ones, except at a distance. Tons of green peas have already been shipped from here to San Francisco. They probably bring a good price there, but the steamboat company takes the lion's share of everything they carry, and the producer gets but little for his labor."

The next letter of the series we quote from, was written on 14th of 5th month, 1881, at Yosemite Valley:

"Dear Cousin.—Unless others know more about our intended movements than we ourselves, I think it will surprise thee to find us dating from this place. We started from a sudden impulse to get ahead of the large excursion parties from the east. On Seventh, the 7th, we heard that the houses in the Valley were open and ready for visitors, and decided to start without delay.

"The journey from Santa Barbara to Santa Paula, across and among the mountains, and through the Ojai Valley, a distance of some sixty miles, had almost everything to make it delightful,—smooth roads of easy grade, and an alternation of the wildest mountain scenery with park-like groves, through which the road wound, sometimes along the banks of clear mountain streams, and sometimes through seemingly boundless grain fields, in which the wheat grew every where, under the trees and out, and up to the very tops, tempting the horses to snatch now and then a mouthful, as they passed. The three highest points on the road that I noted by my barometer, were 1000, 1150, and 1500 feet above the sea. Many of those pretty tufted quails were started up among the hills, and we counted them up to 170 when we stopped.

"A few miles east of Nordhoff we passed several small streams almost black with asphalt, and at one place saw a large mass covering acres of ground, from which a tarry substance had oozed, and, running into and mingling with the dust of the road, had covered it with a good solid pavement."

From Santa Paula the party went by stage and rail to Madera, from which point coaches run to the Yosemite Valley. The letter continues:

"We left Madera very early in the morning, in four coaches, carrying forty-seven passengers; three of them with four horses, and one with six. The first dozen miles was over the level plain. We then entered the foothills, changed, and increased the number of our horses to six.

"The plains were treeless, but the foothills

were dotted over with several varieties of live oaks, and at least two deciduous ones; among which our road wound about most delightfully, now up hill and now down, but always at such an easy grade, that our horses were kept constantly on a trot.

"When we started in the morning, the summit of the Sierra, here and there visible with snow, was distinctly visible; and the mountain looked simply like a long range rising directly from the plain, and not far off. But as we advanced the distance seemed to increase, and the top of the mountain with the patches of snow was only occasionally seen far away among the hills, and soon entirely disappeared.

"By my barometer I found that we were steadily rising above the plain, but could scarcely tell, when viewing our winding way along the hillsides, when we were ascending or descending.

"Among the foothills we noticed many trees and flowers. Among the former were several pines, one of which had long green leaves, loose, open foliage, with the trunk divided into several nearly parallel branches, and very unpine-like in appearance. The driver called it the 'willow pine,' but I think it is more generally known as the 'digger pine.' There was also a California buckeye in full bloom, with long spikes of white flowers.

"When at the height of some 2000 feet above the sea, the hillsides became pretty well covered with pines, firs, and cedars, all of them what we should call large trees. The first were mostly a pitch pine (*P. ponderosa*) and often of great size, with the sides of the trunk so nearly parallel that they look almost as large at the height of 50 or 80 feet, as the ground. I measured one by the roadside while changing horses, 24 feet 5 inches in girth at some five feet from the ground, and it could not have been less than 15 feet at a hundred feet up. It was of great height—how high had no time to ascertain, but from a measurement I afterwards made of the same specimen at Clark's, I have no doubt at least 240 feet.

"As our height increased we came among a new class of flowers and shrubs, and among the latter was a splendid dogwood in bloom, having exactly similar flowers to the Cornus Florida, only of California dimensions, some of them more than five inches across.

"At the foothills the deciduous trees were all in full leaf; but a little before reaching Clark's, near the Mariposa Grove, at a height of 5000 feet, the swelling buds of the oaks were barely visible, and there were no blossoms on the dogwoods. But so rapidly we descended a thousand feet or more to the hotel, that it was hardly twenty minutes after passing the summit, before these last were in full bloom again, and the oak leaves well expanded.

"Our descent down the narrow winding road, with six horses on the gallop, was exciting, and seemed almost like old West coasting on Walnut Hill.

"From Clark's into the valley the grass was much heavier, and our progress comparatively slow. But the road still wound among open groves of immense pines, cedars and firs. Of the former were many of the 'Sugar Pine' (*P. Lambertiana*), very similar to our white pine, only of a gigantic size and with color large in proportion.

"The road down into the valley is a glorious one, and the views from it grand; but

ides are scarcely more precipitous than many parts of the road we had already travelled.

"Of this wonderful chasm in the granite mountains it is impossible either by language or painting to convey any idea. As a whole do not think it either picturesque or beautiful. It is simply overwhelmingly grand; in nature what St. Peter's is in architecture, and must be seen to be appreciated.

"We are at the Yosemite Falls Hotel, which is not crowded, the excursionists being the others. Just in front are the Yosemite falls; the water in which is seen descending on a narrow flume on the edge of the granite wall 2600 feet above us. At the top it looks like a small stream, but spreads as it descends in millions of rocket-like divisions, only the outer ones of which can be distinctly seen with their arrow-like heads, and are perhaps five or six hundred feet wide at the bottom of the upper fall. The noise is very great, not the heavy, rumbling sound of Niagara, but an intermittent irregular, clashing, explosive noise, as if rocks, instead of water, were tumbling down the mountain. 'By the sound is so variable I cannot imagine. For a minute or more you hear nothing at a rush, and are then startled by a rumbling, rattling noise, like the prelude to a heavy rap of thunder.

"The Merced flows within ten yards of where I sit. It is a deep, clear and rapid stream, and of much greater volume than I had supposed. At the bridge, near the end of the house, it is 80 feet wide, with an average depth of more than 6 feet, and a velocity of over 300 feet per minute. The water from the Yosemite Falls enters the Merced below, and, at this time, above half the volume; and in midsummer, we are told, runs nearly dry. In all directions waterfalls are pouring down feathery-looking tributaries, hardly twined in the distance, that are fairly mill-runs in the valley.

"I have said but little about the ordinary wonders of the Yosemite, for are they not fully attempted by every tourist? The one picture may represent a pignory or a want, the difference can only be known by seeing them."

(To be concluded.)

For "The Friend."

The Government to be upon Christ's Shoulders.

The above portion, in substance, of a prophecy of Isaiah concerning the coming in the flesh of the dear Son and Sent of God, seems simply to represent the subordination which should befall to Him, and also relatively rejecting this life so fleeting, and that to come eternal. For were the government of our affairs superlatively and in the first place fix upon Christ Jesus, our Holy Leader and Law-giver, then would there be truly a living and an abiding in Him, even a "holding our heads up," from which all the body, being supported and knit together through the joints and sinews, increaseth with the increase of God." This of wisely preferring our spiritual before temporal interests, this holy subjection of all to a King immortal and invisible, this being the government of ourselves upon the shoulders of the Child born and the Son given, the proffered terms of mercy and redemption—and letting obedience keep pace with knowledge to the law of the Lord inwardly revealed, is that which constitutes us as faithful servants and hand-maidens; his meek

and lowly disciples; his filial, dependent followers and dear children.

It is this, moreover, which can alone keep things in their right places. "First, the kingdom of God," and, secondly, the "all these (needful) things," which, as promised, "shall be added." Now can there be a doubt, that were these premises, of unquestionable truth, duly carried out in that precious faith which is declared to overcome the world, and which is the saints' victory, that we should abundantly realize, as declared in Holy Scripture, that "godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come?"

The great danger lies in being improperly biased; and thus turned aside from the narrow way of the cross. This may be from the influence of the family circle; or from the persuasion of our youthful associates; or from the contaminations of a world that lieth in wickedness. Satan, by every means in his power, would fain beguile and lead us to go forth in our own strength, instead of letting the government of our all—the alone safe course—be upon the shoulders of Him who is represented as "Wonderful, Counsellor," and who can by his wonder-working power, and all-preserving counsel and grace influence our hearts, and guide our steps in the way He would have us to go—the only one of safety. As "It is not in man that walketh to direct his steps," how great the need of having them ordered in his will and wisdom, who seeth the end from the beginning; whose power is above every power, and who, as we put our trust in Him alone, will lead in paths of mercy and truth, preserve from the snares of the cruel one, and give us our lives for a prey. Then how appropriate and instructive the Scripture, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Does not just here lie the fatal mistake with too many young persons? Starting out on the stage of action, they see the world around them eager and fervent in pursuit of the riches, the honors, the pleasures of life, apparently without regard to having, as a *first great duty*, the government of themselves and their all placed upon a Prince and a Saviour, who having bought them with the price of his own sufferings and death, thence looks for that love, allegiance and obedience, which becomes those who "are not their own." We say, young persons seeing this, so undeniably prevailing, without, too, the needed antidote of judicious restraint coupled with a godly life and conversation; and such a worldly course at the same time falling in with the native propensities and attractive influences of the unrenewed heart, their little bosoms at once, or very early, burn to enter into the same melting pursuits, the same whirlpool of business, the same giddy round, too oft, of worldliness; being little aware of the dangers, and pitfalls that lie in their way, nor of their continual need of a better wisdom and government than their own, because, it may be, it has never been taught them, as parents (Deut. vi. 7 and xl. 19), were required to do under a less perfect dispensation;—so to have the law of God in their own hearts, as to teach the same diligently to their children.

This is a responsibility that cannot be shirked with impunity; for no human instrumentality can relieve those who are parents from it. They are solemnly enjoined to train up their children in the way they should go—in

the Lord's nurture and admonition. And to meet any forthcoming plea of inability, it would seem to have been written purposely by one of the apostles: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Moreover, if the government of the affections of both parent and child be, as it should, upon the shoulders of Him who is mighty to counsel and to deliver, the rich resulting experience unto these would be, of the increase of his government and peace, there shall be no end." Oh, that the curse pronounced against Eli's house—so bitter and severe and enduring—so unmistakably seen in Holy Scripture that he who runs may read—might induce every parent to watch over his or her precious and very responsible charge in the fear of the Lord; and not only caution and advise, but teach, in the ability given, as Israel, before referred to, was required to do: "Speaking of them (God's dealings with his people and his requisitions)—when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." This watchful care, with the parents' hearts deeply imbued with their truth and with the love of the Saviour, and seeking to have the government of their families upon his shoulders, together with that indispensable *Christian restraint* wherein Eli was so greatly at fault, will, no doubt, free such parents from the blood of their children; which otherwise might be required at their hands. A pious writer, in allusion to the right education of children, has left us the following: "She had greatly to lament the neglect of parents, to bring into due subjection the tempers and wills of their offspring. This neglect," she continues, "increases the difficulty of education, causes the cross occurrences of life to be more painfully felt, and renders it harder for the youthful mind to submit to the necessary restraints of the Christian life."

We long to see the day, prophetically alluded to, wherein the heart of the fathers shall be more turned to the children in a spiritual sense, and the heart of the children to their fathers, that the otherwise threatened "curse" (Mal. iv. 6) may be averted. Is there not much need, as the first great business of this very uncertain life, of an individual, careful inquiry and examination, whether He, whose kingdom should be over surrendered hearts—whether Jesus, made an High Priest forever, and who was sent to rule and to reign in the power of an endless life—has the government He should over all that we have and are? and whether our obedience to Him and his sayings outwardly written and inwardly communicated, is that which will stand in the solemn day of trial, when the winds and the waves shall try our respective buildings with their foundations! Nothing short of hearing the sayings of Christ, howe'er imparted, and doing them, will avail. But let none be discouraged. Help is laid upon One that is mighty. He can cause a little one to become a thousand; yea, to wax stronger and stronger in holiness, and in that heavenly might and faith, invincible power and life, which makes fruitful to the praise and glory of Him who gave Himself for us—faithful in the field of offering, and joyful in the house of prayer.

Prayer is the vital breath of faith.

Puritans vs. Quakers.

(Continued from page 21.)

The first troubles of the Puritan Israel were John and Samuel Brown, who were sent back to England in 1629, for adhering to Episcopal forms. They were reputed "sincere in their affection for the good of the plantation," but, to the eyes of the colonists, the service of the Church of England was as great a crime as the conventicles of Brownist and Anabaptists had been to the Puritans. Whitgift and Barlow. Nor was their enmity without real foundation. The Episcopalians had waged against their party a war of extermination. They could not insure the safety of the colony by a breach of its unity. Having settled here to maintain and perpetuate Puritan Christianity, and made the greatest sacrifices so to situate themselves, they did not propose to tolerate a hierarchy, whose persecutions had driven them into exile, intrude into the forests of Massachusetts.

Their next trial was the advent of Roger Williams, the apostle of "soul liberty," "young, godly and zealous, having precious gifts." His great and unchanged tenet was the sanctity of the conscience, a doctrine especially abhorrent to the Puritan fathers. He held that "the magistrate is to be obeyed, but not by control opinions." Compulsory church attendance he regarded as a violation of the natural rights of man, and the church-membership limitation met with his stern and unequivocal disapproval. In his "Bloody Tenet" he says: "Not only did the law of calling to magistracy shut out natural and unregenerate men, though excellently fitted for civil office, but it also shut out the best and ablest servants of God, except they be entered into the church estate." He denied in toto the notion of the church's concern in civil affairs, which was the foundation of New England's polity. But his crowning and unpardonable heresy was when he attacked the right of the colonists to their land. The planters resolved to bear with him no longer. At the session of the General Court, held at Boston in December, 1636, this order was passed: "Whereas, Mr. Roger Williams, one of the elders of the Church of Salem, hath broached and divulged divers new and dangerous opinions against the authority of the magistrates, and also writ letters of defamation, both of the magistrates and churches here, and that before any conviction, and yet maintaineth the same, therefore it is the order of this court, that the said Mr. Williams shall depart out of this jurisdiction within six weeks now next ensuing." All the ministers, save one, approved the sentence. The church had driven from her fold one of her best and holiest citizens, but one who was nevertheless dangerous to the state. The historians generally agree that the banishment of Roger Williams was more a matter of policy than a question of religious tolerance. In the language of Henry Cabot Lodge, "He (Roger Williams) denied the power of the magistrates to enforce the laws; he struck at allegiance to the government; he strove to encourage a policy which would still further inflame the king, and embitter their relations with England, and all this was done in a time of trial and extreme danger from abroad." The colonists were very reluctant to banish Williams, but the wide differences between their practice under their charter, and the real meaning of the instrument. But they were nevertheless justified in treating him as an intruder.

Hardly were they well rid of Roger Williams, when Mrs. Hutchinson appeared upon the scene. She was a woman of noble mind, but, deeply imbued with the controversial spirit of her age, she stood at the head of a constantly growing party, largely composed of individuals who had arrived after the civil government of the colony had been established, and who, following out the doctrines of strict Calvinism with logical precision, maintained that salvation was the fruit of grace and not of works. The conservative element, however, regarded the signal settlers, of the men who had founded the colony, and who were content with the established order of things, readily conceived how such a doctrine might be perverted by logical interpretation, and religious standing be made independent of moral character. She was supported in her rebellion against spiritual authority by Roy, Lane, Rev. John Wheelwright and a majority of the people. Winthrop, but Winthrop, Dudley and nearly all the ministers were ar-

rayed against her. The dispute waxed warm, and infused its spirit through the whole community. The subject became one of supreme political importance. At the ensuing choice of magistrates the theological divisions controlled the elections, and the triumph of the election of the religious element, Hutchinson was summoned before the General Court, denounced as "weakening the hands and hearts of the people against the ministers," as being "like Roger Williams and worse," and Massachusetts, true to her theocratic system, banished Mrs. Hutchinson and her followers, as she had banished Roger Williams. But, while the case of Williams was political, in that of Mrs. Hutchinson the religious element was well. Her attack upon the church in a community where Church and State were substantially one, was practically an assault upon the state itself. In defending the order of the court of 1637, to the effect that "none shall be allowed to inhabit here but by permission of the magistrates," and thus vindicating the expulsion of Antinomians and Quakers, says: "A commonwealth is a great family, and such is not bound to entertain all comers, nor receive unwelcome strangers."

If Roger Williams was the first individual to uphold the liberty of conscience, the Baptists were the first sect to publicly maintain its doctrines. I have before me a quaint old volume of Baptist tracts, published in London in 1643. In one of them, entitled "The Liberty of Conscience, or, the power of the Gospel," and how much more ought Christians to tolerate Christians whereas the Turks do tolerate them. Shall we be less merciful than the Turks? or shall we learn the Turks to persecute Christians? It is not only unmerciful, but unnatural and abominable; yea, monstrous for one Christian to vex and destroy another for difference and questions of religion." Like other sects of this dangerous day, the Baptists could expect little indulgence from the Puritan colonists of Massachusetts. Indeed, as Hildreth so justly observes: "The horror of toleration is an inherent and essential characteristic of every theocracy." The Baptists had been relentlessly persecuted in England, and the colonists, naturally imbibing the prejudices of the mother country, shaped their policy of intolerance. Their dread and aversion to this sect arose, in part, it may be readily supposed, from confounding them with the Anabaptists, a German sect, whose extravagant opinions, and still more extravagant practices, had incurred universal odium in Europe. In 1644 a law was passed, inflicting banishment upon all such as, after due time and means of conviction, continued obstinate in opposing infant baptism. Among the victims of this enactment were Gorton and his six associates, who were banished, Clark and Cranall, who were fined, and Obadiah Holmes, who in 1651 was whipped for heresy. Several of the Baptists, who in 1655 attempted to organize a church in Boston, were fined and banished for not attending the established worship. "The same conduct," says the statesman, "has been pursued in our country, and in every country; the persecuted, when they acquire power, will always persecute." Wretched and deplorable as was the treatment of the Baptists, that the Puritans were not unanimous in their acts of oppression and intolerance will appear from the noble letter of Sir Richard Saltonstall, one of the original founders of the colony, written in 1652, to Wise and Cotton, ministers in Boston. "I do not a little grieve my spirit to bear what sad things are reported daily of your tyranny and persecution in New England, as that you fine, whip and imprison men for their conscience. First, you compel such to come into your assemblies as you know will not join in your worship, and when they show their dissent, they are witness against it. Then, you order your magistrates to punish them for such, as you conceive, their public affronts. I hope you do not assume to yourselves infallibility in judgment, when the most learned of the Apostles confesseth he knew but in part, and saw but darkly, as through a glass."

The high-souled nobleman was prompt to recognize that, among the New England Puritans, the old principles of the independence have been completely perverted. The spirit of the establishment, and the union of church and state was fast corrupting both. But now the attention of the colonists was absorbed by a new influx of heretics, before whom

Ritualists, Antinomians and Baptists faded into insignificance. The rise of the sect called Quakers was one of the results of that fermentation of public opinion in England which Cromwell allowed to go unchecked. It was a consequence of the moral warfare against corruption and bigotry. The Quakers sought to effect a reform in manners, rather than in belief. They were irreproachable in the lives, meek and patient in suffering, never returning evil for evil, advocated the utmost simplicity, and were outspoken in their testimony against war, intemperance, slavery, and all immorality. They were men of whom Cromwell said: "I cannot wish their ruin, for I have seen the ruin of many a commonwealth, and I believe that God will bring the increase of their numbers to be a blessing upon the world." "Inner Light," their oracle of duty, as the only all-sufficient authority for proclaiming the truth they rejected all forms, all rituals, and opposed all ordained ministry. "The letter killeth, but the spirit giveth life." They asked for no privileges for themselves which they were not willing to accord to others. They denounced religious persecution and advocated perfect freedom of opinion and expression for all mankind, recognizing in all created a some mixture of truth. By their constancy of purpose and unshaken resolution, they worked out for themselves and the world one of the grandest problems of civilization.

At the age when Quakerism took its rise, men's passions were at fever heat, and public opinion was in a state of perpetual agitation. The nature of the Quaker doctrines and the cruel treatment which they received, aroused in many an extravagance of speech and action hardly distinguishable from insanity. They had their "illuminations"—imagine that they were inspired with the spirit of prophecy—addressing warnings to ministers and magistrates. In England they were whipped, imprisoned, fined, and banished, and persecuted in every way. But far from shunning, they rather gloried, in persecution. "The Quaker entered the contest," says Macaulay, "with all the zeal of a reformer, the confidence of an enthusiast, and the cheerfulness of a voluntary martyr." They had heard of New England as a place where religious liberty was crucified, where "the servants of the Lord were forbidden to speak of their religion, and single out for organization and rejecting the use of carnal weapons, the resolved to brave the perils of the sea and attack the Puritan stronghold. That they were not wanted here did not hinder them in the least, but rather quickened their zeal, and threats were interpreted as invitations.

In Massachusetts the fame of the Quakers had preceded them. The fathers had heard of them as wild and noisy fanatics, "drunk with zeal."

"Mad scoffers of the priesthood, who mock at this divine."

They had heard reports of their dismal prophecies and revlings, and their coarse and unfriendly behavior. Endicott and his followers remembered but too well the violence and tumult of the Anti-Slavery controversy, and saw in a repetition of such a strife. Their fevered fancy saw the "fabrics of their institutions overthrow and their long arduous work undone." They resolved to keep the Quakers out at all hazards. Their policy of "absolute intolerance sustained by capital punishment" had been successful in the cases of Williams, Gorton the Antinomians and other offenders, and they now proposed to try it on the Quakers. But little they knew the immutability of purpose and the invincible determination of the Quaker character. The Quakers had resolved to break down Puritan intolerance in spite of every obstacle, and in spite of the most atrocious barbarities which might be inflicted upon them, and faithfully and thoroughly did they perform their task. That the conduct of the Quakers was a provocation, and that, in the face of provocation for the most radical measures, there can be little doubt. Even Roger Williams called them "insufferably proud and contemptuous." But the remedy chosen by the magistrates was worse than the disease itself. The sincerity of neither party is questioned. Both were consistent from their respective standpoints. The Quakers were the aggressive party, and the magistrates, who were as strong as fish subjects, they claimed the right to come here.

(To be continued.)

YOUNG AGAIN.

Selected.

An old man sits in a high-backed chair
Before an open door,
While the sun of a summer's afternoon
Falls hot across the floor;
And the drowsy tick of an ancient clock
Has noted the hour of four.
A breeze blows in and a breeze blows out,
From the scented summer air;
And it flutters now on his wrinkled brow,
And now it lifts his hair;
And the leaden lid of his eye drops down,
And he sleeps in his high-backed chair.

The old man sleeps, and the old man dreams,
His head drops on his breast,
His hands relax their feeble hold,
And falls to his lap in rest;
The old man sleeps, and in sleep he dreams,
And in dreams again is blest.

The years unroll their lengthened scroll;
He is a child again;
A mother's tones are in his ear,
And drift across his brain;
He chases gaudy butterflies
Far down the rolling plain.

He plucks the wild rose in the woods,
And gathers gleanings,
And holds the golden buttercups
Beneath his sister's chin;
And angles in the meadow brook
With a bent and naked pin.

He loiters down the grassy lane,
And by the brimming pool,
And a sigh escapes his parting lips,
As he hears the bell for school;
And he wishes it never were nine o'clock,
And the morning never fall.

A mother's hands press on his head,
Her kiss is on his brow—
A summer breeze fans the door,
With the toss of a leafy bough;
And the boy is a white-haired man again,
And his eyes are tear-filled now.

Selected.

GOD KNOWS.

There is a thought upon my bosom stealing,
That ether, with each tide of feeling,
Ebbes and flows;
Owing, my soul its mighty food receiver;
O'bing, it still on me its impress leaveth—
"God knows, God knows."

Ocean waves, the cliffs majestic sniting,
Upon the rock their records grand are writing,
As on Time goes,
On my soul, by waves of sorrow smitten,
Never-fading characters is written,
"God knows, God knows."

God knows! When the pure tides of joy are rising,
And all my spirit in their flow surprising
With pleasure glows,
Not on this transient mood my soul relieth,
The blessed thought my joy intensifieth—
"God knows, God knows."

When in despair, no earthly comfort heeding,
My spirit prostrate lies, all crushed and bleeding
From cruel blows,
Noth is each shattered, throbbing nerve of feeling,
Healed by this thought, as by a hand of healing—
"God knows, God knows."

Birds within their nests, no danger knowing,
Are rocked by tempests that without are blowing,
To sweet repose,
Laid in the cradle of Divine compassion
Safe amid the storms of passion;
"God knows, God knows."

When with rebellions thought my heart is burning,
When from the narrow way my feet are turning,
To walk with foes,
Vain my soul her guilty secret truth;
Though men be blind, one awful truth abideth—
"God knows, God knows."

When on the promises of love relying,
My soul in deep contrition bowed, is sighing,
In sorrow's throes,
Like morning dew upon the flowers distilling,
There comes a thought, my heart with comfort filling,
"God knows, God knows."

Great Sympathizer in my joy and sorrow,
Great Keeper of the present and the morrow
Thill I time shall close,
Grant that forever in my heart remaining,
This truth may hold me by its power restraining—
"God knows, God knows."

For "The Friend."

Westtown Boarding School.

(Continued from page 221.)

At a meeting of the committee held 21 mo. 17th, 1796, the following notice of a gift from Ireland appears on the minutes:

"John Dawson Coates, late banker of Dublin, in the Kingdom of Ireland, a member of our religious Society, having desired and authorized Rogers & Wilson of that city to pay the sum of 500 pounds sterling, Irish currency, to such members of this committee as should be authorized for the purpose; and this generous donation being benevolently designed by our said friend for the advancement of the Institution under our care from conviction of the benefit and great utility likely to arise to our Society by the guarded education of our youth," Henry Drinker, Thos. Fisher and three others were appointed to receive the donation, "and affectionately to convey to our friend J. Dawson Coates an acknowledgment of his kind attention on the present occasion."

"The committee who had in charge to bring forward a plan for a building, now offered one drawn under the direction of David Evans, about 100 feet front, 56 feet deep, and 3 stories high. It being desirable that this plan may have full consideration before it is adopted, the Friends who brought it forward, with John Morton, Jno. Shoemaker and Philip Price, Jr., are requested again to examine it and report to the general committee as speedily as may be their judgment thereon, and whether any alterations may be properly made."

At an adjourned meeting held the next morning, "the committee was informed that by the will of our friend Jno. Pemberton, deceased, 22½ pistoles" (value of a pistole 16 shillings sterling, or about \$3.60) "annually are left at the decease of his widow to the Institution of which we have the care." It arises from five yearly rent-charges, payable out of four lots of ground on the north side of Elm St. and west side of Second St., in this city. This is the first allusion to any bequest from Jno. Pemberton to Westtown, and appears to be for general purposes. At the same meeting, mention is made of a donation from Henry Drinker of a tract of land in Luzerne county, "containing in the whole four thousand nine hundred and eighty-nine and three quarters of an acre, and allowance." Thos. Morris, Thos. Stewardson and others were appointed to receive and hold the same in trust, and T. S., with Jno. Morton, "were directed to make a record of this valuable gift in a book to be provided for the purpose."

2d mo. 25th, 1796. An agreement with Robert Green and wife to take charge of the farm, &c., for the sum of £50 a year, was reported. Edward Churchman had been there in that capacity for one year previously.

18th of 5th mo. "At the time adjourned

to, present only seven of the committee, who in hope of a larger collection agree to adjourn to 7 o'clock to-morrow evening; divers members attending our beloved friends Samuel Emilen and others about to embark this day, at New Castle, for Europe."

16th of 6th mo. "There appears among Friends now present a general acquiescence with the addition of 10 feet to the front of the building."

9th mo. 24th. "Present 38 members, and our friend Martha Routh from Great Britain, with eight of the committee appointed by our women's Yearly Meeting. The introduction of the Essay of 'Rules and Regulations' was read," which was directed to be laid before the Yearly Meeting to be held next week. At this meeting the committee presented an interesting and minute account of their proceedings during the past year, stating among other items of information, that "subscriptions, donations in money, annuities and bequests of real estate had been obtained to the amount of £12,000 and upwards. That a farm of 600 acres had been purchased, costing six thousand and eighty-three pounds, six shillings and eight pence, and the subsequent expenditures amounting to about £3265 more, appears to have engrossed that lively part of the contributions which is so under our command as to be applicable to immediate occasion; and it seems here not improper to remark, that of the above-mentioned capital stock, some liberal foreign donations made a part, it otherwise chiefly consisting of contributions in Philadelphia, very little comparatively having been obtained from other branches of the Yearly Meeting."

"Nevertheless from the beneficent aim and religious ground of this interesting concern, and the blessing so far apparently attending it, there is sufficient encouragement to believe it now reasonable and right to submit to the judgment of the Yearly Meeting the following articles or plan of constitutional rules," &c.

"First—That this Institution being intended for the benefit of the children of Friends generally, shall continue under the care and superintendence of a Standing Committee of this Yearly Meeting, who shall appoint a Treasurer and Clerk, and meet at least twice a year; once at Westtown, on the first Second-day of the week in the 10th month, at 10 o'clock A. M., and once in Philadelphia on the Sixth-day of the week preceding the Yearly Meeting, at 3 o'clock P. M. They shall also appoint an acting committee of ten or more members, of whom the Treasurer shall be one, to meet on the premises at least once a quarter, for the management of the Institution. Who shall keep minutes of their proceedings, to be submitted to the general Committee at their stated meetings, and exhibit once a year a particular account of the stock, income and expenditures. The second provides for the appointment of a superintendent, and the third directs the holding of religious meetings on First and Fifth days of the week."

"Fourth—That the acting or such other committee as may be selected for the service, prepare in due season an essay for the consideration of the General Committee, of such specific internal regulations as relate to the preservation of salutary order and discipline, in the division and adjustment of time to be observed for the pupils rising in the morning; their decent preparation for the respective avocations of the day and becoming conduct

through the same, specifying the hours of application to school tuition, meal times, behavior thereat, seasons of relaxation, either in innocent amusement or such instructive exercise in useful labor as may be neither oppressive to the bodily nor unfriendly to the mental powers; stated periods for improving lessons with religious cautions respecting the books used therein; time of the children retiring to bed, order of their lodging, careful and diligent oversight thereof, with such other or more salutary provisions as may tend to support the reputation of the Institution, excite a lively unremitting attention to the health and well-being of the scholars; guarding against want of cleanliness and against habits of indolence and carelessness which have a pernicious effect on individuals, and are of hurtful example in the general."

The remaining twelve Rules submitted to the Yearly Meeting for its judgment, are in substance very much those that remain in force at the present time, and it is thought exhibit the sound discretion as well as religious concern of the first care-takers of "Westtown."

The following minute was adopted by the Yearly Meeting in reference to the Report and Regulations, viz.:

"The committee of this meeting appointed to promote the establishment of a Boarding school, having given careful attention and been closely exercised in endeavoring to advance the concern as far as circumstances would admit, prepared a report, and digested a plan of rules and regulations for the well ordering and right management of the institution; an essay whereof was now submitted to the meeting, which, after several times read, and the comments of many brethren freely expressed, is concurred with. It appearing from the statement exhibited in the foregoing report that but a small part of the capital stock remains unappropriated, and the funds so exhausted that additional pecuniary aid is requisite to enable the committee to proceed in carrying into effect the benevolent views contemplated in this undertaking. Monthly and Preparative Meetings are, therefore, desired to circulate printed copies of these rules and regulations, and appoint some Friends to apply to and give such of their members an opportunity as are of ability and are disposed to contribute a part of their worldly substance in furthering a work which in its aim and tendency extends not only to the improvement of the rising generation, but through a guarded religious education affords ground to hope it may produce an encouraging increase of lights and way-marks in the world, which must eventually prove highly beneficial to civil and religious community in general.

Taken from the minutes.

JONA. EVANS, Clerk."

Anecdotes of James Gibbons.

In the "History of Chester County, Pa.," there are related some anecdotes of the James Gibbons, who formerly owned the farm now occupied by the Westtown School, which show the estimation in which he was held for learning:

While the British army was yet in the country, after the battle of Brandywine, some officers were one day making themselves merry at a wayside inn. They were criticising the ignorant country boors who were en-

gaged in rebellion against their king, and running the inn-keeper pretty severely. He happened at the time to see James Gibbons driving up the road; and turning to his guests said, "The first farmer who drives past this house can speak more languages than the whole kit and crew of you put together." When James came up, one of the party saluted him in French, and was civilly answered in the same language. Another, in Spanish, asked him if he was a Frenchman; and he answered in very good Spanish, that he was born in Chester county; and had never been in France. There was a pause in the conversation, and, putting their heads together, a quotation was aimed at him from one of the satires of Horace; and they found, to their amazement, that this plain-looking farmer was a good Latin scholar. By this time the farmer perceived that he was on trial, and put them completely to rout by a volley of Greek, which none of them could understand.

On another occasion a well-educated officer in command of a foraging party from the British army, entered his residence. Saluting him rather familiarly, and looking at his shelves well filled with books, he remarked, "You are a clergyman?" "No, I am not," was the reply. "A doctor, perhaps?" "I am not a doctor." "Pray then, what is your profession?" "I am a Chester county farmer." The stranger meanwhile was thumbing over some of the books, and answered, "But these are not farmers' books." "What dost thou know about them?" James inquired. "Oh," replied the stranger, "they are old and familiar friends!" A long and very pleasant conversation ensued on education in England and America, and when the stranger rose to take his leave, he extended his hand, and said, "This has been the most agreeable hour I have spent in your country. I did not expect to find classical scholars in the woods of America." The party retired from his farm, leaving his property untouched.

For "The Friend."

Religious Items, &c.

Tithe Agitation in England.—Agricultural distress, which is wide-spread and deepening, is yielding a plentiful crop of disputes about tithes. Before 1836, tithe was paid in kind. Since that year it has been commuted into a rent-charge, which is determined by the official average of the price of corn during the previous seven years. The tithe-rent charge is thus fixed for seven years. Farmers allege that the mode of assessment is unjust, and that they pay far more than is due from them. It is quite possible the Tithe Commutation Act needs amending, and it is certain that the tithe is often disproportionately heavy. Thus, this week, a farmer stated at a meeting that he knew a holding, the rent of which is £60 a year, and the tithe £80! This is simply monstrous. Tenants are beginning to refuse to pay tithe, and so, to call the attention of the public to their grievance. Wingfield, of Whistler Mill Farm, Hurst, in Berkshire, is of this mind. His tithe is due to the Ecclesiastical Commissioners. He applied for a reduction in consequence of a succession of bad harvests. The Commissioners answered that he must pay the uttermost penny. Bailiffs were put in possession, a number of cattle seized to satisfy the clerical demand. To prevent the turmoil of a sale the cattle were

valued, and the agent announced that he must take with him the cattle or the money. Witfield paid the money, counting out the government by sovereign, and saying, as he counted it, "there are thirty for bishops who live in palaces, ten for rich rectors, eight for poor curates, and seven for the gentlemen engaged in the day's business."

Attendance at Public Worship in England.—A census of those in attendance at public worship has recently been made in several parishes of England. The worshippers of the Church of England were found to be much fewer than those at the houses of other denominations. Of every 100 inhabitants of the large towns the division is: Unable to attend, 42; voluntarily absent, 35; at places of worship, 23. The small proportion who are found in the discharge of this duty is cause for sadness.—Selected.

Claims of the Pope as to Civil Rights.—Archbishop Manning, the principal representative of the Pope in England, defending the modern dogma of the papal infallibility, puts the following language into the mouth of the Pope:

"You tell me I ought to submit to the emperor, that I am the subject of the King of Italy, and from him I am to receive instruction as to the way I should exercise the civil power. I say I am liberated from all civil subjection, that my Lord made me the subject of no one on earth, king or otherwise, in his right I am sovereign. I acknowledge no civil superior. I am the subject of no prince, and I claim to be more than that. I claim to be the supreme judge and direct of the consciences of men; of the peasant who tills the field, and the prince that sits on the throne; of the household that lives in the shade of privacy, and the legislature that makes laws for kingdoms. I am the sole, the supreme judge of what is right and wrong."

That any man should dare to utter such assumptions and revolting words is a melancholy proof of the depths of deception into which an intelligent man may sink who has chosen the bondage of a corrupt ecclesiasticism in preference to the liberty of Christ.—*London Commonwealth.*

For "The Friend."

Natural History, Science, &c.

To Avoid Dyspepsia.—Edwards on Dyspepsia gives the following rules.—Eat everything except what disagrees with you, because the body of man requires a variety of nourishment, and could not exist if confined to one or two articles.—Chew all food thoroughly that it may become well mixed with the saliva.—Cease eating when there is a comfortable feeling of satiety, but at the same time feeling fully capable of eating and enjoying more than you have taken.—Do not eat when overheated, overfatigued or much excited.—Be regular in your habits of eating.—In winter weather avoid much oily and fatty food. Avoid excessive mental or physical exertion for half an hour after finishing a meal.—This climate eat three meals a day.—Never eat between meals.—Do not use artificial appetizers.—Do not eat just before going to bed.

Easy Floating.—The easiest position for floating is lying on the back, with the arms extended beyond the head. The lungs and other buoyant parts of the viscera contain enough air to float the body, and keep it mouth above water; while the weight of the

earvier portions are so balanced as to counteract the natural tendency of the feet to sink. *Trap for Sheep-killing Dogs.*—The Lynchburg Virginian describes an ingenious trap devised by a Virginia farmer to catch sheep-killing dogs. Having suffered severely from their depredations on his sheepfold, he built round a number of sheep that dogs had killed a inclosure of rails twelve feet high and about ten feet square at the ground, the sides of the trap sloping inward until an opening was left about five feet square. Any dog could easily climb the sloping fence and enter the pen, but even a greyhound could jump out of it. On three nights the farmer captured forty-six dogs, including fifteen or twenty that had never been seen before in that neighborhood. Since, after there had been a public slaughter of all dogs suspected of sheep-killing, save one, whose master could not be convinced of his guilt. The trap was built for his special benefit, and it caught him the first night.—*Am. Mercantile.*

About the Sun.—Particularly impressive are the facts and examples by which Professor Young endeavors to convey to the reader the idea of the prodigious forces and activities with which the student of the sun is confronted. Speaking of the outflow of the solar at he says:—

"The quantity of heat emitted is enough to melt a shell of ice ten inches thick over the whole surface of the sun every second of time; it is equivalent to the consumption of a ton of the best anthracite coal nearly four inches thick every single second." In regard to the distance of the sun from the earth, he says: "Though the distance can easily be expressed in figures, it is not possible to give any real idea of a space so enormous; it is quite beyond our power of conception. If one were to try to walk such a distance, supposing that he could walk four miles an hour, and keep up for ten hours every day, it would take twenty-eight and a half years to make a single million of miles, and more than sixty-three hundred years to traverse the whole. If the celestial railway could be imagined, the journey to the sun, even if our trains ran twenty miles an hour, day and night without a stop, would require over one hundred and twenty-five years. Sensation, even, would not travel so far in a human life-time. To portray the curious illustration of Professor Endenhall, if we could imagine an infant to arm long enough to enable him to reach the sun and burn himself, he would die old age before the pain would reach him, according to the experiments of Helmholtz and others, a nervous shock is communicated only at the rate of about one hundred miles per second, or sixteen hundred and thirty-seven miles a day, and would need more than a hundred and fifty years to make the journey. Sound would do it in about fourteen years if it could be transmitted through celestial space; and a cannon-ball in about nine, if it were to move uniformly with the same speed as when it left the muzzle of the gun, the earth could be suddenly stopped in her orbit, and allowed to fall unobstructed toward the sun, under the accelerating influence of attraction, she would reach the centre in but four months."

As to the attraction between the sun and earth: "It amounts to thirty-six hundred million of tons—in figures, 36 followed by sixteen ciphers. . . We may imagine gravi-

tation to cease, and to be replaced by a material bond of some sort, holding the earth to the sun and keeping her in her orbit. If, now, we suppose this connection to consist of a web of steel wires, each as large as the heaviest telegraph wires used (No. 4) then to replace the sun's attraction these wires would have to cover the whole sunward hemisphere of our globe about as thickly as blades of grass upon a lawn. It would require nine to each square inch."

Influence of the Mind upon Hunger and Thirst.—No one will doubt that the sensations of hunger and thirst are modified, aroused, or dulled by the condition of the mind. A child bears water mentioned, and experiences a desire to drink in consequence. With the drunkard the mental image of a glass of spirits will excite his peculiar thirst for drink. Persons are often thirsty when, as every one knows, if the attention be diverted, the sensation disappears. But apart from these examples of the influence of ideas—the imagination—there are cases in which emotional excitement tends to create thirst. Thus it has been observed at the commencement of an engagement. Dr. Rush, in his essay on the "Influence of the American Revolution upon the Human Body," says he noticed thirst to be a very common sensation among both officers and soldiers. He adds that it occurred when no exercise or action of the body could have excited it. This is the more striking, because the circumstance of the mind being concentrated upon another subject failed to extinguish this sensation.

Hunger from this cause is not often experienced. Other mental images appear in this instance, to occupy the attention to the exclusion of this. Dr. Carpenter relates an anecdote of himself which illustrates this familiar fact. He alludes it as a proof that the sense of hunger originates in the condition of the general system, the secondary phenomenon being its manifestation through a particular action in the stomach, which may be overlooked when the mind is otherwise employed. "He was walking alone through a beautiful country, and with much to occupy his mind; and having expected to meet with some opportunity of obtaining refreshment on the road, he had taken no food since breakfast. This expectation, however, was not fulfilled; but as he felt no hunger, he thought little of the disappointment. It was evening before he approached the place of his destination—after having walked about twenty miles, resting frequently by the way—and he then began to feel a peculiar lassitude, different from ordinary fatigue, which rapidly increased, so that during the last mile he could scarcely support himself. The stimulus of necessity, however, kept him up; but on arriving at his temporary home he immediately fainted."

In connection with this subject, a few words may be added in regard to the influence of the peculiar condition of the mind present in some forms of hysteria, &c., in maintaining the vital power in the absence of food. The physiologist last cited records a case in which a young woman, under his own observation, took no nourishment for three weeks, except on some days, one or two cups of tea. Yet the strength of the patient rather increased than diminished during this period; her muscles became firmer, and her voice more powerful. In a case of delusional insanity, cited by

the same writer, on the authority of Dr. Willan, the patient, a young gentlemanman, only took a little orange-juice, and yet lived for sixty days.—Dr. D. H. Take, in "Influence of the Mind upon the Body."

THE FRIEND.

SECOND MONTH 18, 1882.

A letter from a Friend residing in a distant Yearly Meeting expresses the opinion, that although many very excellent articles have appeared in "The Friend," to correct and counteract the gross and wide-spread errors which a large proportion of our membership are either actively engaged in propagating, or passively endorsing; yet sufficient attention has not been directed to the foundation principles upon which the modern structure is erected.

These he thinks may be expressed as follows: First. *That Christ finished the work of man's salvation on the cross on Calvary.* The literal acceptance of this dogma would ignore the offices of our Saviour, attributed to Him in the Scriptures, which must be continuously exercised for the salvation of man to the end of time. He is not only the atonement for our sins through the offering on the cross; but He is the ever-living guide and helper of his people; the Mediator; He who enlightens the heart to see its sinful condition, gives faith to turn to this Light, gives power to repent and forsake sin, and thus enables the penitent to work out their souls' salvation.

The second fundamental error is, that *Faith is a faculty of the mind to be exercised at will.* The apostle Paul wrote to the Ephesians, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God." It has always been the belief of the Society of Friends, that the saving faith which brings man into a conformity to the Divine will and makes him a partaker in the forgiveness of sins through Christ, is a "gift" from God, and must be exercised in his will. The experience of the work of grace confirms this view. For nothing less than the renewed extension of the visitations of the love of God can awaken the sinner to a sense of his condition, or induce him to bring his deeds to the Light of Christ, and submit to be judged thereby—which is the test of faith.

"The teachings at Iowa Yearly Meeting, as reported in *The British Friend*, are the fullest exposure of these fundamental errors that I have seen. Sanctification was treated of, as a gift wrought for us by Christ in his outward sacrifice, and to be received in its completeness by one definite act of faith. This branch of the tree of error springs from the first root above mentioned, i.e., that Christ finished the work of salvation by his outward offering. But in opposition to this doctrine, Friends believe with the apostle, that we are washed and sanctified by the Spirit of our God; by the powerful operations of which Spirit, as man submits thereto, his corrupt will and tendencies are slain, and he learns righteousness through the Lord's judgments on the transgressing nature.

The doctrine that the work of Christ for our salvation was finished 1800 years ago, is the fruitful root of many errors of a serious and practical nature. If the work was completed, it may be thought that there is nothing

ing left for the Holy Spirit to do in men's hearts; that there is no need of a light or sinner in man to save him; that there is no sorrow in repentance, but that repentance, as some of the advocates of the new doctrine have described it, is simply laying aside all our previously conceived opinions, and 'accepting Christ's finished work.'

Those who imbibed these views may delude themselves with a belief that they are in a saved state, while sin yet retains its dominion over them, and they have not passed through the spiritual change spoken of in Scripture as being born again of the incorruptible Seed and Word of God.

The writer of the letter referred to, in explanation of the religious concern which clothed his spirit on account of these errors, further says: "Those who only hear of these things from a distance, cannot conceive of them." A full sense of the evil will only be felt, he thinks "when we have been obliged to mingle with those who propagate these doctrines, either under cover or more openly; and when we have had opportunity to reason with them on the various features of the subjects and to go into the ground-work and outgrowth; and find that neither argument nor entreaty will avail—and when we see the sad results, that so many hopeful plants have been (we are at times given to fear *hopelessly*) injured. Many of these have been taken in the snare without seeing it, under the specious pretence of converting souls to Christ. The carnal mind has been engaged and stimulated in professedly religious work, which many Friends have mistaken for an evidence of religious life."

It is one of the painful duties of the present day to contend for the truth of the principles of our Society among its own members. But we have remembered, as at many former times, the significant remark of the late Charles Evans, that he saw little difference between being unsound ourselves and having no testimony against unsoundness in others. Yet we have desired that none of the tenderly visited children of our Heavenly Father may be stumbled or injured by the confusion of voices that exists in our borders. If they keep inward in spirit, waiting on the Lord in the silence of all flesh, watching the revelations of his Divine Light in their souls, and submitting to all the manifestations of his will, He will lead them safely onward, show them each successive step that is to be taken in the way to salvation, give them strength to do what He requires, open to their understandings the mysteries of his kingdom so far as it is for their good to know them, and finally bring them to the Father's house in peace.

SUMMARY OF EVENTS.

UNITED STATES.—Colonel Seaton, Superintendent of the Census, estimates that it will require eight to twelve months to complete the work of his Bureau. The printed reports will embrace about 20,000 pages.

The Supreme Court of Vermont decided on Seventh day of last week, that a mill-owner or manufacturer "has no right to dump into the stream on which his mill or factory is situated, sawdust or any kind of waste except what is absolutely and indispensably necessary to the beneficial enjoyment of his water privilege, to the injury of others below him on the same stream."

The Natural Bridge property in Virginia, consisting of 1200 acres, has been sold by the Allegheny Coal and Iron Company to H. C. Parsons for \$55,000.

The Baltimore newspapers report that the plans are nearly perfected for the establishment of a line of steamships between Baltimore and some French port on the Mediterranean Sea. The Baltimore and Ohio Road is said to be interested, and one object of the enterprise

is to attract immigration from Southern Europe to the southern section of this country. Two-thirds of the requisite money, it is said, has been subscribed abroad, and the third third is to be raised in this country. A land company is to be organized in connection with the steamship company.

A crevasse 300 feet long and 4 to 5 feet deep is reported in the Kump levee, in the lower end of Tensas Parish, near Waterport, Louisiana. The levee is one of the most important in the State, protecting a very rich district. The levee at Trotter's Landing, opposite Helena, Arkansas, is broken, but as yet no serious damage is reported.

Floods in the Navasota and Brazos rivers, in Texas, have caused a loss of hundreds of cattle, but are now subsiding.

An immense tract of land set aside by the State of Texas to pay for the erection of a new State House has been transferred to Abner Taylor, C. B. Farwell and John V. Farwell, of Chicago, and A. C. Babcock, of Canton, Illinois. The tract of land is in the northwest corner of the State, and the survey extends south from the Indian Territory a distance of 197 miles, with an average width of 27 miles. Two railways are already projected through that section.

A telegram from Chattanooga, Tenn., says that Elijah Lovick, aged 72 years and 3 months, and his wife, aged 62 years and 6 months, of Waller county, Ga., passed through the city on the 29th ult., en route to Arkansas, where they will reside in the future with their son. They are hale and hearty, and may live several years longer.

In 1881 there were 1,171,554 ears of corn in Kansas, which produced 7,700,522 bushels.

In the Yellowstone country, M. T., are some of the most extensive coal fields in the world, many of the beds being from ten to thirty feet thick, and covering a belt several hundred miles wide.

After having successfully introduced trout and perch into the waters of New South Wales, the Zoological Society of that country recently renewed its efforts with salmon. It applied to the Fish Commission of the United States for eggs, and two boxes, containing 40,000, were soon forwarded. These have now been safely deposited in the hatching-boxes at Bowentails, after the usual care.

The receipts at the Boston Post-office, last year, were \$1,326,217, an increase of \$167,819 compared with 1880. The net revenue to the Government from the office last year was \$897,342.

There was a large number of deaths in this city last week, as compared with 433 the previous week. Of these 218 were males and 225 females; 65 died of consumption, 51 of pneumonia, 23 of old age, 20 of a crop, and 15 of small pox.

Markets, &c.—U. S. 3½, 10½ to 12½; 4½, registered, 11½; coupon 11½; 4½, 11½; currency 6½, 130.

Cotton continues quiet at about former rates. Sales of middlings are reported at 12 to 12½ cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white, 7½ cts. for export, and 7½ to 8 cts. per gallon for home use.

Flour is quiet and rather easier. Sales of 2200 barrels of superfine Minnesota at \$6 for clear, and 2000 at \$7 to \$7.25 for straight; Penna. extra family at \$6.25 to \$6.50; western do. at \$7 to \$7.25, and patents at \$7.75 to \$8.25. Rye flour is quiet at \$4.75 to \$5 per barrel.

Grain.—Wheat is unsettled and lower. Sales of red for milling at \$1.71 to \$1.88. Rye is nominal at 90 to 95 cts. per bushel. Corn is quiet. Corn and wheat options a shade lower. Sales of 8500 bushels, including yellow, at 68 to 68½ cts.; white at 75 cts.; sale, mixed, 65½ cts.; steamer at 65½ to 66 cts., as to location; No. 3, at 65 to 65½ cts. and rejected at 64 cts. Oats are quiet, but steady. Sales of 10,000 bushels including white, at 47 to 49 cts. and rejected at 47 to 47½ cts.

Beef cattle were rather dull, as most holders were asking an advance; 2500 head arrived and sold at the different yards at 4 to 4 7½ cts. per pound, as to condition.

Sheep.—Prices were a shade higher: 8000 head arrived and sold at the different yards at 4 to 4 6½ cts. and lambs at 5 to 5 7½ cts. per lb., as to condition.

Hogs were in demand, but prices were unchanged: 3500 head arrived and sold at the different yards at 8½ to 10½ cts. per lb., as to quality.

Provisions.—On the 7th inst., on motion of Sir Stafford Northcote, a resolution was adopted, that of 280 against 227, that Bradlaugh be not allowed to answer, previous to his taking a seat as member of Parliament.

The first of a series of new rules to be introduced into the House of Commons by Gladstone, invests the Speaker, as chairman of committees, with authority to put the proposition that the question before the House

"Be now put." This proposition will not be debatable; but, in order for its adoption on a division, it must be supported by more than 200, or opposed by less than 100 members.

The second rule is designed to restrict the right members to make dilatory motions in Committee of Whole House, and limits such right to one time each member during the debate on any one question made by the majority of the members present, provided that the Chairman do leave the chair. No member shall speak more than once to each separate motion, and no member who has made one of these motions may make another motion on the same question. No member shall move the adjournment of the House before the members of the majority have spoken on the question (the case may be) have been reached; but provision made for enabling matters of extreme urgency to be brought before the House without notice and with delay. Great opposition to these proposals has been manifested by the opposition, with whom some members of the Liberal party are in accord.

A Parliamentary return shows that 512 suspects are confined in the jails of Ireland.

In the House of Commons, Justin McCarthy, member for Longford, on behalf of the Irish members, gave notice of a long amendment to the address in favor of the Home Rule Bill, and of a motion to call upon the Government's Irish policy, and urging immediate return to Constitutional methods.

W. E. Forster confirmed the statement that an explosive letter had reached Dublin Castle after his departure for London. He said it had opened his, as he had been told, and that he had not yet had time to read it and he might have been killed.

At a meeting of various Irish organizations in London resolutions were passed expressing horror at the recent attempt to injure W. E. Forster by sending him a letter containing an explosive material.

A telegram from London says that 811 outrages were reported to the Irish police in First month, of which 479 were agrarian, being an increase of 31 over First month, 1881.

The Submarine Cable Companies have written to the Board of Trade suggesting legislation for the prevention of injury to the cables, and to call upon the companies for damages; the cable companies, on their part, undertaking to compensate vessels sacrificing their anchors and gear in order to avoid injuring cables.

Arrangements are nearly completed for the establishment of a line of steamers called the "Black Star Line," to run between Liverpool, Grimsby, England, and New York or Philadelphia.

The *Standard's* despatch from Vienna says: "In order not to offend Russia, Austria has entirely abandoned the plan of partial or temporary occupation of Montenegro. Negotiations, however, are proceeding with Prince Mirko, the recognized Austrian traitor across his territory if necessary."

St. Petersburg, Second mo. 7th.—The Government about to publish a statement, which it hopes will put an end to the foreign agitation regarding the Jews. It is to the effect that it has not hitherto thought it would be wise to contradict the ungrounded rumors that England was about to take a course so much at variance with existing good relations as to interfere on an international question which every government regulates in accordance with its own views, and which never admits of foreign interference which is only calculated to increase the hatred and persecution of the Jews, and to carry on the anti-Jewish movement. The statement shows that hundreds of people have been tried otherwise dealt with by the authorities of various towns particularly by those of Warsaw, where 2302 have been committed for trial. The statement concludes by saying that at such a time as these things are being said it is necessary to avoid aggravation by the outside influence arising from false rumors.

DIED, suddenly, on the 6th of Tenth month, 1881, his residence in Fallington, Bucks Co., Pa., THOMAS SARRACEN, in the 57th year of his age, a member of Fallington Monthly Meeting.

At her residence in Smyrna, N. Y., the 14th 1st mo. 1882, MARY F. COLLINS, a member of Smyrna Monthly Meeting, in the 84th year of her age. She was a kind neighbor, very helpful to the sick and afflicted, and a firm believer in the doctrine of Friends and walking in holiness therewith; diligent attending meetings as long as she was able. We lieve her end was crowned with peace.

Second mo. 2d, 1882, REBECCA W. SMITH, aged 74 years, a member of Philadelphia Monthly Meeting for the Western District. Blessed are the pure heart, for they shall see God."

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For "The Friend."

Extracts from the Diary of Rebecca Dewees.
(Continued from page 27.)

1865. 5th mo. 16th. "Cleanse thou me from secret faults, keep back thy servant from presumptuous sins, let them not have dominion over me," has often of late been the language of my heart. The many weaknesses and besetments which abound, the errors upon the right hand and the left, have been a fruitful source of discouragement; and the enemy souls would gladly persuade me, that it is in to hope to steer my little bark safely amid so many dangers, where many gallant ships go down. But it remains to be an unchangeable truth, that "He that dwelleth in the secret places of the Most High shall abide under the shadow of the Almighty." And those who are daily and hourly seeking for preservation, even unto the end, will doubtless perceive it.

29th. Have of late endured much of conflict and deep humiliation, arising from a fear, at on one occasion I had been misled, or did not sufficiently tried the fleece, with regard to my public appearance. May unbounded goodness and mercy pardon, and preserve me from errors as on the right hand and on the left.

6th mo. 23rd. For all I bless thee; most of the severe. From my inmost soul I desire to bless and adore that mercy which has still stretched over me for good; from my inmost soul I crave guidance, preservation and direction, that the Divine will may be perfected in me; that mine may be thoroughly brought down to it; that I may be able to say, that I may live to tell of thy goodness, to magnify thy great and glorious name, for thou alone art worthy.

10th mo. 29th. Inasmuch as the preservation of our spiritual life is more to be desired than any thing else; and inasmuch as the great Author of our being knows what will best tend to its preservation; does it not become us with all humility to implore that He may deal with us as He may see meet. For thy will without the enjoyment of this [spiritual] life, what comfort can the world bestow? What can we what thou wilt, do thou but grant me this. Remove far from me, I beseech thee, whatsoever alienates or separates me from thee! thou Fountain of light and life. Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow."

11th mo. 19th. "Make me as one of thy hired servants." It is indeed an unspeakable privilege to be made as one of the hired servants of the King of kings; and earnestly have I desired, if there is that in my way or my doings which mars my progress Zionward, which retards my spiritual growth, or disqualifies me for service in the Lord's house, that He would be pleased to show it unto me, that He would bring me just where He would have me to be, that He would make me just what He would have me to be, that his hand might not spare nor his eye pity until I indeed become his devoted, dedicated follower. Make me as one of the hired servants, only so that the penny of peace may be mine; or a crumb may be granted me from thy bountiful table, and the praise shall be ascribed unto thee, for thou alone art worthy.

1866. 5th mo. 3rd. I feel, O Lord, that I am a little child, a very babe in religious experience; that all important duties and responsibilities rest upon me as a wife, as a mother, as a guardian of the flock; wilt thou, in the plenitude of thy mercy, give me wisdom to discharge them to the honor of thy own great and worthy name, and the glory and the praise shall be ascribed unto thee both now and forever.

6th mo. 30th. A clear and certain knowledge of thy will, O Lord, is all I crave, with ability to perform it to the honor of thy great name. Simply to follow thee in the way of thy holy leadings, neither withholding more than is meet, nor yet presuming to offer the sacrifice of fools, is, oftener than the returning day, my petition. Oh help me to dedicate my few remaining days unto thee; and if there is any thing required at my hands for the good of immortal souls, oh strengthen me to do it; and the glory and the praise shall be forever ascribed to Thee, for Thou and Thou only art worthy, with the beloved Son of thy bosom, both now and forever.

7th mo. 21st. Felt yesterday while sitting in the select meeting, such sensible enjoyment of that which is better than life, that I felt as though I was prepared to adopt the language: "I am ready to follow thee even to prison and to death;" but I have been forcibly reminded of the weakness of human nature by the reflection, that was the feeling of Peter when our blessed Lord told him, before the cock crow thou shalt deny me thrice.

9th mo. 10th. This day completes my 44th year, and I sought in silence a little renewal of strength; felt almost strong desires that the residue of my days might be unreservedly dedicated to Him who seeth not as man seeth, and to whom I felt that I could appeal for the integrity of my heart—that above every thing else, I crave just simply to follow in childlike obedience, neither offending by omission nor commission.

22d. "Bless the Lord, oh my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases. Who

redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies."

1867. 1st mo. 16th. Felt condemnation this morning for omitting the reading of the Holy Scriptures on account of the presence of some who, I had reason to think, would not be interested therein. Oh when shall I learn to acknowledge the Lord in all my ways! Oh when shall my conduct and conversation adorn that high and holy profession which this people are making before men! May He who sits as a refiner with fire, be pleased to carry on his own work until every thing that is offensive is even purged away—all this shrinking from the cross, as well as the very dregs of hypocrisy and deceit. My spirit is bowed under a deep sense of unworthiness to do the least act of service for the blessed Master; but, weary of feeding as upon husks, my soul yet longs to be made "as one of the hired servants," to be redeemed from all the corruptions of sin and self, and that the residue of my days might yet be devoted to the best of causes and the best of Masters. My lips have been sealed in silence for months past, and many have been my searchings of heart lest there was something in my way or my doings which was offensive in the Divine sight. To be found in my allotment, whether this be in active service or silent suffering, is all that I crave.

2nd mo. 1st. Oh how cold, how lifeless are poor mortals, when the blessed beams of the Sun of Righteousness are withdrawn. How utterly powerless when thy awakening power and virtue are withheld! Oh, Thou helper of the helpless, be pleased in thy own good time to shed abroad thy love in my heart, revive thy work in the midst of the years; and oh, enable me to do the work of the day while the day rolls on; and if consistent with thy will, grant unto us the guidance of thy holy-erring Spirit in all our goings. The end is known unto thee from the beginning, and what will most tend to thy praise and our soul's peace.

6th mo. 2nd. "The troubles of my heart are enlarged. Oh bring thou me out of my distresses." Oh the awful responsibility attached to those unto whom is entrusted the training of immortal spirits. In this age of degeneracy, when so many delusive snares are spread for their feet, who is sufficient for these things? Oh Thou, whose tender mercies are over all thy works, be pleased to make them objects of thy chastening love. If they turn away from thy statutes, if they keep not thy commandments,—then visit their transgressions with the rod, and their iniquity with stripes. But thy mercy take not Thou away from them, nor suffer thy faithfulness to fail. And oh, be pleased to grant us wisdom and strength, that we may stand acquitted in thy sight; for thine is the power and thine is the glory forever.

(To be continued.)

Colorado and California.

(Concluded from page 219.)

WHEAT RANCHES.

The last of our California letters was written from Santa Barbara on the 23d of 7th month, 1881, and describes an excursion made a few days before, in a carriage, from that point. During the trip, the party passed through some of the large wheat farms of lower California. The letter says:

"A few miles before getting to Gaudalupe we came out into a grand valley where there were thousands of acres of wheat, and saw many heading machines at work gathering it. But, except the wheat, there was nothing to indicate either civilization or comfort; no farm-houses or gardens, or orchards—nothing but a dreary waste of wheat, that in growing is only exhausting the land for the benefit of some non-resident owner, and in this way unfitting it for the home and support of hundreds of families. It seems to me that much of California is cursed, like Ireland, with absenteeism.

"After leaving Arroya Grande we passed through a most magnificent rolling country, dotted all over with scattering oak trees, and much of it covered with wheat, even to the tops of hills several hundreds of feet in height; but we saw no houses anywhere, and no other evidence, but the wheat, that the country had inhabitants. We entered the Santa Maria valley again about three miles from Central City, about two miles of the road to which was the deep sandy bed of the river. Around that place there is a very fine wheat country, and the scattered houses, surrounded by trees and gardens, showed that the land was owned by residents.

"We left there on Second-day, and travelled nearly all day through a great wheat country in which were scattered farm-houses indicating smaller ranches. About noon we reached Los Alamos, a small village with a number of comfortable-looking houses in the vicinity of it. Under the shade of a large oak tree, near one of these, we stopped to dine, and by permission made our coffee at their kitchen fire. At the store in the town we replenished our lunch box, and then journeyed on through a most beautiful country, covered with trees like a park, around and under which we saw fine ripe wheat everywhere, on the right and on the left, as far as the eye could reach; but not a solitary house; and were told that it all belonged to one man. Our road was hard, smooth and level, and two hours drive brought us among the hills, and in an hour more we ought to have reached "Ballard's Station," an old stage-house on the Alamo Pintado, where we intended staying for the night. We had followed the main road, and the main road, our driver said, led there. But we did not get to it, and as we followed down a deep canyon, things began to look strange to him, which he could explain only by supposing that a new road had been opened since he travelled there. A Chinese shepherd of whom we enquired, if that was the road to Ballards, said yes; and we went on and on until near sunset, when we came to the ranch-house of R. T. Buell, the owner of "Ionata," an immense ranch of more than 26,000 acres. He consented to keep us for the night, and before we left the next morning, which we did very early, we got considerable insight into the

miseries of such a life, and of the consequence of trying to get rich too fast. He had succeeded to some of the large Spanish owners, when they were used up by the great drought; bought all the land he could, and then borrowed money to stock it; managing to pay the interest till the drought came in 1870, when he had to feed all his wheat, cut down his trees for the cattle to browse, and yet lost a great many of them. Since then he has been constantly sinking deeper and deeper in debt; and now his only hope is to sell his right of redemption of the property. Such is the result of trying to make one's fortune by *borrowing money*."

If the ranches instead of containing ten, twenty and thirty thousand acres, under the management of one man, were divided up into hundreds of small farms, each having a family on it, what a benefit to California it would be!

HEAT IN THE COAHUILLA VALLEY.

"Leaving Los Angeles, 9th mo. 10th, by the Southern Pacific Railroad, we passed for a hundred miles or more along the base of the San Bernardino mountains, through a partly cultivated country.

At Colton, near San Bernardino, where we dined, I tried to replace my thermometer, broken the day before, and failing to do so, was told that none would be needed to find out that it was hot down in the valley.

For an hour or two after leaving Colton, the road gradually ascended till, near the northern extremity of the San Jacinto Range, we reached an elevation of more than a thousand feet above the sea; we then began to descend into the Coahuilla Valley. As we advanced the country became more and more sandy and barren. Soon nearly all signs of vegetation disappeared, except here and there a stunted mesquit bush. The high rocky mountains on either side looked scorched and burnt, and their rough angular outlines, though they were perhaps twenty miles away, were as sharp and well defined as if close at hand, while their shadows were so intense and black as to remind me forcibly of those in the moon, as shown by the telescope.

The air soon became hot beyond anything I had ever experienced before, except at the side of a lava stream on Mt. Vesuvius; and it was very much the same kind of heat—not sweltering, for we scarcely perspired, and were not much oppressed—but scorching. To fan was almost to burn one's face; and to hold the hand out of the window in the passing current, was like placing it too near a hot stove.

At one place, where the train stopped, I picked up a small piece of iron, and by shifting it rapidly from hand to hand managed to carry it into the car, but found no one who could hold it more than a second or two in their hands. What the temperature was I had no accurate means of knowing, but think it could not have been much less than 180°.

We were told by some of the railroad officials that the mercury, in the lowest part of the valley, which is some 300 feet below the level of the sea, not unfrequently rises to 135° in the shade.

Arizona has places that are decidedly hot. Even at Tucson, which is 2500 feet above the sea, the mercury this summer rose to 110° in the shade; and Yuma, on the Colorado, has the reputation of being much hotter. But

probably no place out of Africa can match this part of California in its summer temperature."

The Spirit of Meekness Necessary.

For "The Friend."

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."—Gal. vi. 1.

The manner of treating with those who are "overtaken in a fault," is very clearly pointed out by the apostle in the above text; which are *spiritual* restore such an one in the spirit of *meekness*. The apostle seems to have not looked toward anything but *restoration*, where "a man had been overtaken in a fault."

We know that it is the design of our Heavenly Father that we, through the mediation of his beloved Son, should be presented in the end, *faultless* before the throne with exceeding joy. But our blessed Lord, when personally upon earth, enjoined his disciples "to watch and pray lest they should enter into temptation." "What I say unto one, I say unto all, watch." There would have not been the need of the injunction, if there was to have been no temptation. "What I say unto one says He, 'I say unto all, watch!'" And the apostle, knowing how all were liable to be tempted, could sympathize with those who were tempted, so as to be "overtaken in a fault," and be enjoin it upon "the spirituals"—those who, through watchful obedience to the Light of Christ in their own hearts, have been preserved,—to restore such an one. Restore him to what? Why back again to that preserving power which, if abode in, preserves from evil. And it is only as this preserving power comes to be lived in, and abode in, that any become *faultless*, and are thus prepared to be presented by the Son and Sent God, "faultless before the Father's throne with exceeding joy." Seeing "that it is the Lord's mercy that he saveth us" through the *washing of regeneration* and the renewal of the Holy Ghost," it behoves us, under sense of our own inability to keep ourselves to save ourselves, to let the true meekness cover our spirits that we may witness *perfection* in the hour of temptation.

Our eighth query in the Book of Discipline seems to be framed very much in accord with the apostle's injunction. We are only queried with "whether offenders be dealt with," but how are they dealt with? *in the spirit of meekness*, without partiality in order for their help? And where labor *ineffectual*, to place judgment upon them in *authority* of truth? It is only as the true meekness is abode in, that judgment goes forth. Truth's own authority. If offenders are dealt with regularly, and it is not in that "spirit of meekness" which desires their help, surely the end of discipline is not answered.

We cannot but feel sensible, let the cause what it may, that our meetings, both for worship and discipline, are not held in the *fulfillment* of that power in which they were first gathered. In the absence of that fulness we are in the more danger of being led on in our power to the hurting of the pure life; and in danger of passing "judgment" in our authority, instead of that authority which discipline enjoins, viz: "In the authority of Truth." Thus we may be transgressors of ourselves whilst issuing our testimony against offenders.

Our Saviour warns those in the days of his flesh (which warning applies to our day also) against supposing that some were sinners above others because they fell under more suffering. "Those eighteen upon whom the tower in Siloam fell and slew them, think ye that they were sinners above all men that dwell in Jerusalem? I tell you, nay; but except ye repent, ye shall all likewise perish."—Luke xiii. 4, 5.

How many there are in this day who are slain for the present as to their usefulness in society by the "falling of a tower" of their own erecting! Such persons are often objects of commiseration and pity; and their friends need to remember the exhortation:—"Brethren, a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted;" and also to heed the warning—"Let him that thinketh he standeth take heed lest he fall."

For "The Friend."

The Memory of the Just is Blessed.

"The Notes of Travel," published lately in the columns of "The Friend," have no doubt been interesting to many readers and to some particularly so, who have met by the way the names of those who crossed their pathway in early life, to whom memory has oft since referred, as living witnesses to that which may be attained unto in very simplicity and nothingness of self, through the sufficiency of grace bestowed. Dear aged Mercy Ellis is as dear to these of me, and I can but admire how strong the impressions and the love which are begotten from only a comparatively short acquaintance.

More than half a century ago, my residence for a few years was about ninety miles from the city of Philadelphia, on the direct road to Lunenburg. Our home, at that time, afforded every accommodation to Friends travelling from the city; and Mercy Ellis was the most frequent visitor, generally stopping over night. These opportunities were conducive to our best welfare; and though her features are not vividly remembered, the sweetness of voice, with the love her countenance betrayed, faded not from the mind. Since then, when fancied inability, or a willingness to permit small obstacles to deter me, have tempted me to omit the exertion to attend meetings, her energy and zeal have profitably come to mind.

She belonged to Philadelphia Yearly and Quarterly Meetings, held perhaps 160 miles from her home, which she mostly or often attended, travelling in a private conveyance, times with but one horse to carry two or three over the long distance of mountains and hills. She was nearly 75 years of age at that time, small in stature, and in appearance very able for such long journeys; yet she never spoke of feeling weary.

The interest and sympathy she manifested toward the young endeared her to them. She could but observe that as Friends our ally was wandering, having no meeting of their own people to attend; but she did not allude to this, or utter the language of condemnation, or speak of her fears. She was frequently led to encourage us with the "living language," "Oh taste and see that the Lord is good." This she often repeated in religious opportunities, at the times of our

sitting in quietness, ere she left us to proceed on her way.

How welcome in these days would be such as she was, to fill the place she has left in the gatherings of the people, and in social opportunities! The Psalmist has said: "The righteous shall inherit the land, and dwell therein forever," and with the memories of these there may come a blessing.

Chester County, 1st mo. 22d, 1882.

For "The Friend."

Reminiscences of Departed Worthies.

Our esteemed friend William Kirkwood, a minister from Caln, attended Bucks Quarterly Meeting held at Buckingham, but was silent throughout the meeting for worship, and had very little to communicate in that for discipline. He also attended a meeting appointed, at his request, at 3 o'clock on First-day afternoon, at Falls. Invitation had been liberally extended, and the gathering was large; but here also, doubtless to the disappointment of many, he sat in silence throughout the meeting.

A member of Falls Meeting shortly afterwards thus recorded his impressions relative to these interesting circumstances. "I do believe that those meetings were profitable seasons, and that it is sometimes good to disappoint that eager propensity to hear preaching, which some of us are too prone to gratify. The friend has suffered no loss of merit in my estimation, by sitting silent through those meetings; but he has rather given evidence of being a true gospel minister, dependent upon the Great Head of the Church for his puttings forth and going before, and that he was afraid to go forward, unless at his Master's bidding. It doubtless is a dangerous thing to trifle with Omnipotence, and sorrowful might have been the consequence of handling forth counsel in his own strength, in his own will and wisdom, and without Divine authority. By thus going forth without his true Guide, he might have missed his way, might have brought reproach upon his profession, might have endangered the peace of his own mind, and most likely would have left the people entirely unprofitured. I believe that I have a greater love for that friend because the gospel message flowed not from him in the two meetings for worship brought into notice; and although I rejoice at the privilege of hearing gospel communications from anointed ministers, yet it unquestionably is better that our religious meetings should be held in silence, than, in an assembly met together for the solemn purpose of worshipping Almighty God, there should be an oration proceeding merely from the will and wisdom of man. No doubt but what it was a trial to the dear friend to see that large congregation at the Falls separate under such circumstances, who had met together at his request, and with the expectation of hearing the gospel message from his lips; and doubtless he would have gladly encouraged his fellow-mortals, in gospel love, to set their faces toward Zion, and seek an inheritance incorruptible, that faded not away, had it been his Divine Master's will that such was his allotted service; but this dear friend chose rather to obey Divine injunction, than gratify the erring will of man. And surely this carefulness and submission, is evidence that he is not a man-made minister, who can preach at such times, and at such places, as suit his

natural will; but a minister of the sanctuary, and of the true tabernacle, which the Lord has pitched, and not man; and who is willing to take up his cross, and it may be, suffer in painful silence, rather than hand forth that bread which comes not from above, and cannot nourish up the soul unto everlasting life. And it may be that He who sees us as we are, and feels us with food convenient for us, sometimes seals up the fountain, and checks the flow of the gospel stream, where the expectations of the people are too much outward,—more anxious to be fed with words, than to draw near to the Master of assemblies, who can administer to our needs as effectually in our silent gatherings, as by his most gifted instruments. It is our duty to be thankful for his Divine manifestations, whether they be dispensed immediately, or instrumentally, and it is also our duty to be resigned and forbear to murmur when these favors are withheld; for surely it is nothing short of murmuring against the dispensations of Providence, to find fault with ministers for sometimes continuing silent throughout the religious meeting; for their silence is not of themselves, but of Him in whom they live, and move, and have their being. That preaching is not profitable to us, which pleases the imagination but benefits not the heart. And although those not of our Society may not see the beauty of silent worship, and some of our members may not be sufficiently acquainted with living silence in our solemn assemblies; yet, as we become thoroughly acquainted with true spiritual worship, we will not feel disappointed and displeased when the Lord does not move his servants to preach to us, and to pray for us; but we shall be enabled to say, 'Thou knowest, O Lord, what is best for us, do with us as seemeth good in thy sight; I will disperse thy favors to us when thou thinkest best, and withhold thy bounteous hand when thou pleasest; thy will, not ours be done.' I trust that those meetings will have their use, they may lead some who are not well acquainted with our principles to inquire into the nature of spiritual worship, and may be a salutary disappointment to some of our own members."

For "The Friend."

Modern and Primitive Teaching.

In a recent issue of a Journal professedly published in the interest of our Society, are the following words: "In this grand age of discovery and invention, the simple 'Old Story' has been re-stated—presented in 'dissolving views' of a 'first experience,' of a 'second experience'—the one 'justification,' the other 'sanctification.'"

"This problem of 'fast and loose,' saved and not saved; a justification that leaves a carnal mind, 'which is enmity against God, is not subject to the law of God, neither indeed can be,' has bewildered many minds, and could safely be replaced by the old-fashioned teaching of our fathers upon these matters; and if that teaching should come in the very language of their sound old formulas, perhaps it would only be so much the better for the Church."

The above is from the pen of one who in the article says: "I most fully endorse the plain and clear delineation of Christian life and character as taught by this—in our Society new—school of teachers, when they describe a justified and sanctified Christian."

The teaching of "a justification that leaves a carnal mind, which is enmity against God," can only bewilder the seeking mind. At best the new school of teachers has a bewildering effect. Therefore we may consult the teaching of our fathers "in the very language of their sound old formulas," in the full assurance that it will be "so much better for the Church."

William Penn, in his "Primitive Christianity Revived," has the following:

"We do believe, that Jesus Christ was our holy sacrifice, atonement, and propitiation; that he bore our iniquities, and that by his stripes we are healed of the wounds Adam gave us in his fall; and that God is just in forgiving true penitents upon the credit of that holy offering Christ made of himself to God for us, and that what He did and suffered, satisfied and pleased God, and was for the sake of the fallen man, that had displeased God; and through the offering up of himself once for all, through the eternal Spirit, He hath forever perfected those in all times that were sanctified, who walked not after the flesh, but after the Spirit."

In short, justification consists of two parts, or hath a twofold consideration, viz: Justification from the guilt of sin, and justification from the power and pollution of sin; and in this sense, justification gives a man a full and clear acceptance before God. For want of this latter part it is, that so many souls, religiously inclined, are often under doubts, scruples, and despondencies, notwithstanding all that their teachers tell them of the extent and efficacy of the first part of justification. It is too general an unhappiness among the professors of Christianity, that they are apt to cloak their own active and passive disobedience, with the active and passive obedience of Christ."

"The first part of justification, we do reverently and humbly acknowledge, is only for the sake of the death and suffering of Christ; nothing we can do, though by the operation of the Holy Spirit, being able to cancel old debts, or wipe out old scores. It is the power and efficacy of that propitiatory offering, upon faith and repentance, that justifies us from the sins that are past; and it is the power of Christ's Spirit in our hearts that purifies and makes us acceptable before God. For till the heart of man is purged from sin, God will never accept of it. He reproves, rebukes and condemns those that entertain sin there, and therefore such cannot be said to be in a justified state; condemnation and justification being contraries. So they that hold themselves in a justified state by the active and passive obedience of Christ, while they are not actively and passively obedient to the Spirit of Christ Jesus, are under a strong and dangerous delusion."

The above is a sample of the teachings of our fathers in these matters—which teaching is founded on the Scriptures, and will not bewilder the truly seeking mind.

A. S.

Ontario, 1st mo. 16th, 1882.

A Forgiving Spirit.—He that cannot forgive others, breaks the bridge over which he must pass himself; for every man had need to be forgiven.—*Herbert.*

When God afflicts thee, think He hews a rugged stone, Which must be shaped, or else aside as useless thrown.

REST FOR THE WEARY.

Selected.

When life's sorrows 'round me gather,
When my heart is dumb with woe,
When the chast'ning rod is o'er me,
And I faint beneath the blow,
How my soul with eager longing
Seeks the goodly land and blest—
"Where the wicked cease from troubling,
And the weary are at rest."

When the skies are black and low'ring,
Angry waters 'round me roar,
And the sands beneath are crumbling,
From my weary feet and sore;
Still my straining eyes are looking
Far beyond the billow's crest,
"Where the wicked cease from troubling,
And the weary are at rest."

When the flowers of hope are faded,
Chilled and dead before they're blown,
Fruits of pleasure turned to ashes
Ere their joys are felt or known,
To my soul there comes sweet comfort—
"Peace, be still! He knoweth best.
Soon the wicked cease from troubling,
And the weary are at rest."

From the loved ones who are resting,
Who have passed the "Golden Door,"
Come in whispers to my spirit,
Greetings from the other shore,
From the shining streets of glory—
Golden streets their feet have pressed—
"Here the wicked cease from troubling,
And the weary are at rest."

Wien, at last, there comes the anguish—
Comes the shroud, the pall, the bier,
Tired hands shall then be folded
O'er the heart then closed to fear,
And my head shall sink in slumber—
Sweetly sleep on Jesus' breast.
"There the wicked cease from troubling,
And the weary are at rest."

Selected.

TO MY DOG "BLANCO."

My dear, dumb friend, long lying there,
A willing vassal at my feet,
Glad partner of my home and fare,
My shadow in the street.

I look into your great brown eyes,
Where love and loyal homage shine,
And wonder where the difference lies
Between your soul and mine!

I scan the whole broad earth around
For that one heart which, leal and true,
Bears friendship without end or bound,
And find the prize in you.

I trust you as I trust the stars;
Nor cruel loss, nor scoff of pride,
Nor beggary, nor dungeon-bars,
Can move you from my side!

As patient under injury
As any Christian saint of old,
As gentle as a lamb with me,
But with your brothers bold;

More playful than a frolic boy,
More watchful than a sentinel,
By day and night your constant joy
To guard and please me well.

I clasp your head upon my breast—
The while you whine and lick my hand—
And thus our friendship is confessed,
And thus we understand!

Ah, Blanco! did I worship God,
As truly as you worship me,
Or follow where my Master trod
With your humility,

Did I sit fondly at his feet,
As you, dear Blanco, sit at mine,
And watch Him with a love as sweet,
My life would grow divine!

J. G. Holland.

BE NOT FAITHLESS BUT BELIEVING.

Father, thy old rebellions one,
Doth still regard the clouds,
Unmindful of that glorious sun,
Thy wisdom only shrouds.

Oh shall our spirits never learn
The teachings of thy love,
That bids us constantly to yearn
For thee—and things above?

Yet willingly to bide the veil
Thou sometimes drops between
Our anxious, longing, weeping sight,
And that blest home unseen.

To trust thee on,—all fruitless care
To cast in faith aside;
To ask thy aid in secret prayer,
And feel thou wilt provide.

To watch and wait each lonely hour,
When thou hast turned away,
Remembering that thy unseen power
Is with us every day,

Only a little moment hid
From our too slender faith,
That we may list with quickened ear
To what thy Spirit saith.

Oh 'tis by faith we come to thee,
Or reach thy changeless light;
And could our spirits always see,
It were not faith but sight.

Puritans vs. Quakers.

(Continued from page 220.)

Aun Austin and Mary Fisher arrived at Boston early in 1656. Acting-Gov. Bellingham ordered them to be seized, their persons searched for marks of witchcraft, and their papers burned by the common hangman. They were then shipped back to England. In October, 1656, eight more Quakers landed in Boston, and, like the others, were promptly seized and thrown into jail. Thus these Quakers were punished, not for what they had done, but for what the magistrate imagined they might do. Furthermore, at this time there was no law against Quakers, and the colonists aware of the weakness of their position, passed laws to meet the case. This was practically before a Quaker had appeared in New England, or had any opportunity to commit "lawlessness." Quakers coming into Massachusetts were to "be forthwith committed to the house of correction, and at their entrance to be severely whipped, and by the master thereof to be kept constantly at work, and none suffered to converse or speak with them, during their imprisonment." Masters of vessels were subject to a fine of £100 for bringing a Quaker into any part of the jurisdiction and required to give security to take him away again. In the following year the severity of the laws was increased. A fine of forty shillings for every hour was imposed for harboring Quakers, and the forfeiture for bringing them in was enforced by a more rigid rule. It was furthermore ordered that every Quaker coming into the jurisdiction, after having been once banished, should "for the first offence suffer the loss of one ear; for the second offence the loss of the other, and for a third offence should have his tongue bored through with a hot iron." And October, 1658, the penalty of death was decreed against all Quakers who should return after having been banished. Let me now do the fathers the justice to say that the death penalty was passed by bare majority, and after much opposition.

The federal commissioners soon wrote to the General Court of Rhode Island remonstrating against the leniency of its policy toward these "cursed heretics." Here they were enjoying such a refuge as the ear Puritans themselves had found in Holland. The reply of Gov. Arnold contained a significant and valuable suggestion, which the magistrates of Massachusetts Bay had done well to adopt. It had been his experience that where the Quakers are "suffered to declare themselves freely, they there least desire to come; and that they are likely to gain more followers by the conceit of their patient sufferings than by consent to their pernicious sayings."

But brandings, whippings and croppings of ears

but little effect in keeping out the Quakers and especially did they swarm to Massachusetts, as he hot-head of bigotry, and, therefore, in the great need of their remonstrances and preachings, the cruelties inflicted upon them would seem incredible if not too well authenticated. Nicholas, as a Quaker, was respected by the Quaker citizens, and showing some compassion to Quakers in general, he himself thrown into the same prison, fined and punished, and suffered incredible hardships for his humanity. Sarah Gibbens and Dorothy Waugh were imprisoned three days without food, then whipped with a three-fold knotted whip, tearing the flesh and afterward banished. In September, 1798, the Helderberg meeting was held, and some came back after banishment, each had the right cut off by the constable. The law compelling all persons to attend meeting under a penalty of 5 shillings was rigidly enforced, and caused great distress among the Quakers. The fines often accumulated to a large amount against the same person, and were levied by the sheriff, and the constable, and other substance taken from them, and their families reduced to utter destitution. A law had to be passed requiring all persons to take the oath of fidelity to the country. As Quakers could not take an oath, they could not be protected in person or estate by the laws, and were the caprice of the sheriff, and the rage and anger of the constable. Quakers then went to state, connected with friends; if he stayed away from the Puritan "steplehouse," he would be fined; if he went there, and the Spirit moved him to utter a protest, he would be fined again; if he chose to attend his own meeting, he would inevitably be fined. If suffering, to a perfect frenzy of fanaticism by his deliveries, he should receive a whipping, and be sold into slavery. He should maintain fate, supplemented, perhaps, by the branding iron and whipping post. If unable to pay his fines, his property would be confiscated, and he himself sold to be sold into slavery. Truly a disheartening prospect for the outlawed Quaker. The number of persons who were fined, imprisoned or scourged, by the laws of America, was about 30. The number punished in like manner, by sentence of the civil courts, is not ascertained.

tion. Gov. Endicott treated his demand with derision. Not without reason did poor Christianity exclaim against such "monstrous illegality," that the "Magna Carta was trodden down, and the guarantees of the colonial charter utterly disregarded." But his cruel sentence was never to be executed. In the meantime the General Court had met, and public opposition to the rigorous policy of the magistrates had made itself heard in indignant threats and protests. The contest of will was over. The spirit of humanity had uttered itself in overpowering tones, and the softening sway of gentleness, under suffering, had, at length, melted the ice of Puritan austerity.

the offences were not committed until long after the brunt of the persecution had passed. Deborah Wilson and Lydia Wardell appeared naked, the first in November, 1662, and the last in May, 1663. The adulteress went about in sackcloth in 1667. The angry and the two poor deluded Godivas were of fanaticism, or, more properly, of insanity itself, disapproved by the body of the sect. The substance, then, of these sweeping charges after a sitting, leaves but three cases, not one of which is connected with the "possession of things here in May, 1661."

Dr. Ellis in Boston Adocate.

Labor.—What men want is, not talent, it is purpose; in other words, not the power to achieve, but the will to labor.

For "The Friend."

Religious Items, &c.

English Methodism.—One of the attenders at the Methodist Ecumenical Council held in London last year, has sent a communication to the *Christian Advocate*, pointing out the difference between English and American Methodism. He considers the comparatively slow growth of the English Methodist societies to be due to their leaning towards the Episcopal Church, into which the children of their richer members steadily drain, as a mother church, and more respectable in social standing.

He says: "John Wesley himself strenuously resisted to his death a separation from the Established Church of England. But for the Revolution which separated the Colonies from Great Britain, he would never have allowed the Societies in America to take form as an independent church organization. He never granted that much to the Methodists of England and Ireland. He kept them in a subordinate and most humiliating position as 'Societies,' not a 'Church,' and depending upon the clergy of the Established Church for the sacraments. Much dissatisfaction existed during his life, both among preachers and people, at this humiliating position. His personal influence, combined with his great abilities, and long eminent public services, hushed the murmurings of discontent, and kept the movement in progress while he lived. But soon after his death the Societies received the sacraments from their own pastors. If Wesley's views and policy had been adhered to, the Societies would have been divided and scattered, and Methodism in England most likely have died out."

When the English Methodists took that step, and made such a wide departure from the policy of Wesley, it was a great mistake they did not take another step, the natural sequence of the first, and at once take their position as an independent Church. By still calling their places of worship 'chapels,' and continuing to use the liturgy of the Established Church, they retained their subordinate position, like outside hangers-on, to the Establishment.

Methodism in England, like Methodism in the United States, is divided into sects, differing in governmental economy and somewhat in usages; but having substantial agreement on doctrinal points. The 'Wesleyan Connection' claims to be the parent body, and the regular successors of John Wesley. Perhaps they adhere more closely to his policy and his fondness for the Established Church; but are they more in harmony with the great Methodist movement? Have they more of the spirit of Methodism? While in Ireland and England I was strongly impressed with the conviction that English Methodism had lost, to a great extent, the energy and aggressiveness it had in the first half century of its history. It had been shorn of its strength in the effort to become respectable, and keep company with the Established Church. In the opening exercises of the Ecumenical Conference it seemed to me that Dr. Osborn, the President of the Wesleyan Conference—a very good and excellent man—in the long liturgical and ritualistic service, and the complaisant serenity with which it was performed, imagined he was the representative of John Wesley receiving his sons from the four quarters of the earth, who had come to be in-

structed in Methodism, and that it behooved him to maintain the dignity and pre-eminence of the parent body. I think, if any of the American delegates had a hankering after ritualistic service, that half hour's experience would effectually cure them of their weakness and folly.

Judging from what I saw and heard in the Conference, I would say that some of the minor sects, and notably the large body of 'Primitive' Methodists, retain more of the fire, zeal, and earnestness of early Methodism than the 'Wesleyan Connection.'

The reason given for using the liturgy of the Established Church is that it attracts to the chapels and secures the support of some who would not otherwise attend. Admitting this to be true, no permanent advantage is gained by it. The chapel becomes merely a preparatory school to the Established Church. Its services are apt to become so formal and high-toned that the common people, who are always the foundation and hope of any society, are not attracted, but rather repelled. The result, is a weak society, of little spiritual life, and very slow growth.

This leaning toward the Establishment weakens the power of Methodism with the masses.

It is a significant fact that many of the members, as soon as they get a little up in the world, or wish to get up, leave the chapels and join the Established Church. It is also a fact admitted and deplored, that it is almost impossible to keep the children of the better class in the Societies after they have grown up.

American Methodism is a much truer type of early Methodism than that of England. It has more spirit and power, less formalism, less ritualism, more zeal and earnestness, more sympathy with the masses, is more independent and aggressive in character. It is not claiming too much to say that the American delegates in the Ecumenical Conference held the lead; and properly so, for they represented the larger body of Methodists.

Comparing the two Methodisms on the opposite shores of the Atlantic, we of the Methodist Episcopal Church may derive some useful lessons.

1. We should never forget that Methodism started among the laboring classes of society, and has always had its greatest triumphs among that class. 'To the poor the Gospel is preached' should ever be its crowning glory. Its greatest champions have come up from the common walks of life—where the children are now playing that will be the great men of the future.

2. That ritualism, in all its forms of development, is a process of petrification that casts a death shadow upon the altars of a Church, and repels the masses from her communion."

For "The Friend."

Natural History, Science, &c.

Accidents at the Paris Electrical Exhibition.—The correspondent of the *London Times* says:

"Yesterday a gentleman was leaning over a balustrade to examine an extremely interesting machine of M. Christwif, when his gold chain made a connection between two conducting wires which happened to be exposed. His chain became red hot and set fire to his waistcoat. To-day I had some conversation with a gentleman who was nearly killed the

other day by a Brush dynamo-electric machine. Part of the conducting wire was insulated, and was lying on the floor. I touched the stand of a lamp which formed part of the conducting system. His foot then formed a connection through the ground to the naked wire, and contracted his muscle so as to cause his hand to clench the lamp. Ten lamps were in circuit at the time, and much current was passed through him; eight of them were extinguished. He was powerless to unclasp his hand. Every muscle in his body was paralyzed. His face was distorted; his lungs were so acted upon that he could scarcely breathe. He could not utter a faint and unnatural cry. The women in the place fled from the workshop, believing that some explosion was about to happen. A friend came up and tried to unloose his hand. It was impossible. He then lifted his legs from the ground. This broke the circuit, and his hands were released, while burning sparks flew to his hands in the action of breaking the circuit. He was insensible, but has since then greatly recovered, and has devised an improvement to the lamp which will prevent a recurrence of such an accident."

Fires in New Jersey Swamps.—The fire which burned in the great Jersey swamps; summer raged until the Tenth month. Looking across the meadows from the Bergen hills one could see no evidences of fire except the blackened surface and an almost imperceptible blue haze. Yet the fires were there, down, seldom developing flame, but steadily burning among the roots and other vegetable matter below the surface. In the day time especially when the air was clear and the light-blue smoke that rose from the meadows was scarcely perceptible, but at night when the atmosphere was heavy with moisture, the smoke was held down, and it came thick and spread over the neighboring land, making even the gas jets indistinct, and travel out of town troublesome. The Pennsylvania Railroad men said that when a den fog blew up from the sea it was impossible to see a locomotive headlight a block away. These men say that they experienced no trouble from the fires in Bear Swamp, north from Princeton, where the marsh was on eight or ten feet below the surface.—*Scientific American.*

Turquoise of New Mexico.—This rare has long been obtained from Mt. Chalchuli in New Mexico, where the mines were exclusively worked by the Mexicans in ancient days. The rocks of this mountain are of white color and decomposed appearance, resembling kaolin, and giving evidence to the observer familiar with such phenomena, extensive and profound alteration; due, probably, to the escape through them of heat gases or vapors, by the action of which the original crystalline structure of the rocks has been changed, and new chemical compounds formed.

In this kaolin-like rock, the turquoise is found in thin veinlets, and little balls or concretions, covered with a white crust.

The Shoe-bell Plant.—This is the popular name of a species of *Hibiscus* (the *Hibiscus Rosa sinensis*) which is a native of the East Indies. It is said to be cultivated for the sake of its flowers, which contain a large proportion of mucilaginous juice. When spread upon shoes, they give the leather a glossy, varnish-like appearance like ordinary shoe-black-

They are quickly applied and are cleanly in use. Four or five flowers, with the anthers and pollen removed, are required for each foot. The women in China are said to use the juice in dying their hair and eyebrows.

THE FRIEND.

SECOND MONTH 25, 1882.

We have received through the kindness of interested friends two copies of the Proceedings of a Conference on Education, held in New York City in the 12th mo. last.

In the essays and discussions at the conference, two leading motives were used in pressing upon our Society greater attention to intellectual culture, and a more general aiming for professional pursuits. One of these was the increased influence on the world which it would give to us. The other, the improvement in the exercise of the ministry which might be expected from such culture. That such improvement would result from every culture seemed to be the prevailing feeling of the conference, and the sentiment was active member went so far as to propose that those who are called to the ministry should receive a regular theological training. After speaking of the different subdivisions of the science—revealed theology, natural theology, historical theology, exegetical theology, systematic theology, and practical theology—he assures for enabling our ministers to be more familiar with these important matters. It is useless to talk of educating all our members to fit them for the most efficient exercise of the gift of the ministry if it is revised by them; and we should therefore lead to this service can be properly instructed. We might, for example, provide means by which they could spend some time in taking a theological course at Haverford, or we could provide them with means for efficient study home."

We noticed one speaker, Benjamin Tatham, New York City, who bore an open and distinct testimony against this seeking to make distinct through the flesh, those who have run in the Spirit.

It is almost humiliating to be compelled at this day to reaffirm to our own members those things which have heretofore been unquestioned among us from the rise of the Society. One is disposed to deny that for the varieties of civil and religious society which a minister has to exercise in common with others, he will require the same education and preparation which is needful for others; in the exercise of his peculiar gift, his dependence must be placed on the Lord alone. Intellectual training which he requires in this, is that enlargement of the understanding which is the result of submission to the Divine will, and of frequent communion with Him, who is truly the source of all intellectual wisdom.

There are few things which are more interesting and instructive to contemplate, than the manner in which it has pleased the Head of the Church often to make of men and women unlearned in outward knowledge, able and effective ministers of his gospel, preaching it "not in the words which man's wisdom

teacheth, but which the Holy Ghost teacheth," furnishing them with a heavenly wisdom and accompanying their ministry with a Divine, quickening and baptising power, which no adversary could resist. This same Divine power may accompany the labors of one who is skilled in outward learning; but it will only be when such an one has learned to count all his attainments as of no worth in the Lord's service by themselves, has been weaned from any dependence on them or his own natural abilities, and has given himself up entirely into the Lord's hands, waiting to hear his commands, and endeavoring to deliver his message as simply and humbly as a little child, or as the most illiterate of men.

Most of the religious denominations of the present day believe that there must be a Divine call to enable any one rightly to enter the ministry. Those who apprehend they have received such a call, endeavor to prepare for the effective exercise of the gift by a regular course of training and instruction. We believe it is practically almost impossible for one who is thus taught, to rely fully on the Lord's power and help for the ability to minister to others. His sermons will not be the immediate unfoldings of the Spirit to his mind at the time, but will be in large measure the fruit of memory and of his other intellectual powers, which, through cultivation, will enable him to deliver discourses replete with moral and religious sentiments, and ornamented with Scripture quotations, whenever occasion presents. If he is a good man, he will no doubt desire that a blessing may rest on his labors; but they are really the result of his own efforts, and are not the Divine message through him. The tendency of the system is to found the faith of the hearers in the wisdom of man and not in the power of God—a danger against which the apostle Paul warned those to whom he wrote.

William Penn says of the early ministers of our Society that they spoke "as Christ their Redeemer prepared and moved them by his own blessed Spirit, for which they waited in their services and meetings, and spoke as that gave them utterance, and which was as those having authority." "They spoke not their own studied matter, but as they were opened and moved of [God's] Spirit." "They reached to the inward state and condition of people, which is an evidence of the virtue of their principle, and of their ministering from it, and not their own imaginations, glosses or comments upon Scripture."

Wm. Penn also speaks of the remarkable degree in which the Divine power "fitted even some of the meaneast of this people for their work and service, furnishing some of them with an extraordinary understanding in Divine things, and an admirable fluency and taking way of expression."

From that day to this, our history shows that many of those in our Society who have been instrumental in turning others to righteousness, and have been able ministers of the Gospel, have been persons of little education, and sometimes of little natural ability. The same writer says of George Fox himself, that "it showed beyond all contradiction that God sent him, that no arts or parts had any share in the matter or manner of his ministry." And he adds, "Many times hath my soul bowed in an humble thankfulness to the Lord, that He did not choose any of the wise and learned of this world to be the first messenger

in our age of his blessed truth to men; but that He took one that was not of high degree, or elegant speech, or learned after the way of this world."

To his brethren in the ministry he extends these cautions, which are as needful to be observed now as they were 200 years ago. "Wherever it is observed that any one does minister more from gifts and parts than life and power, though they have an enlightened and doctrinal understanding, let them in time be advised and admonished for their preservation; because insensibly such will come to depend upon self-sufficiency, to forsake Christ the living fountain, and to hew out to themselves cisterns that will hold no living waters, and by degrees draw others from waiting upon the gift of God in themselves, and to feel it in others, in order to their strength and refreshment, to wait upon them, and to turn from God to man again, and so to make shipwreck of the faith once delivered to the saints."

"If we are not to speak our own words, or take thought what we should say to men in our defence when exposed for our testimony, surely we ought to speak none of our own words, or take thought what we shall say in our testimony and ministry in the name of the Lord to the souls of the people; for then of all times, and of all other occasions, should it be fulfilled in us, 'for it is not ye that speak, but the Spirit of my Father that speaketh in you.'"

As we have reflected on this subject, we have become increasingly confirmed in the belief, that there is a snare in anything which tends to draw the attention of ministers of the Gospel from a pure dependence on the Divine power, which alone can teach them when to speak, and what to say; and whose holy influence must operate on the hearts of the hearers to confer upon them any spiritual benefit. And we believe also, that persons will be strengthened in their self-sufficiency, and their dependence on the Lord alone in the exercise of ministry, will be weakened by the practice of studying and meditating, as a preparation for that service. The best preparation is the communion with God, and the training of the spiritual ear to hear what He says to the attentive soul.

The tendency of the views advocated in this Educational Conference is to gradually obliterate the distinctive features of Quaker ministry, and to bring it to the same level as that of other professors of Christianity. These sentiments are the more insinuating in their character, and less likely to create uneasiness or opposition, because we all are united in recommending the reading of the Scriptures and other religious works, and meditating on serious themes, as spiritual helps on our heavenly journey. The minister needs for his own comfort and instruction the same means as other Christians. But if he comes to depend on his knowledge of Scripture or on the results of his meditations, to supply him with materials for his communications, he will depart from the true ground of Gospel ministry.

How excellently is this subject treated by that devoted servant of the Lord, John Barclay! In a letter dated in the 12th mo. of 1818, he says—"Does the best qualification, even that which the ministers have fresh from the Fountain of all-sufficient wisdom and strength, even the aid and influence of the Holy Spirit, want any human help to bear it

out, or to assist the true ministers in the discharge of their gifts? If human acquirements be of use, and helpful to those that have best help, or advantageous to the cause, they espouse, then the want of it is a deficiency; that is, the instrument is not of that service; that he might be, if he had learning. And therefore the apostles, if they had had a good education would have been more extensively useful, especially among the rulers and great people. Why did not the apostle Paul, who had much learning and "man's wisdom," use it in his preaching among the learned Corinthians? and why did he determine to lay it all aside, and to know nothing among them, save Jesus Christ and Him crucified? Why did Paul in speaking of the things of God, speak them not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth?—if his learning was beneficial to him as a preacher? Was not his learning one of those things which before was "gain" to him, a profitable and advantageous thing; and which now he counted loss for Christ? Why did our God choose foolish, weak, base, despised things, as his instruments; if wise, mighty, honorable ones would have been more extensively useful, as long as they were humble? Why did Paul come among those of Corinth "not with excellency of speech or of wisdom?"

If we look back to some of those ministers of the Gospel whom we have known, men and women of very little literary culture, but eminently furnished by their Divine Master with spiritual wisdom, we cannot believe that any amount of human training, any familiarity with the learning of the schools, would have added at all to the convicting force of their powerful ministry. The hearts and the understandings of their hearers with the Divine messages given them to communicate, or made them more efficient instruments in turning the people to that Light of Christ in their own hearts by which their salvation must be effected—that Grace of God which bringeth salvation.

SUMMARY OF EVENTS.

UNITED STATES.—A bill is pending in Congress intended to prevent polygamists from holding offices of trust or profit under the Government.

Measures are in progress, looking toward the admission of Washington Territory and of Southern Decatur, as States.

The House the Apportionment bill was passed finally, the number of Representatives being fixed at 325.

The ship Glenmary arrived at New York on the 14th inst., from Calcutta, with eleven seamen and two passengers of the steamer Bahama, Captain Ashwood, from Porto Rico for New York. They were picked up on a boat on the 11th inst., in latitude 31° 31', longitude 73° 10'. The Bahama was disabled in a hurricane on the 10th, which threw her on her beam ends, and carried away two of the larger life boats. In the afternoon it was decided to abandon the vessel, and the two remaining crews were lowered into life boats containing altogether seventeen persons, was swamped soon after leaving the ship, and two or three persons were seen to swim back to the vessel, but it was not known whether they got on board. Three of the crew preferred to remain on the steamer, the two boats being heavily loaded.

The was in the explosion in the morning of the 17th inst., at Professor Jackson's fire-works factory in Chester, Pa., by which seventeen persons were killed and fifty-seven injured, some fatally. The old Porter mansion, in which the work of the factory was done, from some unexplained cause took fire, and it was while the firemen were on the ground, and when the building was surrounded with people, that the explosion took place. An inquest was begun in the afternoon, and at meetings of citizens a considerable sum of money was contributed for the benefit of the sufferers.

A fire occurred in Haverhill, Mass., on the night of the 17th inst., and was not brought under control until after it had burned with almost uncontrollable fury for over four hours. In that short time the larger part of the business portion of the city was destroyed. The loss is estimated at \$2,500,000. The cause is supposed to be the calamity is the loss of life, and the awful uncertainty caused many anxious hearts. It is feared that the bodies of a score or more prominent business men are buried in the ruins. Two thousand people are out of employment, and several families are homeless.

The report of the Secretary of Internal Affairs shows that the assessed valuation of real estate in Pennsylvania is \$1,638,301,736, and of personal estate \$7,229,000.

It cost McKean county, Pennsylvania, \$6455 for the destruction of the last year's corn crop.

Gov. Baldwin, of Michigan, says, in a letter dated 2nd mo. 8th, that much yet remains to be done ere the fire sufferers are placed in a position to maintain themselves. Full information is being gathered for presentation to the Legislature at the coming special session.

Coal, of the best quality, at five feet thick, has been discovered in Marion county, Iowa, thirty miles from Des Moines. A vein of common bituminous coal, six feet thick, lies sixty feet beneath the canal.

There were 453 deaths in Philadelphia during the week ending 2nd mo. 18th, 68 being from cholera.

At New York, 29 deaths, 39 from cholera, 16 from grip, 15 from diphtheria, 21 from typhoid fever, 43 from inflammation of the lungs and 17 from small-pox. During the previous week there were 443 deaths.

Markets, &c.—U. S. 3½, 101½ a 102½ a 103, registered, 113; coupon 114½; 4s, 118½; currency 6½, 130.

Cotton futures very little movement, but prices remain about the same as last quoted. Sales of middlings are reported at 11½ a 12 cts, per lb. for uplands and New Orleans.

Petroleum.—Standard white, 7½ cts, for export, and 8 cts, per gallon for home use.

Our market is lively at current rates. Sales of 1700 barrels, including Minnesota extras, at \$6.25 a \$6.75 for clear, and at \$6.75 a \$7.12 for straight; Penna. extra family at \$6.12½ a \$6.25; western do. at \$6.75 a \$7.25, and patents at \$7.50 a \$8. Rye flour is dull at \$4.75 a \$4.75 per bu.

Wool. Sales of stock in limited request and a fraction lower. Sales of 400 bushels, including mixed at \$1.31 a \$1.32, and red at \$1.31 a \$1.32. Rye is quiet at \$3 a 85 cts. Corn is in fair demand and firmer. Sales of 8000 bushels, including yellow, at 66 a 67 cts; mixed at 65½ a 65 cts; steamer at 63 a 68 cts, according to location, and 65 a 64½ cts, according to location, and rejected at 62 a 63½ cts, according to location. Oats are dull. Sales of 5500 bushels including white, at 46½ a 47 cts, and rejected and mixed at 45½ a 46 cts.

Hay and Straw Market, for week ending 2nd mo. 18th, 1832.—Loads of hay, 314; loads of straw, 91. Sheep, wool of shoring to reach, \$1.10 a \$1.20 to \$1.30 per 100 pounds; mixed, \$1.10 a \$1.20 per 100 pounds; Straw, 85 to 95 cts per 100 pounds.

Beef cattle were in fair demand last week and prices were steady; 3000 head arrived and sold at the different yards at 4½ a 7 cts, per pound, the latter rate for extra. Cattle, wool of shoring to reach, \$1.10 a \$1.20 to \$1.30 per 100 pounds; mixed, \$1.10 a \$1.20 to \$1.30 per 100 pounds; Straw, 85 to 95 cts per 100 pounds.

Hogs were firmly held; 3600 head arrived and sold at the different yards at 8½ a 10½ cts, per lb., the latter rate for extra.

FOREIGN.—London, 2nd mo. 16th.—An explosion occurred in a colliery at Triundon Grange, Durham, on Tuesday, by which 130 persons were entombed in the mine. Thirty of the imprisoned workmen have been rescued. The foul gas resulting from the explosion caused the death of four persons in another colliery two miles distant.

Gladstone has written to Bradlaugh that he is not at present prepared with any fresh proposal relative to the latter's admission to the House of Commons.

The newspapers in Berlin express indignation at the speech of the German Emperor at the banquet of the 17th inst., in which he said that Russia had been held in check by German influence, and that the sword was the only means the Russians had of ridding themselves of the incubus. The *Germania* says it hopes the Government will seriously ask Russia whether she grants her generals leave of absence to reach the Crimean front against Germany. The *National Zeitung* advises Austria to bring the struggle with the Herzegovinian insurgents to a close.

In an interview with a representative of the *Voltaire*,

General Skobelev, who is at present in Paris, refuses to discuss one jot or tittle of the anti-German sentiments to which he gave utterance in his famous speech. "My position," said the general, "is an independent one so long as I am interviewed in the time of war; there is nothing for the rest. Yes, I did say that Germany is the common enemy, and I repeat it. I believe it is safety lies in the union of the Slavs with France. The European balance of power must be re-established, there will soon be only one power, and that is Germany. The Russian Government, by its laxness in disposing of the responsibility for the recent acts of things distinctly endangering the peace of Europe. General Skobelev's position cannot fail to breed alarm a suspicion in the financial and political world. Europe has the right to ask that the Czar's authority shall be used to prevent a recurrence of firebrand speeches in Russian generals.

A Vienna despatch to the *Times* says the insurgents have practically come to a stand still. The insurgent have not seriously taken the initiative since their abortive attempt at Foca, at the beginning of the month. The only recent encounter have been confined to the mountains, and the principal difficulty is to find the insurgents. On the other hand, the insurgents are redoubting their pressure to compel the inhabitants, who have hitherto held aloof, to join them.

Gen. Ignatieff, Minister of the Interior, has informed a Jewish Rabbi that the Government would not encourage or oppose the emigration of the Jews.

Advices from St. Petersburg state that the Metropolitan of Moscow, Archbishop Macaire, who is an influential personage in the Russian political world, addressed a letter to the Czar, urging him to quit seclusion, which, he says, suggests poverty and injustice to the people, and that the Emperor would not encourage or oppose the emigration of the Jews.

The Egyptian Ministers have decided in principle upon the total abolition of slavery. In view of the execution of this decision, Kader Pasha has been appointed to the post of governor of the province of Matruh, and a special department for the province will be created at Cairo. Detailed instructions relative to the slave trade and slavery are now being prepared.

Advices from Yemen, received at Constantinople, state that the insurrection is spreading among the tribes, and that the Sheriff of Mecca calling upon the Yemen tribes to support the Sultan.

It is reported in Japan that the Government is about to re-establish Shintoism as the religion of the State, and to combat, by all possible means, Buddhism, the progress made by Christianity.

Advices from Columbia, according to last census, is 49,459, of whom 4320 are Chinese, 25,900 Indians. The Canadian Minister of Agriculture stated in the Dominion Parliament that during year 1882 2154 people had gone from Ontario into Manitoba and the Northwest, 2758 from the United States and 4382 from other countries.

An eight-foot seam of bituminous coal has been discovered at a depth of eighteen feet, in sinking a new Victoria, British Columbia.

The horse disease, known as pinkie, continues the Ottawa district of Canada, and many cases have proved fatal.

MARRIED, at Friends' Meeting, Germantown, Fifth-day, Second month 16th, 1882, JOSHUA C. SMITH of Hanford county, Maryland, to EDITH, daughter Samuel Mason.

DIED, on the first of Eighth month, 1881, MARY ELDRIDGE, in the 28th year of his age, a member Goshen Monthly and Particular Meeting, Pa. During a long suffering illness he endeavored to live in preparation for the solemn change which awaited him, and gave to his relatives and friends the comforting belief, that his loss was to him a deliverance. He resided at his residence in this city, Second mo. 1882, SAMUEL SCATTERGOOD, in the 69th year of age, a member of the Monthly Meeting of Friends Philadelphia.

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For "The Friend."

Extracts from the Diary of Rebecca Dewees.

(Continued from page 225.)

1867. 10th mo. 13th. Felt this evening in silent waiting, that I could make the grateful acknowledgment, that the Lord had not on an hard Master, had gently led me, had made hard things easy, and bitter things sweet; and earnest have been my desires, as on many other occasions, if there is any thing which I may be enabled to do through his help, for the good of immortal souls, that I would show it unto me. Accept, I beseech thee, my feeble offering, and enable me to dedicate unreservedly the residue of my days unto thee.

12th mo. 1st. While sitting in our little sitting to-day, I felt an earnest engagement that nothing might be permitted to separate from the Fountain of all good—that no partition-wall of sin or iniquity might deprive of that presence which is better than life, that divine direction and guidance might grant us in all our goings, both temporal and spiritual—that there might indeed be an anointing in the true Vine, and a bringing forth to thy praise.

1868. 2nd mo. 8th. Under a sense that except the Lord build the house they labor vain that build it, except the Lord keep the city the watchman waketh but in vain; it was indeed all our efforts to bring children unto Christ without his blessing must have been my desires that He, who is able to change us from a state of nature to a state of grace, would carry on his work to his own praise. The means and power are in his holy hand.

12th mo. 12th. "Grant that these, my two sons, may sit the one on thy right hand and the other on thy left in thy kingdom." I ask pre-eminence, oh most holy Father, but the preservation of the spiritual lives of children—their salvation, entire sanctification, and redemption. The power is thine, the glory and the praise shall be forever tributed unto thee, for thou alone art worthy, 19th mo. "If thou wilt be with me in way that I go, give me bread to eat and meat to put on, then thou shalt be my God. I will serve thee." Only grant thou that the qualification, only be with, and go be, and no sacrifice shall seem grievous to thee, thou requirest. Because thy presence

is better than life, my lips shall praise thee, thus will I bless thee while I live, I will lift up my hands in thy name.

1869. 6th mo. 8th. Have known something of late of poor Christian's conflicts in the valley of humiliation; but have at times been enabled to lay hold of my only availing weapon, prayer, and to flee to the stronghold for refuge. But amid all my conflicts, I feel that I have one source of consolation, that I have not willfully offended. Most earnestly have I craved that my eyes may be anointed with the eye-salve of the kingdom, my spiritual ear opened, and my understanding quickened, that I may be enabled so to walk as to bring no reproach on the cause of truth. But much, very much, have I feared of late, that I should yet be numbered with him who having put his hand to the plow but looking back was not fit for the kingdom. May the Lord's hand not spare nor his eye pity, until judgment is brought forth unto victory; until a growth and an establishment is witnessed in the ever-blessed truth; until all that is of the creature is laid low, and his own great name is exalted above all, who is worthy of all honor and glory both now and forever.

7th mo. 12th. Felt comforted last evening in reading some remarks of M. M. Sheppard, in the 45th number of the 42nd vol. of "The Friend," respecting the ministry. Oh, it seems to me it is the work of the enemy, when once he finds the will of the creature simply given up to follow the Divine guidance, to stimulate to activity, to a desire to gratify the itching ear. Oh it is a great attainment to know our wills wholly centered in the Divine will; a willingness to do or to suffer, to be any thing or nothing, just as He may see meet; neither saying, I pray thee let me run, nor I pray thee have me excused. Most earnestly do I crave, that every thing that is offensive, every thing that mars my usefulness or retards my progress, may even be removed, and that I may be enabled to stand in my allotment; to fill up my measure of service or of suffering, looking only unto thee, and trusting only in thee, and returning all the glory and the praise alone unto thee, for thou alone art worthy.

12th mo. 6th. Months have rolled away since last I dropped the pen; life has been chequered with sunshine and shade, hopes and fears, joys and sorrows; but the language of my heart has often been, "What shall I render unto thee for all thy benefits? Surely goodness and mercy have followed me all the days of my life;" and would that I might feel the blessed assurance, "And I will dwell in the house of the Lord forever." Our late Yearly Meeting seemed to me a season of Divine favor; the awful solemnity sometimes attending I trust will not soon be forgotten.

1870. 2nd mo. 25th. The year of 1870 was ushered in, in a season of family affliction, the children all being sick of measles. But while I felt deeply sollicitous for them, I felt that I

could commit them to his holy keeping, without whose notice not a sparrow falls, desiring above all things else their sanctification. Thy power, O Lord, alone is able to break in pieces and subdue, to change from a state of nature to a state of grace.

1871. 1st mo. 29th. Oh for a perfect and entire resignation, O Lord, to every dispensation of thy Providence; a willingness to be anything or nothing, just as seemeth thee good. If the proving season through which I have been passing, be in the ordering of thy providence, I freely accept it. But if procured by my own unwatchfulness or unfaithfulness, if some partition wall of sin and iniquity is separating and alienating from thee, O do thou it away.

3rd mo. 5th. During my silent waiting last evening a feeling like that of Jonah came over me with overwhelming power, when he said, "Take away, I beseech thee, my life from me, for it is better for me to die than to live;" when it pleased unbounded compassion to show unto me, that it was the unsubdued pride of the creature, his unwillingness to be made of no reputation, to be any thing or nothing, to be accounted a fool or a false prophet, that occasioned his uneasiness and impatience of life; and with a spirit broken and contrited, I implored strength to endure, to maintain the conflict, and to hold fast the beginning of my confidence steadfast unto the end.

"Thou great Refiner, sit thou by, Thy purpose to fulfill."

9th mo. 29th. Having been favored once more to mingle with my friends in our annual assembly, I feel that I might well say with the Psalmist: "What shall I render unto the Lord for all his benefits?" During the public meeting in the afternoon, felt as I apprehended, a call to bring to view the circumstance of the children of Israel being unable to stand before their enemies, which led to a deep and thorough searching of the camp; admonishing to a like searching of heart whilst the enemy was making his inroads upon us, &c. But though I endeavored simply to follow my guide, my mind became sorely distressed, fearing that the life did not sufficiently attend. But after a night of tossing and conflict, the language sweetly arose: "Now no chastening for the present seemeth to be joyous, but rather grievous," &c., and I was made to return thanks for this renewed token of a Father's love. If I may be favored with an evidence of acceptance it is enough, and may chastening love and mercy still be lengthened out.

1872. 3rd mo. 6th. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." That I might know this dwelling, this abiding, a being brought near and kept near to the great Preserver of men, has been the daily and hourly breathing of my spirit. For herein alone is preservation witnessed from every

snare of the fowler. Herein alone ability is afforded unerringly to follow, neither turning aside to the right nor to the left. Only be pleased, O Lord, to lend me by the right hand of thy righteousness; only preserve me from bringing reproach and dishonor on thy halcyon name and cause, and I will follow thee whithersoever thou art pleased to lead. For in thy presence there is life, at thy right hand are pleasures for evermore. Do thou but clothe with thy armor, and, though but a stripling, I shall have nothing to fear. Do thou but be mouth and wisdom, tongue and utterance, and the glory and the praise shall be forever ascribed unto thee; for thou alone art worthy.

(To be continued.)

For "The Friend."

Westtown Boarding School.

(Continued from page 222.)

In looking over the minutes of the committee, which have been well preserved and written in a clear legible hand, notice has been attracted to the fact of their frequently having been held in the evening.

The following appears on the minutes of a meeting held 19th of 1st mo. 1797, in the evening:

"An extract from the last will and testament of our deceased friend Bartholomew Wistar was produced, whereby he gives the sum of £150 to the committee who are appointed to receive subscriptions for carrying out to effect a plan for a Boarding School."

16th of 3d mo. 1797. By note of this day's date, signed Alexander Wilson, the committee is informed that he has received advice by letter from Jno. Grubb, that his deceased cousin, our friend Robert Grubb, late of Clonmell, Ireland, had directed the payment for the use of the Institution under our care, of one hundred guineas.

18th of 5th mo. "Thos. Fisher, as treasurer of the committee, having advanced a considerable sum towards improvements making on the farm, and representing that more money will be immediately wanted, it is earnestly desired that the members present will endeavor to promote in their respective Monthly Meetings the raising subscriptions and forwarding to the treasurer such sums of money as may be obtained."

"At a meeting of the School Committee, held 17th of 8th mo. 1798: Present, five members. The smallness of our number induces an adjournment to the 21st of next month, at 7 o'clock in the evening."

"Memorandum.—At or soon after the last attempted meeting, and at the time then proposed to meet again, a pestilential fever, of unusual malignancy, raged in the city of Philadelphia, and Friends being on account thereof much dispersed in the country, no meeting was held, nor was it deemed prudent to return to Philadelphia till the beginning of the 11th month following. There was, however, a meeting by appointment at Darby, as may be seen by minute hereunder."

The meeting of 16 Friends at Darby is recorded, at which information was received that there was a probability the house on the school farm would in a short time be ready for the reception of its proposed inhabitants, and it being desirable that no needless preparations for their comfortable accommodation or for opening the school according to the intention of the Yearly Meeting under prudent

care-takers and well qualified instructors may be omitted, the following Friends are now appointed an Acting Committee to carry into effect the said intentions, agreeably to a plan submitted to and approved by the Yearly Meeting, viz: Samuel Smith, Philada., Jona. Evans, Thos. Morris, Henry Drinker, Philip Price, Jr., James Emlen, Eli Yarnall, and nine others, with whom it is expected the Treasurer will unite. Adjourned to the evening of the 16th of 11th mo. next, at 6 o'clock, if so permitted."

8th of 12th mo. 1798. "The acting committee not having yet agreed with any persons as teachers to open the Institution, nor having as yet received application from any person as Superintendent, that they at present believe it proper to bring forward for the consideration of the General Committee, it is hoped that the report proposed to be laid before the Yearly Meeting in the ensuing week will draw the minds of Friends towards this very interesting part of the good work which we have in hand, so as to promote the coming forward of suitable characters, religiously bound thereto."

"* * * After fully canvassing the subject, \$64 is fixed for the first year as a reasonable sum for tuition, boarding, washing and lodging, mending such parts of clothing as usually fall under the care of women, and furnishing those school books which are most commonly used in reading in the Institution. But an extra charge is to be made for paper, pens, ink and slates."

1st mo. 18th. 1799. "An extract from the will of our lately deceased friend James Emlen was produced, by which he gives to this Institution £100, and the Treasurer reports that he has received the same."

"Henry Drinker produced patents for two tracts of land in Luzerne Co., they being the gift of Samuel Wallis." (802d A.)

15th of 2d mo. 1799. "Our friends Richard and Catharine Hartshorne, having for a considerable time believed it their duty to offer themselves to this committee to undertake the superintendence of the family at the Boarding School, and the subject having at length so ripened in their minds as to induce them at this time, through a friend, to come forward with a disinterested proposal to enter on the duties of the station, without any view to pecuniary satisfaction, which it is stated they cannot agree to receive. The committee from their knowledge of these friends and the sensations attending the consideration of this important appointment, believing their coming forward to be on a foundation the most likely to promote the general benefits hoped for and proposed to be obtained by the establishment, and that their talents and abilities are likely to be equal to the trust, unite in their appointment thereto, and have with the acting committee to inform them thereof, and setting with them any inferior arrangements previous to their removal to the Institution."

At a meeting held 16th of the 4th month, 1799, the following report was presented, viz: "Considering what regulations may be proper to be observed in the house intended for the entertainment of such friends as may have business with the Institution, we believe it right to suggest that it should not be viewed as a tavern, where arbitrary conduct in calling for meals, commanding the servants is often observed, but that as much as possible

a Christian, meek deportment be maintained, that the table be provided with victuals, plain cooked and served in a decent way, mere for needful accommodation, avoiding all profusion and unnecessary expense. And that no liquors of any kind be sold."

(To be continued.)

For "The Friend."

Religious Views and Tenets.

The law was given by Moses, but Grace and Truth came by Jesus Christ. So spiritual Israel of God is not now under the law of Moses, which was only a shadow good things to come, but he is under Grace under the law of the Spirit of life in Christ Jesus, and if led by it he is set free from the law of sin and death, and has come out from under the bondage of that law which made nothing perfect into the glorious liberty the children of God; being raised from spiritual death into newness of life by and through the effectual working of Him who is the resurrection and the life. And repentance towards God and faith towards our Lord Jesus Christ, is the first step towards being raised from the spiritual death of the fall into newness of life; being willing to be crucified with Christ, and buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

As to the resurrection from the dead, I believe that a spiritual one, before the death of the body, is the one which should most concern us. The body that dies natural, but "afterward that which is spiritual" is given us. It is sown a natural body, it is raised a spiritual body. So that flesh and blood cannot inherit the kingdom of God. Neither doth corruption inherit incorruption. "Why should it be thought so incredible that God should raise the dead? And why need we vainly inquire, 'with what bodies do they come?' Is the Lord's hand shortened, or is his power diminished since He gave Adam and Eve their separate bodies? Why not trust it to Him to give to each a separate body as it may please Him? I am now over 80 years old, and expect soon to leave behind me a wrinkled, decrepit body the grave. And though it is not much formed nor helpless yet, like many of my age yet perhaps I may not vainly hope for a better body in the world to come. But I feel anxiety or vain curiosity about it. 'Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thy kingdom of saints.' Why do we dare to call the in question? or presume to be his counsellors as to what bodies He may give us, when we are crowned with immortality and eternal life?"

"Great is the mystery of Godliness. God was manifest in the flesh," &c. I have never found it to be my place to try to distinguish between the Father, Son, and Holy Ghost, the great work of man's salvation. For I believe, according to the Scriptures, that there are one in power, wisdom and goodness, a not to be divided. And while the word trinity is not to be found in the Scriptures, yet the great scheme of mercy which God has ordained for our salvation, He has manifested Himself to a fallen world as the Father, Son and Holy Spirit, and that these three are one. But the manner of the distinction and the

union which subsists between the three that "bear record in heaven," is full as far beyond the reach of our limited comprehension, and as great a mystery as is the union or separation of the body, soul and spirit in our own mortal frames, and that they are among the secret things that belong to God, "and can never be a fit subject either for speculation or for definition."

I have often through the course of my pilgrimage, had abundant opportunity to see the mysterious workings of the spirit of evil, and how blindly it leads the unwearied man along the downward road. Great is the mystery of iniquity. And great are "the depths of Satan as they speak." Great is the "deceitfulness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved." And great is the need of our receiving the love of the truth that we (or such as have not received it) might be saved, by being turned from the darkness within to the light within, and from the power of Satan to the power of God.

Great is the need of our being changed on spiritual death to spiritual life, by and through the power of Him who is the resurrection and the life. Jesus wept over the grave of Lazarus. And well might we, his followers, weep over the spiritual death of those who are led by the wicked one, into regions and shadow of death. David lamented over the death of Saul and Jonathan, saying, "The beauty of Israel is slain upon his high places: how are the mighty fallen! even in the midst of the battle." And, as on the mountains of Gilboa, where there is no beauty dew, neither ruin nor fields of offerings, have sometimes felt that I could almost adopt the language of Jeremiah, where he says: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of my people." How are the mighty fallen, as on the heights of speculation, and become as wandering stars, leading the unstable astray, from the simplicity of the gospel, by a dazzling or transformed light, which tends more to mystify than to edify. All is not gold that glitters. Everything that is genuine has its counterfeit. Even Babylon, it is said, is built in the likeness of Zion, but by other spirit.

We seem to be fast turning from the inward to the outward; turning from the spiritual to the emotional; turning to the figurative and ceremonial rites of the outward Jew. We appear to be looking for the Lord in outward things, which seems to act rather contagiously the impulsive, emotional and sensitive part of the animal nature in man. But the Lord, Elijah's time, was not in the strong wind that rent the mountains; neither in the earthquake or in the fire. But He was in the "still small voice," which when Elijah heard, he clasped his face in his mantle and communed with the Lord, being instructed by Him in the still small voice."

The spiritual Israel of God are not come to that where the outward law was given; nor to blackness and darkness and tempest; nor unto outward sounds and commotions, which made even Moses exceedingly fear and quake. "We have compassed that mountain long enough." But he "which is a Jew inwardly," has come to Mount Zion, where he may receive the spiritual law, not written on tables of stone, but on the heart, pointing

us "to Jesus, the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel." He that hath an ear to hear let him use it and hear what the Spirit saith unto the churches. And let him not be too easily led away, so as to give an undue attention to outward sounds, which tend more to alarm and bewilder the animal part in man than to edify and convert the soul.

D. H.

Dublin, Ind., 24 mo. 6th, 1882.
(To be continued.)

For "The Friend,"

Reading Matter for Hospitals and Prisons.

Whilst sitting not long since with a committee appointed to distribute a publication of the Society, one of the number mentioned having seen at a railroad depot, a public agent for such purpose, drop some valuable tracts into a box placed there as a receptacle for papers for the sick in hospitals, &c.

This suggestive hint has led to the reflection that many who live in cities where hospitals and prisons are located might, say once in a week or a month, take such reading matter as they could spare to these, as well as to post-offices and depots, which would prove far more beneficial to the readers designed, than most of the matter now placed in their hands.

Is there not a responsibility of no small magnitude in regard to the character of the reading offered to the sick, or to those deprived of their liberty? and should not fictitious or light reading—so prejudicial to the mind and the heart—be carefully guarded against by those who have the receiving and distributing thereof? Moreover, might not that which is profitable be exchanged with neighboring institutions or with different wards of the same institution?

Would not the setting up of a small library in such institutions be a good work, where useful books might be placed for the perusal and edification of the inmates? Which library also might be used by succeeding occupants. Either this, or the systematic placing of well selected tracts on different subjects in such receptacles, would be a means of disseminating good seed which might germinate unto profitable increase, even in some cases in unlikely hearts, that would prove a grateful reward through the approbation of Him from whom is every blessing.

For "The Friend,"

Reminiscences of Departed Worthies.

About forty years since Elizabeth Pitfield visited Trenton Meeting, and on the following Fifth-day, that at Falls. She also made several social visits in the neighborhoods. A friend who accompanied her thus described her services.

"In company with E. P., attended Trenton Meeting, which may be said to have been a favored and baptizing season. After a space of silence, E. P. arose, and, evidently, under the influence and power of the Great Master of Assemblies, who certainly put forth, and went before, handed unto us a deeply-awakening, yet persuasive communication; and surely the Lord's life-giving presence accompanied the offering. Many hearts were evidently tendered, and tears found their way down the cheeks of some unaccustomed to weep in our religious assemblies. The backsliding were warned; the wanderers encouraged to

return; and sincere seeking souls were, doubtless, refreshed."

E. P. afterwards informed that while on her way from Philadelphia the day previous, a language as plain as the natural voice to the outward ear, came to her, "Go to Trenton!" and that, for a space of time in the meeting, all earthly objects seemed withdrawn from her view. The command to go forth was unmistakable, the baptizing preparation for the labor was extraordinary, and the service great. E. P. herself was solemnly impressed and humbled under a sense of the outpouring of the Spirit, and the unusual peculiar nature of the service required at her hands.

"Dined at the abode of J. H., and afterwards, several Friends being present, and a silence prevailing, it was broken by E. P. handing forth encouragement to the heads of the family, who make considerable sacrifice for the sake of attending their distant meetings. They were told that this sacrifice would not be lost to them; that if they sought first the kingdom of heaven and the righteousness thereof, all things needful would be added; and that if they were faithful to this duty, a blessing would attend them. We were then counselled collectively, which I trust was not labor in vain.

Then, in company with J. H., visited the dwelling of ——— and his wife. They are considerably advanced in years, and he is not now a member, having forfeited his right of membership a few years since for neglecting the attendance of our religious meetings, and for conforming too much to the ways of the world, and has let in some hardness against his friends who have thus dealt with him; yet through all he has manifested a strong attachment to Friends generally, and remains decidedly favorable to their principles, though he does not conform to their practices; and he is a regular attender of meetings on First-days. After a little familiar conversation, we gathered into silence, which E. P. broke with a sweet flow of exhortation and encouragement, which evidently found place in their hearts. They were invited to enter into the Lord's vineyard, even though it be at the eleventh hour, and were reminded that those who entered at that hour received as much as those who had borne the burthen and heat of the day; and she felt that there was yet an open door; that the gracious invitation was extended to them in a particular manner; 'Come unto me all ye that labor and are heavy laden, take my yoke upon you and learn of me, and ye shall find rest to your souls.' The honors, the customs, the maxims of the world, were held up to view as trivial indeed, when compared with an interest in Christ Jesus; and if they were faithful to his secret intimations of duty, she believed that they would yet experience that establishment in the Truth, which no man could deprive them of; and in the winding up of all things here below, would be supported through the dark valley of the shadow of death, and receive the gracious invitation, 'Come, ye blessed of my Father.' There is reason to believe that the opportunity will be blessed to ———; his spirit was melted into tenderness, and tears came into his eyes. It was an instructive season, he being a man to whose care talents had been committed, and who had received much honor and friendship from

people of the world. E. P. left their house comforted and encouraged.

Our next visit was to our valued Friend, A. K. She received us with evident marks of satisfaction; and it was manifest that our minds felt comfortable under her roof; and I believe that our spirits were consoled together by the kindness and power of Israel's Shepherd. Seldom has it been my lot to behold more apparent unity of spirit, or more evident sensations of Christian feeling than in this little company. Here, too, E. P.'s mouth was opened in testimony, and her unity, sympathy, and encouragement extended to this dear Friend, accompanied with a sweet flow of gospel love and fellowship. And surely there was that evidence of oneness existing between them which the pure in heart are permitted to feel when their kindred spirits are brought together in near unity and harmonious exercise of soul.

Can it be doubted that this concern, and this day's work was of the Lord, or that his power and presence did accompany this favored instrument in his Divine hand, or that He was pleased to manifest Himself unto us by the breaking of spiritual bread.

The meeting at the Falls was larger than usual, perhaps on account of the marriage of N. B. J. and L. H., occurring at that time. After the young Friends had entered into the covenant, E. P. imparted counsel. Our Divine Master condescended to be present at a marriage in Cana of Galilee, and He not only was present, but he turned the water into wine; and she believed that He had condescended to be present, and turn the water into wine spiritually upon the present occasion. She exhorted the young people not to trifle with Omnipotence, but be faithful to Divine requiring, and reminded them of the many prayers and tears that had been offered for the children of godly parents. After which Christopher Healy knelt and supplicated particularly on behalf of the young, who are ready to take wings and fly away, and are so loth to give up the ways of the world; and that all might turn to the Lord, and be that smooth and be that replete rejoice together.

A visit was afterwards made at the abode of ———; and in the evening, after a time of silent sitting together, E. P. handed forth counsel, sympathizing with her in her afflictions, and encouraging her to faithfulness to her God; that the Lord remembered the widow and fatherless; and exhorting her to watch over her children for good, that she might not be confounded at the language, 'Where are the lambs that I have committed to thy care?' She was reminded of the poor widow who cast all she had into the treasury, and that the offering was very acceptable in the Divine sight, more precious than the gifts of those who cast in of their abundance. And she also reminded her that in another state of existence, those that had washed their robes and made them white in the blood of the Lamb, and are now glorifying God in his heavenly kingdom, are those who have come out of great tribulation."

In a meeting for worship at Falls, held near the same period, E. P. handed forth a very impressive communication, expressing sympathy with some tried souls, that felt cast down under the weight of tribulation; but the sincere seeking soul need not be discouraged, though the prospect might look dark and

gloomy, and the enemy beset on the right hand and on the left, yet the Lord Jesus will be found a present helper in every needful time.

THE CHAMBER OVER THE GATE.

BY HENRY WADSWORTH LONGFELLOW.

Is it so far from thee
Thou canst no longer see
In the Chamber over the gate
That old man desolate,
Weeping and wailing sore
For his son, who is no more?
O Absalom, my son!

Is it so long ago
That cry of human woe
From the walled city came,
Calling on his dear name,
That it has died away
In the distance of to-day?
O Absalom, my son!

There is no far nor near,
There is neither there nor here,
There is neither soon nor late,
In that Chamber over the Gate,
Nor any long ago
To that cry of human woe,
O Absalom, my son!

From the ages that are past
The voice comes like a blast,
Over seas that wreck and drown,
Over tumult of traffic and town;
And from ages yet to be
Come the echoes back to me,
O Absalom, my son!

Somewhere at every hour
The watchman on the tower
Looks forth and sees the fleet
Approach of the hurrying feet
Of messengers, that bear
The tidings of despair.
O Absalom, my son!

He goes forth from the door,
Who shall return no more.
With him our joy departs;
The light goes dark in our hearts;
In the Chamber over the Gate
We sit disconsolate.
O Absalom, my son!

That 'tis a common grief
Brings forth but slight relief;
Ours is the bitterest loss,
Ours is the heaviest cross;
And forever the cry will be
"Would God I had died for thee,
O Absalom, my son!"

LITTLE FOXES.

"Among my tender vines I spy
A little fox named, *By-and-by*;
Then set upon him, quick, I say,
The swift young hunter, *Right away*."

Around each tender vine I plant,
I find a little fox, *I cant*.

Then fast as ever hunter ran,
Chase him with bold, and brave, *I can*.

No use in trying—lags and whines
This fox among my tender vines.

Then drive him low, and drive him high
With this young hunter named, *I'll try*.

Among the vines in my small lot
Creeps in the young fox, *I forgot*.

Then hunt him out, and to his den
With—I will not forget again!

The little fox that, hidden there
Among my vines is—I don't care.

Then let, *I'm sorry*—hunter true—
Chase him afar, from vines and you.

What mischief-making foxes! yet
Among our vines they often get.

But now their hunters' names you know,
Just drive them out; and keep them so."

—Children's Hour.

THE REQUEST.

Father, whate'er of earthly bliss
Thy sovereign will denies,
Accepted at thy throne of grace,
Let this petition rise;—

Give me a calm, a thankful heart,
From every murmur free;
The blessings of thy grace impart,
And make me live to Thee.

Let the sweet hope that I am thine,
My life and death attend;
Thy presence through my journey shine,
And crown my journey's end.

For "The Friend."

The following on Divine Love, from the pen of Isaac Penington, is worthy the careful consideration of all; even those of us who have not attained to the stature of this wise master-builder in the Truth, neither have tasted and handled of the good word of Life in equal measure with him.

"CONCERNING LOVE.—[DIVINE LOVE.]

What shall I say of it, or how shall I words express its nature? It is the sweetness of life; it is the sweet, tender, melting nature of God, flowing up through his seed life into the creature, and of all things making the creature most like unto himself, both in nature and operation. It fulfils the Law, it fulfils the Gospel; it wraps up all in one and brings forth all in the oneness. It excludes all evil out of the heart, it perfects it good in the heart. A touch of love does it in measure; perfect love does this in fulness. But how can I proceed to speak of it! O that the souls of all that fear and wait on the Lord, might feel its nature fully; and the world they not fail of its sweet overcoming operations, both towards one another, and towards enemies. The great healing, the great conquest, the great salvation is reserved for the full manifestation of the love of God. His judgments, his cuttings, his heavings by the word of his mouth, are but to prepare for, but not to do, the great work of raising up the sweet building of his life; which is to be done in love, and in peace, and by the power thereof. And this my soul waits and cries after even the full springing up of eternal love my heart, and in the swallowing of me whole into it, and the bringing of my soul whole forth in it, that the life of God, in its own perfect sweetness, may fully run forth through this vessel, and not be at all tintured by it, vessel, but perfectlyincture and change this vessel into its own nature; and then shall I fault be found in my soul before the Lord, but the spotless life be fully enjoyed by me, and become a perfectly pleasant sacrifice to my God. Oh! how sweet is love! how pleasant is its nature! how taking doth it begeth itself in every condition, upon every occasion to every person, and about every thing! How tenderly, how readily, doth it help and seek the meaneast! How patiently, how meekly doth it bear all things, either from God or man, how unexpectedly soever they come, how hard soever they seem! How doth believe, how doth it hope, how doth it excuse how doth it cover even that which seemed not to be excusable, and not fit to be covered. How kind is it even in its interpretations and charges concerning miscarriages! It never overcargeth, it never grates upon the spirit of him whom it reprehends; it never harder it never provokes; but carrieth a melting and power of conviction with it. This is the

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ature of God; this, in the vessels capacitated to receive and bring it forth in its glory, the power of enmity is not able to stand against, it falls before, and is overcome by it."

For "The Friend."
The Saviour's Grace Sufficient for Every Time of Need.

Notwithstanding the fulfilment of the prophetic declaration from the Lord, "I will pour at my Spirit upon all flesh," that the anointing received by and through Christ abideth in us, our true and ever-present teacher, and that the grace of the Saviour is sufficient for us, we have nevertheless feared that there existed a great tendency in some to lean unduly upon their fellow worms; to try to borrow of their oil; or to confer too greatly with flesh and blood in respect to matters in which the One Infallible Instructor and High Priest, Christ Jesus, should be waited for and enquired of, as the omnipotent, ever-present counsellor and Comforter of all those who look to, rely upon, and wholly put their trust in Him. These need to have the pure mind untroubled; not too thoughtful, perhaps, at whether spiritual sustenance be derived immediately or immediately, it must come from the one alone sustaining and inexhaustible fountain, Christ Jesus, in whom are hid the treasures of wisdom and knowledge; and who, as saith the apostle, "Is able to make all grace abound toward you; that ye, ways having all sufficiency in all things, may abound to every good work."

It is true, and written for our learning, that Paul was directed by an angel to send Simon Peter, with the assurance, "He will tell thee what thou oughtest to do." So likewise, was Saul (afterwards Paul) directed, by Jesus himself, to Ananias to "be told of things appointed for him to do." And in such cases of indisputable authority, there can be no question as respects the line of duty. That which is apprehended is, that without such heavenly ordering where and whom to send, some may be induced, if they be laid upon the bed of languishing or of death, to try to obtain, though at the risk of midnight oil for their lamps and effort to their souls so as to meet the Bridegroom. For that is a time when all would be saved.

Such an application followed by compliance is prejudicial in, at least, two ways. It tends to divert the awakened soul from that afflict, repentance and needed reconciliation with the Lamb of God who came to take away the sin of the world so indispensable; and at the same time be a strong temptation, leading for close watchfulness, lest the poor dependent instrument himself or herself—all those heavenly treasures be in an earthen vessel—should, from feelings of sympathy and goodness alone, without the qualifying power on high, essay to prescribe balm and soothing agents spiritually, independently of the true commission as in the case of Peter and Ananias. If the arrested one is thus cut off from the great warfare within, and then and settled in a false rest, alas, for the fearful result and accountability!

Again, it is not ministers alone upon whom is conferred the gift of God which is the Holy Ghost, for the refreshment and consolation of ourselves and others. The writer has known many ministers, by virtue of their office, to resort for on occasions of illness or other

close trial, as though this favored class only was so quick of understanding in the Lord's fear, as to have power and unction to plead availingly with Him! On the contrary, no doubt all the living members of the mystical body of Christ do realize of this, and would, far more, were they the inward and spiritually-minded people, we are called to be—adorning the doctrine of God our Saviour in all things. While Stephen, according to Scripture record, was filled with the Holy Ghost and wisdom, it was also given of God to all them that obey Him. The need there is to seek each for himself for the kingdom of God within, where alone it can be found; and where the King in his beauty will also sit and reign to the eternal peace and glory of all that thus seek and put their trust in Him. This is a point of vital importance. Inasmuch as each of us has an unction from the Holy One, a measure of the fulness of the grace of Jesus, which is able to build us up, to teach us all things, and to guide into all truth, why need we seek instrumentally for that which dwelleth so immediately within? Why search abroad for that which, through the living hand of Emmanuel or God with us, is so freely offered us at home? For in Christ Jesus "resides grace, knowledge, comfort, an unbounded store." May it never be forgotten that the true well from which all should draw, was to be in us a well of living water springing up into everlasting life.

The apostle Paul, in a record of his own experience, has left us the following testimony: "When it pleased God, who called me by his grace, to reveal his Son in me, immediately I was covered with flesh and blood." How animating it would be to see more of this! even speaking, by word and action, with the dear Master, after that teaching, help, and blessing which, be it either directly, or indirectly communicated, must come from Him. And when the earnest breathing of the soul is after and unto Him, even though the shadows of the evening may be gathering, and the condition may seem well nigh desperate, yet how near is the Helper and Comforter and Saviour! Adding another proof, that a passive creature secures an active Christ.

Then let us seek to magnify the Lord of hosts himself in the health and strength of our years, and in the day of previous visitation, let us impartially examine whether we are in the faith; let us query how far or truthfully we can say, in our measure, with the apostle, "I know in whom I have believed;" let every one of us prove his own work, that so our rejoicing may be in ourselves and not in other. Then when disease or distress comes, or when the palm messenger is sent to our respective houses, we shall bid Him, if our day of mercy is yet lengthened out, to be all that we stand in need of; the language of the heart being, "This God is our God forever and ever; He will be our guide even unto death." Then, too, the enquired into, if such there be, led out by anointed instruments will be consoling and helpful, confirming the witness for Christ within us, if preserved from so much trusting in Him as to lose sight of Him and his inspeaking voice, who is God over all blessed forever. It is written as the testimony of a dear young woman on the bed of death: "As to the intimations of encouragement which I have received from man, that my spirit was already

a pure spirit, I have never been permitted to build upon, or draw consolation from them; but in the deepest and darkest plunges I have had, unworthy, totally unworthy as I have felt myself, and all I had to hope for was Divine mercy, my faith has not failed, that He who said to the leper, 'I will, be thou clean,' was able to render me meet to associate with saints and angels, and the spirits of the just already made perfect."

The Lord is sufficient for his own work. And where there is a diligent, humble, faithful waiting upon, and a longing after Him, the Omnipotent, He in the plenitude of his sovereign mercy will, in ways of his own choosing, instruct, renewedly baptize, or deliver alike from the threatening billow or the bitter waters of affliction. As the Minister of the true tabernacle, and as the High Priest of our profession, He will hear in the day of trouble; will send help from the sanctuary, and strengthen out of Zion.

For "The Friend."

Family Religion.

An esteemed friend, in forwarding the following extract from the *N. Y. Tribune*, remarks:

"There are of course exceptions to the rule the authoress lays down; even the words of Him who 'spoke as never man spake' failed to carry conviction to the hearts of many of his hearers; and it is recorded of those who had witnessed his home-life that, 'neither did his brethren believe on Him.' Yet I believe her position is essentially correct; and I doubt not but it is in large measure due to the unfaithfulness and shortcomings of us who are parents; and especially in the points pointed out, that we too sadly in impressing our children and those around us with the rectitude of what we teach. If it should serve to arrest the attention of parents in this direction it might have a service."

The only family religion that is of any value is practical. It is a religion that will stand the universal tests given by Christ—"A little leaven leaveneth the whole lump." "A tree is known by its fruit." St. Paul tells us that 'the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.' The man, the woman, who has this fruit to show, is alike by believer and by unbeliever, pronounced genuinely Christian. Such men and women are the 'salt of the earth,' and the 'light of the world.' They need not proclaim abroad their creed, or ostentatiously parade their theological theories and beliefs. The fruit they bear renders all this unnecessary. The evidence that 'they have been with Christ and learned of Him' is written in all their words and especially in all their actions.

A great many parents wonder why, when they have taken so much pains to train their children up in ways of religious observance, to teach them the right creed and establish them in sound doctrine, failure should follow their efforts, and that children in other families, where the work of this work is done, should really turn out so much better Christian men and women. The opening of this mystery would probably disclose the fact that the parents in the last-named families preached by example rather than by precept, that they surrounded their families with an atmosphere of Christian love and warmth that stimu-

lated and encouraged the growth of the good seed they planted in their children's hearts. Creed and doctrine and enforced religious observance, unaccompanied by those virtues of the life that soften and sweeten and win, are like sunshine in winter, they illuminate, but they do not quicken.

No eye is so merring as the child's to detect essential character, and none so quick as the child to approach without reluctance or question those who are genuinely kind and true and good. Parents may to an extent deceive their neighbors, their friends, their pastors and the world generally as to the genuineness of their religion, but they cannot deceive their own children, and a religion in parents that does not win the children is either more or less false or lacking in essential principles.

Religion, like heaven, leaveneth the whole lump. Heaven does not change wheat-four sampl. It *trans-mutes* only *leaven* so that out certain absolute properties and proportions unchanged, but it does permeate and qualify and lighten the whole mass.

Religion does not turn the melancholy temperament into sanguine, or the vital into the lymphatic, but it introduces a principle into each one which invariably produces certain conditions and results. And these conditions and results children can recognize as well as grown people. Unless they do recognize the fruits of the Spirit in the lives of their parents, parental teaching and preaching will avail little.

Some one has said 'Religion never was designed to make our pleasures less,' and there is certainly nothing in the teachings of Christ that tends to cultivate moroseness, over-asceticism, bigotry, sectarianism. Love to God and love to man naturally blossom out into all amiable and attractive virtues. The true Christian should be the happiest man in the world, for he has the promise of the life that now is and of that which is to come. The true Christian family is the happiest family in the world, for roots of bitterness are not allowed to grow, and each loves the other as himself, nay each in honor prefers the other. Such Christians and such Christian families as these are rare, but they do exist, and as they multiply, will earth more and more resemble heaven.

For "The Friend,"

The following extract from a letter, recently received by the writer from a dear aged friend in Glasgow, Scotland, is offered for insertion in "The Friend," thinking it may prove as a little encouragement (in the present low state of things in many places in the Society) to hope we are not altogether forsaken, but that in some places the Truth is taking root, and we may hope is spreading among those not born in our Society.

S.

"A nice little company has come together at Motherwell, a considerable town 10 or 12 miles off, and hold meetings First and Fourth-days, after our manner. Their rise is not to be traced to any labor of Friends among them—which I am ready to think a pleasing circumstance." He further adds: "In America you are going great lengths,—we here are but enough, but scarcely so far astray as yet. It may be, we have to be more winnowed yet, before a revival comes. The Truth as we profess cannot become extinct. A generation,

I believe, will again be raised up to unfurl the banner of Primitive Christianity as expounded by Fox, Penn and Barclay."

"Our meeting here continues good as to numbers, having several very hopeful young men attenders."

For "The Friend."

Religious Items, &c.

Dancing among Presbyterians.—The case of Donaldson, of the Presbyterian Church in Emonton, Pa., is exciting considerable attention. The Session of the Church found him guilty of dancing, and suspended him from the communion. He appealed to the Clarion Presbytery, which sustained the Session by a vote of 22 to 1. He then appealed to the Synod of Erie, which also decided against him by a vote of 73 to 20. He now appeals to the next General Assembly, which can hardly take any other view of the law and usage of the Church than that taken by the lower judicatories. Some of the secular papers affirm that dancing is allowed in many Presbyterian families hereabouts without rebuke, and urge that what is good law for Presbyterians in Pennsylvania is equally good law for those in New York. It would be difficult to dispute the logical correctness of the proposition; and it will apply to others than Presbyterians.—*Christian Advocate.*

The Bible.—But three hundred years ago a body of Romish priests made a great fire in Earl Street, London, and burned every copy of the Bible that could be found. To-day, on the very spot where this fire was built, stands the great building of the British and Foreign Bible Society; where the Bible is printed in 178 different languages, and it may almost be said that an additional copy comes from the press at every tick of the clock.

Methodists and Temperance.—At a Quarterly Conference of the First M. E. Church at Lancaster, a report was presented from a committee on temperance which says: "We regard voluntary abstinence from all intoxicants as the true ground of personal temperance, and complete legal prohibition of the traffic in alcoholic drink as the duty of civil government." "and earnestly advise our people to co-operate in all measures which may seem to them wisely adapted to secure these ends." "Finally, we are persuaded that, under God, hope for ultimate success of the Temperance Reform rests chiefly upon the combined and sanctified influence of the family, the church and the State."

The Discipline among other things makes "the buying, selling, or using intoxicating liquors as a beverage, signing petitions in favor of granting license for the sale of intoxicating liquors, or becoming bondsmen for persons engaged in such traffic, renting property as places in or on which to manufacture or sell intoxicating liquors," offences sufficient, if continued, to expel from the church."

A writer in the *Philadelphia Methodist* of 1st mo. 12th, evidently thinks that this rule of the Discipline is neither lived up to by all their members, nor sufficiently enforced by the officers of their societies; and calls for "vigorous investigations and church trials on this issue."

For "The Friend."

Natural History, Science, &c.

Movement of the Earth's Surface.—Recent experimental investigations of the lunar dis-

turbance of gravity, and the tidal yielding the solid earth to the moon's attraction, the use of very delicate apparatus, show that the earth's surface appears to be in a state continual movement. They confirm the results obtained by previous experimenters who found that there were periods of agitation and quiescence of the earth's surface without reference to any perceptible external cause, and that there were gradual changes of level extending over a period of months.

Density of the Earth.—The results of experiments and calculations of different servers give estimates of the earth's density varying from about 4.7 that of water, to about 5.7.

Motion of the Surface Earth.—R. W. Conger states that this phenomenon exists: an unparalleled degree about the shores of Western Patagonia, and is due to the wet nature of the climate. The slipping of the surface soil is continually taking place over the basement rock, wherever the latter presents a moderately inclined surface. It carries with it not only the clothing of trees, ferns and mosses, but also a moraine of rocks, stone stems of dead trees, peat and mud; where the hills of this region are being denuded, at the valleys, lakes and channels gradual filled up.

He says: "On arriving at the Patagonian archipelago my attention was directed to the subject on noticing that the lower branches of trees fringing the sea shore were in places withering from immersion in the sea water, and that in some cases entire trees perished prematurely from their roots becoming entirely submerged. On looking more closely I observed that the sodden boughs, densely mingled with stones, were often to be seen at the bottom of the inshore water and that the beds of fresh-water lakes were plentifully strewn with similar fragments of wood, the remains of forests prematurely destroyed. As the soil-cap, by its sliding motion, reaches the water, the soluble portion are removed."

Why we Cough and how we Cough.—Every body coughs sometimes, and, judging by the quantity of patent cough medicines sold, many people must be coughing all the time. Most persons suppose that a cough is a cough of the world over, and that what will cure one will cure another; and so they prescribe for themselves and their friends all sorts of syrups, home-made or proprietary, with the consoling assertion that it can't do any hurt, if it does do any good. How do you know it can't do any hurt? Do you know its ingredients, and if so, have you studied their effects upon the system in health and in disease? Do you know the condition of the patient you are prescribing this for—his constitution, his habits of life, his past history?

Let us see what a cough is. It is a sudden and forcible expulsion of the air from the lung preceded by a temporary closure of the wind pipe to give additional impulse to the current of air. The effect of these spasmodic expirations is the removal of whatever may have accumulated in the air-tubes, whether a foreign body from without, as when a particle of food finds its way into the wind-pipe, or an accumulation of mucus secreted by the air passages themselves.

Coughing is in part a voluntary act. We can cough whenever we wish to, but frequently we are compelled to cough when we do

ish to. Nerves are divided into two classes, sensory and motor nerves. The former carry intelligence to the brain; they report any disturbance on the frontier to head-quarters. The motor nerves then carry back the commands of the general to act. You tickle a friend's ear with a straw, and his hand automatically proceeds to scratch the itching member. A tickling sensation is produced in the throat by any cause whatever; the brain sends back orders to the muscles concerned to act so as to expel the intruder—in other words, to cough. And that is how we cough.

The source of the impression may be various. Frequently it is due to an irritation of the respiratory organs by foreign bodies, dust and acrid vapors, admitted with the air in health, or to damp, cold air itself, if the organs are particularly sensitive, or to the presence of mucus, pus, or blood, in disease. Inflammation, from whatever cause, acts as a source of uneasiness.

There are, as we all know, many different kinds of cough. Thus, we have the *dry* cough, without expectoration, and the *moist* cough, with expectoration. We have the *short, hacking* cough, resulting from slight irritation, and the *violent, spasmodic, and convulsive* cough, caused by a greater degree of irritation or some peculiar modification thereof. Then there are the *occasional, the incessant, and the protracted* cough, terms that explain themselves. *Hoarse, wheezing, barking, and shrill* coughs are due to the tension or capacity of the rim of the wind-pipe, or other portion of the tube. The *hollow* cough owes its peculiar tone and to resonance in the enlarged tubes or cavities in the lungs, if such exist. Sometimes the exciting cause of a cough lies in the lungs and respiratory organs, but in the stomach, liver, or intestines. In other cases, cough seems to be no real cause; it is purely nervous or hysterical.

Cough remedies should be suited to the kind of cough in question, and attempt, if possible, to remove the cause. It is evident that a cough may be lessened either by removing the source of irritation, or by diminishing the irritability of the nervous mechanism through which it works. Both methods are generally employed, and most of the popular cough medicines consist of an expectorant and a sedative in some mucilaginous or saccharine nostrum. Sedatives lessen the excitability of the nerve center through which the act of coughing is produced. Opium in sufficient quantities will stop any cough, but if the irritation goes on accumulating, the patient should be allowed to cough, or he dies of suffocation.

Mucilaginous and saccharine substances lessen action, and as it frequently happens that the cause of the irritation which occasions the cough exists at the root of the tongue, and in the folds of the throat which can be reached by troches and lozenges slowly dissolved in the mouth, hence these often afford relief, especially in dry, hacking coughs and the so-called tickling in the throat in Iceland moss, marshmallows and gum arabic belong to this class.

Their power is probably due to their covering the inflamed and irritable surface of the throat with a mucilaginous coat, and thus protecting it from the action of the air and irritants. An inflamed surface, whether moist or without, is rendered worse by friction; therefore, in bronchial troubles, the in-

flamed surfaces are greatly irritated by the very act of coughing. Hence, persons are advised to "hold in," or try to refrain from coughing. All coughing beyond what is absolutely necessary for the removal of the accumulated mucus should be avoided, because it injures the parts affected by friction, and because it exhausts the patient; for the muscular exertion involved in a violent fit of coughing is very considerable indeed, and the muscular effort exerted by a patient with a bad cough during the twenty-four hours is really more than equivalent to that of many a man in a day's work. Both sedatives and mucilaginous substances can be employed, then, to check the excessive amount of coughing, over and above that required to relieve the lungs and bronchial tubes of their accumulated mucus. To facilitate the removal of this, expectorants of various kinds are administered, according to the necessities of the case.

The difficulty in the way of recommending any one kind of cough remedy is that different coughs require different treatment, and what will relieve one may aggravate another. Then, too, the general health of the patient must be attended to, the secretions kept open, &c. In short, the maxim, "What is one man's meat is another man's poison," applies here as elsewhere, and induces us to protest against the use of any nostrum simply because it cured a neighbor.—*Boston Journal of Chemistry.*

Discretion in Cobble-stones and Boys.—I went down to Pettaconsett the other day to see the foundations of the building that Corliss is putting up there for the new pumping-engine which he has engaged to put in for this city. I found that in digging for the foundations, they came upon a deep bed of quicksand. Corliss, ever fertile in expedients to overcome obstacles, instead of driving down wooden piles, sunk in this quicksand great quantities of large cobble-stones. These were driven down into the sand with tremendous force by a huge iron bolt weighing 4,000 pounds. I said, "Corliss, why did not you drive wooden piles on which to build your foundation?" "Don't you see," said he, "that the piles have no discretion, and that the cobble-stones have?" "I don't think I understand you, Corliss," was my reply. "If you drive a pile," said he, "it goes where you drive it, and nowhere else; but a cobble-stone will seek the softest place, and go where it is most needed. It, therefore, has some discretion, and better answers the purpose."

I went away musing that the wooden "piles" and the "cobble-stones" represent two classes of boys. "The piles," says Corliss, "have no discretion, and go only where they are driven." I think I have seen boys who represent this quality. "But the cobble-stones go where they are most needed." When boys fit themselves to go where they are the most needed, they will be pretty likely to meet with tolerably good success in life.—*Journal of Education.*

Midnight Sun.—In this latitude the sun goes down at night, and we retire to our couches and sleep. In the morning the sun returns, and we arise to the pursuit of our various daily avocations. But in the extreme northern latitudes, in the spring, the sun never sets. There is no morning and no night. It is one continuous day for months. At first it seems very difficult to understand this strange

thing in nature. One never knows when to sleep. The world seems to be entirely wrong, and man grows nervous and restless. Sleep is driven from his weary eye-lids, his appetite fails, and all the disagreeable results of protracted vigils are apparent. But gradually he becomes used to this state of affairs, devises means to darken his tent, and once more enjoys his hour of rest. In fact, he learns how to take advantage of the new arrangement, and when travelling pursues his journey at night, or when the sun is lowest, because then he finds the frost that hardens the snow a great assistance in sledding.—*W. H. Gilder.*

THE FRIEND.

THIRD MONTH 4, 1882.

The caution contained in the following extract from a letter received from a beloved friend, so fully agrees with our own views, that we insert it for the thoughtful consideration of others.

"The tendency to many words and to much creaturely activity in religious matters amongst those who are sometimes called *Progressives*, is in danger of developing the opposite extreme of a fear of almost all words, or any words; and the result of this is a tendency to restrict and set so close a watch on the ministry, that the precious seed, the noble seed, designed by the great and good Husbandman to produce the plant of renown, the plant of his own right-hand planting, is in danger of being too much held in check, where the budding forth thereof has been in some degree manifest.

Oh! the need there is of baptized elders as well as ministers, who can discriminate and know to whom the living child belongs; that they may not, in any measure of an unsanctified zeal, counteract the direction of the great and good Shepherd, where He said, 'Pray ye the Lord of the harvest that He send forth laborers into his harvest.'

We have received the 49th annual report of the Pennsylvania Institution for the Instruction of the Blind. The buildings are located at 29th and Race Streets, Philadelphia. About 175 blind pupils are under training within its walls. These are taught most of the ordinary branches of education, and also instructed in trades by which they may earn a livelihood after leaving the institution.

Four of its pupils have graduated in the Pennsylvania University. Of these, one founded the Georgia Academy for the Blind; another founded the Maryland Institution; a third is successfully preparing seeing students for the University; and a fourth is a successful instructor in mathematics.

The proportion of the blind to the whole population is about one in 1100. We have no doubt that this institution has helped many of these people, from whom "wisdom at one entrance" seems "quite shut out;" but we regret that so much of the time and attention of the pupils is devoted to the study of music, which might be more profitably spent in other ways.

SUMMARY OF EVENTS.

UNITED STATES.—A number of anti-polygamy meetings have been held recently in different parts of the country, and petitions sent to Congress for the passage

of a bill before that body, disqualifying polygamists from holding offices of profit and trust under Government.

The President has signed a joint resolution of Congress appropriating \$100,000 for the relief of the sufferers by the flood in the Mississippi Valley.

Representative Reed, of Maine, from the Committee on Rules, reported a resolution for the appointment of a select committee on the petition of women suffrage. The resolution was adopted—yeas 115, nays 85. Representative Stephens, of Georgia, from the Committee on Coinage, reported a bill to authorize the coinage of silver dollars and fractions thereof of full standard value on the metric system. It was referred to the Committee of the Whole. The Post-office Appropriation bill was considered and passed, with amendments.

The levee at Shawneetown, Illinois, broke on Saturday last week, and the town was flooded. The levee at Friar's Point, Mississippi, was in danger. The cattle at that place were "wading about with only their heads above water," and "in many of the houses not yet swept away the people are forced to sleep on the roofs." Few houses were habitable on the first floor.

Advices from Memphis report the river at that point at the highest mark reached this season, and rising still. The floods in Louisiana are increasing, and great destitution prevails. Along the White river Bottoms, in Arkansas, the water is from two to four feet deep, and there have been heavy losses of stock. Great alarm was felt at Helena, where a further rise was expected. A telegram from Vicksburg says there are 100,000 people in the city, and the water is rising, which will flood portions of Bolivar and Washington counties. The Governor of Arkansas reports 50,000 people needing food in the flooded counties of that State. One hundred thousand rations were ordered by the War Department to be forwarded from St. Louis on the 27th ult. to Arkansas and Mississippi.

There are several thriving Swedish settlements in Florida.

The Lakeview (Oregon) Herald says that the remnants of the Modoc Indians that were transferred from the lava beds to the Indian Territory, are now among the quietest, most peaceable and industrious in the Territory. There are only 100 left, they cultivate 460 acres of land, have established schools, and are thriving generally. Scar-faced Charley, one of the heroes of the Modoc war, is now a respectable, well-to-do farmer.

There is timber enough in Oregon and Washington Territory and in the California Sierra and Coast Ranges, to supply the whole coast with the best and cheapest of lumber for three centuries to come, according to the San Francisco Chronicle, but not if the monopolists are allowed to go on as they have been during the last twenty years.

The white pine standing in Wisconsin is estimated at 41,000,000,000 feet, in Michigan at 35,000,000,000 feet, and in Minnesota at 56,100,000,000 feet.

The Denver, Colorado Times says the recent census gives that city a population of over 60,000.

Statistics estimate that the population of this country has increased over 1,000,000 since the taking of the census in 1880, making our population upward of 52,000,000. It is believed that in 1890 it will approximate 60,000,000.

The deaths in Philadelphia for the week ending 2nd inst. 25th were 208, as compared with 453 for the previous week and 329 for the corresponding week of the last year. The number of males was 202, of females 196; 67 died of consumption, 34 of pneumonia, 16 of typhoid fever, 12 of Bright's disease, and 7 of small-pox.

Markets, Dec. 5. U. S. 3½, 101 a 102½; 4's, registered, 103; coupon 114½; 4's, 118½; currency 6's, 130.

Cotton continues quiet, but prices were unchanged. Sales of middlings are reported at 11½ a 12 cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white, 7½ cts. for export, and 8 cts. per gallon for home use.

Flour moves slowly, but prices were unchanged. Sales of 1800 barrels, including Minnesota extras, at \$6.50 for clear, and at \$6.75 a \$7 for straight; Penna. extra family at \$7.55 a \$6; western do. at \$6.50 a \$7, and patents at \$7.50 a \$7.75. Rye flour sold at \$1.50 a \$1.75 per bush.

Wheat.—Winter wheat higher. Sales of 2900 bushels red at \$1.30½ a \$1.31. Rye is steady at \$3 a 55 cts. for Pennsylvania. Corn is in good local demand and higher. Sales of 9000 bushels, including yellow, at 67 cts., white at 73 cts., mixed at 65 cts., steamer at 65½ a 66 cts., No. 3 at 64 a 65½ cts., and rejected at 63 a 65 cts. Oats are in fair demand. Sales of 11,000 bushels including white, at 48 a 50 cts., and rejected and mixed at 47½ a 48 cts.

Hay and Straw Market, for week ending 2nd mo. 25th, 1882.—Loads of hay, 308 cts. loads of straw, 62 cts. Prices during the week.—Prime timothy, \$1.20 to \$1.30 per 100 pounds; mixed, \$1.05 to \$1.15 per 100 pounds; Straw, 90 cts. to \$1 per 100 pounds.

Beef cattle were in demand this week and prices were a fraction higher; 2400 head arrived and sold at the different yards at 4 a 7½ cts. per pound, the latter rate for short horns.

Sheep were in demand at full prices: 8000 head arrived and sold at the different yards at 4 a 6½ cts., and lambs at 5 a 7½ cts. per lb., as to condition.

Hogs were firmly held at full prices; 3000 head sold at the different yards at 8½ a 10½ cts. per lb., as to condition.

FOREIGN.—It is estimated that there are 10,000,000 men under arms in Europe at the present time, and that the annual cost, direct and indirect, of these enormous forces is not less than \$2,540,000,000.

The Observer, who believes that the Cabinet on Saturday resolved that the condition of affairs in Ireland renders it imperative on Gladstone, at whatever cost to other interests of public business, to proceed with the resolution declaring that an inquiry into the working of the Land Act would be injurious to the interests of the country.

In the House of Commons Sir Charles Dilke, Under Foreign Secretary, replying to a question by Sir Henry Drummond Wolff, Conservative, said the Government had no reason to apprehend a disturbance of peace between Russia and the German Powers, and discredited the statement that Russian officers are assisting the Herzegovinians.

Bradhall will proceed immediately to Northampton and enter the contest for the seat made vacant by his recent expulsion.

The Daily News says: "As a failure of the treaty negotiations with France was the bringing of English goods under a general tariff, placing England on the favored nation basis is a considerable concession, as compared with the commercial treaty which will be extended to the 1st of May. The most favored nation clause will, however, imply a considerable increase in the taxation of important British industries."

Barbosa has introduced a resolution in the Portuguese Chamber of Deputies proposing an alliance of Spain and Portugal, on the ground that the united nations need fear no foreign aggression; that they would be able to reduce their armies and navies to such a force as would be sufficient to defend their colonies; and that Lisbon and Oporto would become centres of intercourse with Brazil and the Spanish-American republics.

Cardinal Jacobini, Spanish Pontifical Secretary of State, has written a letter to the Archbishop of Toledo, in which he says, "Considering the facts which have been aroused in various quarters as to the presence of a great number of pilgrims in Rome, and the disensions in many dioceses in regard to the formation of committees, the Pope desires to substitute regional pilgrimages, which would arrive in Rome successively, for a national pilgrimage."

The Czar has ordered General Skobeleff to return to St. Petersburg. It is expected that he will arrive very shortly, when he will be required to explain his recent speech. The Telegraph says, there is nothing astonishing in General Skobeleff's speech, as it only expresses the opinion of millions of Russians.

It is believed that the Russian Government has been taken to prevent henceforth high Russian public servants from taking the liberty of discussing matters of State policy on their own account. It is hoped that this authoritative announcement will induce the foreign press, and especially the press of a neighboring empire, to cease using hostile and offensive language toward Russia.

According to Richard Andree there are 6,139,000 Jews in the world. Five-sixths live in Europe. Asia has 182,847. The greater portion is in Rumania, or twice as high as in Russia. Norway, he says, contains only 34.

A St. Petersburg despatch says: "Lieut. Harber and Master Schuetze started on the 24th inst. to join the Jeannette search party at the mouth of the Lena river. General Ignatieff offered them every assistance. The Governor of the city has telegraphed their approach to different points along the Lena river."

England sent \$18,000,000 worth of merchandise into Japan last year, and imported from the same country \$3,400,000. The United States sent \$1,742,000 and took away \$12,388,000. It is thought that in twenty years Japan will have a larger merchant marine than the United States.

The discovery is reported of a "rich gold bearing

belt" in Chilcot county, British Columbia, above 1600 feet of altitude, just back of the Alaska in the Langevin, Minister of Public Works, said, in the Dominion House of Commons, on Second-day night that the Government intended to extend a telegraph line from the mainland of Nova Scotia to Sable Island this year.

A large crop of the Sandwich Islands for the present year is estimated at 65,000 short tons against 46.2 last year.

Elections were held in the Sandwich Islands on 2 month 1st for members of the Hawaiian Assembly, the result, it is stated, indicates "the complete downfall of the old missionary influence."

WANTED

The Committee for the Civilization and Improvement of the Indians, wish to engage a young or middle-aged Friend and his wife to reside at Tusnessa, to assist the Superintendent in conducting the concert of the Institution.

Persons who may be drawn to engage in the service—

—Jos. S. Elkinton, 325 Pine St., Philadelphia.
—John Shingles, Chester, Delaware Co. Pa.
—Ephraim Smith, 1110 Pine St., Philad.

FRIENDS' ASYLUM FOR THE INSANE,

New Franklin, (Twenty-third Ward,) Philadelphia.
Physician and Superintendent—JOHN C. HALL, M.D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, on the 25th of First mo. 1882, PHEBE ASWITE of Jonathan Edmondson, of Coal Creek, Iowa, the 55th year of her age, an esteemed member of Coal Creek Monthly Meeting of Friends.

—, at the residence of his son-in-law, Milton Carr, in Cherokee county, Kansas, on the 16th of 3d mo. 1882, JOSEPH H. KANAWAY, in the 86th year of his age, a member of Plainfield Monthly Meeting of Friends. In the position of Elder, his mature Christian experience, combined with his intimate acquaintance with the Holy Scriptures and the writings of our Friends, rendered him a most judicious and successful preacher. From early life he was a firm believer in, and earnest advocate for the principles and testimonies of the Society of Friends; and whilst zealous for their promulgation and acceptance, none was more ready to recognize that bond of Christian fellowship which binds us all together, and embrace the same in the fellowship of Christ of whatever name. He was punctilious and regular in his attendance of meetings, and while there his solid deportment and earnest devotion of spirit were impressive; and his voice was frequently heard in earnest pleading for the cause of his Divine Master, that all might give heed to the manifold testimonies of Christ of whatever name. He was punctilious and regular in his attendance of meetings, and while there his solid deportment and earnest devotion of spirit were impressive; and his voice was frequently heard in earnest pleading for the cause of his Divine Master, that all might give heed to the manifold testimonies of Christ of whatever name. He was punctilious and regular in his attendance of meetings, and while there his solid deportment and earnest devotion of spirit were impressive; and his voice was frequently heard in earnest pleading for the cause of his Divine Master, that all might give heed to the manifold testimonies of Christ of whatever name. 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For "The Friend."

Extracts from the Diary of Rebecca Dewees.

(Continued from page 734.)

1872. 9th mo. 9th. Trials of various kinds abound. But all that I desire is strength to endure; to be more clothed with the true Christian spirit that I may be enabled faithfully to act my part, and to exert right influence on those with whom I mingle; and that I may stand acquitted in the solemn act of reckoning which is fast hastening on us.

10th mo. 18th. A secret breathing after at safe abiding; "that dwelling under the shadow," and "in the secret places," a nearer union and communion with the Father of spirits, a closer walk with God—has been the frequent engagement of my spirit.

12th mo. 26th. Prevented from attending meeting by indisposition, but afresh reminded the words of Hannah More, "I have found peace often, in my more secret seasons, in the bed and in the chamber; even in the stir of the world's occupations has my mind been drawn thence and found thy presence life."

1873. 6th mo. 15th. "Thou wilt keep him perfect peace whose mind is stayed on thee, because he trusteth in thee." A good degree of this feeling has attended since last I dropped the pen, though trials and necessary business have attended, having with the approbation of my friends, and in company with my dear friend, E. Dean, attended the Yearly Meeting of Philadelphia and a few adjacent meetings. Though deeply sensible that nothing is due to the creature, and many humiliations have attended; yet feel that the acknowledgment is due, that hitherto I have been blessed. Blessed forever be his name.

8th. "Great peace have they whose love is law, and nothing shall offend."

10th mo. 14th. "When He putteth forth his own sheep He goeth before them." This assured assurance was brought to my remembrance last night upon my bed, while a protest of religious duty was weighing down my spirit; and I felt, what more could I desire? that all that was wanting was simply to bow closely, to cleave to the unerring Guide, the blessed assurance that what He required I would be enabled to perform. Only as I was to draw me nearer unto thee.

11th mo. 10th. Having been enabled to perform a visit to the meetings and some of the

families of a neighboring Quarter; also to appoint a meeting in a neighborhood where was once a settlement of Friends, to the relief of my own mind, I feel that I never had more abundant cause to bless and magnify the great Name. Never have I more deeply felt, than during this visit, my own utter nothingness, or ever more earnestly implored the help and guidance of the unerring Spirit, under a deep feeling of unworthiness of the least of the Lord's mercies. But blessed and forever magnified be his holy name, his ear is still open to the crying of the poor and the sighing of the needy; and for these He will yet arise, will be moved with wisdom, tongue and utterance to those who trust in Him alone; and richly reward with that peace which the world cannot give.

11th mo. 21st. To be enabled to walk in a pure and perfect way, to serve the Lord with the whole and not with a divided heart, has been the daily craving of my spirit. Yesterday, as I sat in our Quarterly Meeting, my mind was clothed with the spirit of supplication; but I did not feel the evidence sufficiently clear to move therein. May I be preserved from turning aside to the right hand or to the left.

13th mo. 2nd. "If thou wilt be with me in the way that I go, give me bread to eat and raiment to put on, then thou shalt be my God, and I will serve thee." Oh I have sometimes felt that I would be willing to go anywhere, or to do anything that unerring wisdom might appoint, if only the work might be carried on in the hearts of some who are "as bone of my bone, and flesh of my flesh, who have not yet known the floor of the heart thoroughly purged," who have not known the love of God shed abroad in their hearts, their consciences sprinkled from dead works to serve the living God.

In the Fourth month of this year, under a pressure of religious concern, she visited the prisoners in the State prison at Columbus, Ohio; and also labored with the members of the Legislature, there in session, pleading for the abolition of capital punishment. The first memorandum preserved after her return home, is dated 5th mo. 6th.

"Oh vain and inconstant world! Oh transient and fleeting life! When will the sons of men learn to think of thee as they ought? When will they learn humanity by the affliction of their brethren? or moderation and temperance by a sense of their own fugitive state?" These words, I believe of Addison's, have been brought to my remembrance this morning, and seem to me worthy to be preserved in characters of gold. Were we unable to place a proper estimate on this fleeting life; did we but heed the exhortation to be content with food and raiment, how much of good might we be enabled to do, in relieving the sufferings, in lightening the burdens,

and alleviating the privations which many endure, and in so doing to lay up treasure "where moth and rust do not corrupt." Oh how few do truly know what it is to deny themselves.

8th. For more grace, more of the clothing of the Holy Spirit, more of the shedding abroad of thy love, most holy Father, in my heart, and in the heart of my beloved partner, in the hearts of the dear children! oh, yes, and in the hearts of all, has been the daily aspiration of my heart; even when my hands have been in my daily avocations have they arisen with sighs and groanings that cannot be uttered.

11th mo. 25th. "Prayer, ardent, opens heaven, lets down a stream of glory on the consecrated hour of man in audience with the Deity." Prayer has been much the clothing of my spirit, even when my hands were necessarily engaged in my outward affairs, strong cries and pleadings have arisen, and sometimes groanings that could not be uttered, in an especial manner for an outpouring of the Spirit, for a growth in grace, for a shedding abroad of that love of God, that would wholly eradicate every root of bitterness, that would purge out the old leaven and bind us in the one bundle of life and love.

1875. 2d mo. 10th. It was declared by the prophet, "When the judgments of the Lord are in the earth the inhabitants of the earth will learn righteousness." It has appeared to me that as a people, the Society of Friends in many places have become engrossed with the things of time, and lukewarmness and indifference have followed; so that they seem resting as at ease; and by mingling with others in their schools and their associations, they have lost their strength, though they seem to know it not; and though the Most High has not been wanting in sending his anointed messengers with the voice of solemn warning, admonition and reproof, still the rest remains unbroken, and death-like sleep prevails. Those who will not bow in mercy must in judgment. And I verily believe a time of shaking will overtake, in which every false rest will be broken, and every false covering removed; when the sandy foundations will be tried; when that which will endure the blast and the fire, will alone remain. I ask, oh holy Father, for myself and mine, to be spared nothing which thy goodness may appoint, nothing save that hopeless sorrow; only grant that the work of grace may go forward. The means and the power, O Lord, are thine, and while thy judgments are in the earth, grant that there may be a learning righteousness; and while many are falling around, some with scarce a moment's warning, that we may be awakened to the necessity of being also ready.

(To be continued.)

To be good and disagreeable, is high treason against virtue.—E. Smith.

For "The Friend."

Arctic Cold, and How to Endure It.

Wm. H. Gilder has written an account of the experiences of the exploring party sent out in 1878, under command of Lieut. Schwatka, to search for any records that might remain of the expedition of Sir John Franklin. They spent two winters among the Esquimaux in the country north of Hudson's Bay, making extensive journeys over those frozen regions with sledges, and experiencing extreme cold weather. At one time the thermometer registered a temperature of 70 degrees below zero; the mean temperature for one month was -53.2 degrees, and at no time in the month did the mercury rise above -23 degrees.

They were then near Back's River, and the country abounded with reindeer, and on every hill-side their breath could be seen rising like clouds of steam. "A herd that was frightened by the dogs which were following the musk-ox tracks, scampered off in every direction, and it looked as if a lot of locomotives had been let loose over the country, the smoke coming from their lungs in great puffs as they ran, and streaming along behind them." The writer says, "When the sledges are moving during a clear cold day, the position of any one of them is known to the team, though they may be widely separated. Sometimes, for the advantage of hunting to be obtained thereby, our igloos [snow huts] have been separated by a day's march of about ten miles, and at that distance the condensed breath of the dogs and people could be distinctly seen, and the position of the igloos located."

They were then but poorly supplied with blubber, and could not spare any to the precious article for warming their huts or cooking their food. "Our meat had to be eaten cold—that is, frozen so solid that it had to be sawed, and then broken into convenient-sized lumps which when first put into the mouth were like stones. Meat will freeze in a temperature a little below the freezing-point, but it is then in a very different condition from the freezing it gets at from 60 to 70 degrees below zero. Then every piece of meat you put into your mouth has first to be breathed upon to thaw the surface, or it will stick to your tongue and sides of your mouth and lips like frosty iron, and with the same disagreeable results."

As to clothing, W. H. Gilder says: "In the fur of the reindeer nature has provided the best possible protection from the cold, with the least amount of weight to the wearer. It might be possible to cover one's self with a sufficient quantity of woollen clothing to guard against the severest weather in the north, but it would require a man of immense muscular power to sustain the load. Two suits of reindeer clothing, weighing in all about five pounds, are quite ample for any season, and are only worn in the coldest weather. At other times one suit is all that is necessary."

"It is one of the greatest discomforts of Arctic travel that the exercise of walking wets one's fur stockings with perspiration. At night they freeze, and it is anything but an agreeable sensation to put bare feet into stockings filled with ice, which is a daily experience in winter travelling. But it is astonishing how soon one gets accustomed to that sort of thing, and how little he minds it after a while. The warmth of the feet soon thaws the ice, and then a wet stocking is

nearly as warm as a dry one, except in the wind."

Frost-bite is a difficulty which travellers in cold countries generally meet with. Our author says: "During my first winter in this country my nose was particularly tender. I could scarcely go out of doors without having it nipped. There is no pain in a frost-bite, but the cold upon my nose would cause me much suffering when first exposed to it, without exciting the least sympathy in my companions; but just as it would begin to feel comfortable once more, some one would run up and tell me, 'Tling-yack quark' [Nose frozen], at the same time pressing a warm hand against it to thaw it out. The person who has the frozen nose is almost invariably surprised when informed of the fact. During winter travel people always have each other's noses and cheeks in charge, and one readily acquires the habit of occasionally taking hold of his nose, especially when it feels comfortable, to see if it is frozen. The frost-bite is at once detected by a white, wax-like patch, with edges sharply defined against the ruddy color of the healthy flesh. When you touch it, it feels cold and hard, and as if you had hold of somebody else's nose. It thaws readily and without further inconvenience, under the pressure of a warm finger, unless it has been frozen for a long time. The skin invariably comes off the frozen part within a few days, even when only slightly nipped. The consequence was that my nose was constantly peeling, and at all times as tender as an infant's."

The decided feeling of warmth produced by eating the strong food on which the Esquimaux subsist, is several times noted. Gilder says, "I learned to relish fish and meat in the condition which the natives call 'tepeu,' and which civilized people would regard as so spoiled as to be unfit for eating. When frozen it does not taste any worse than some kinds of cheese smell, and is a strong and wholesome diet unless eaten in great quantities. It fortifies the system against cold, and shortly after eating, causes a healthy glow of warmth to pervade the body, even in the coldest weather."

On one occasion, when he had been thrown into the water by the breaking of the thin ice under the sledges, and his clothes were heavy and stiff with ice, he says, "I became so faint for the want of food that I had to get some 'tepeu' walrus from the natives, and I ate it with a keen appetite. It did not taste as badly as I anticipated, so I ate a quantity, including some pieces of blubber, about three-quarters of an inch thick, which was cut into small pieces and looked like cheese. After eating several pieces I thought I would bite off the outside rind, which, on closer examination, I noticed to be the short, stiff hair of the animal which I had been eating. Presently I began to feel warm all over my body, despite my frozen clothing—a condition attributable partly to the peculiar qualities of frozen food, and partly [?] perhaps, to the rasping in my interior, produced by the stiff walrus hair that I had eaten."

"Eating frozen meat or fish always makes one cold at first, but presently warm. So always, after eating the mid-day repast, the men pull their hoods over their heads, draw their arms out of their sleeves, and cross them over their warm, naked breasts, and wait patiently and in silence for the heated term to ensue; but during the silent period

they resemble a group of mummies, and as about as cheerful. When they begin to feel warm their spirits rise, and they are soon left a parcel of good-natured children."

For "The Friend."

Reminiscences of Departed Worthies.

THE LAST DAYS OF CHRISTOPHER HEALY.

4th mo. 8th, 1851. Our beloved friend Christopher Healy was taken lambling, and upon being conducted to his chamber I calmly surveyed his condition, and felt apprehensive that this sickness would be his last; and under the solemnity of the dispensation, and with the prospect of eternity before him, he wished his friends to understand that he felt no condemnation; but now felt the passage of Scripture verified, "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit."

4th mo. 11th. He said, "I feel very poor, but tell all my friends that if I now go, I am well."

The physician calling to see him, he manifested solicitude on his account, and exhorted him to be careful that he did not get into the spirit of the world, as some had done.

Although he seemed willing to try the remedies offered, yet intimated that he felt no resignation to the Divine will.

He appreciated the comforts with which he was surrounded, and contrasted them with the destitution of many of his fellow-mortals, repeating the language, "While some portraiture scarce can tell where they may lie their heads."

He said that the accumulation of wealth might have been a snare to him; he had sought great things, but what he had asked for, had been abundantly granted. His mind seemed clothed with contentment and gratitude.

4th mo. 19th. Some of his friends called to see him, he imparted counsel, and desired that his love might be given to some distant ones. In the afternoon his articulation became much obstructed, so that but little could be gathered, but the following expressions were distinctly understood, "All is peace." "The righteous shall have everlasting comfort." "The living praise the Lord, the dead cannot praise Him; they may praise him in the letter, but they cannot praise him in the Spirit." "Where the wicked cease from troubling and the weary are at rest."

"That live in the Spirit must walk in the Spirit." "I have a hope, an everlasting hope." "3 secret help, my hope, and my salvation."

4th mo. 20th. His wife coming to his bedside, he said, "We have lived together many years in great harmony and good unity, I believe that the time is drawing near when we shall have to part, and I hope we shall favored to meet in a better country."

4th mo. 22nd. This forenoon he poured forth his feelings in the following pathetic language: "Oh! if I can have patience a pass away, how glad I shall be; I do not think I see anything in my way, all seems to me what a favor to be an inhabitant of that ethereal dotheth not the light of the sun, nor the moon, to shine in it, for the glory of the Lord doth lighten it, and the Lamb is the light thereof. Oh! if I could now quietly pass away to that blessed inheritance, how glad should be. I hope there is nothing in r

ay, my soul thirsteth for God, for the living God; when shall I come and appear before him! 'As the hart panteth after the water-crooks, so panteth my soul after thee, O God.' About noon to-day he became nearly strangled by the accumulation of phlegm in the throat, and his friends were apprehensive that he was about to depart; in his struggles for life he said, "I cannot stand it, I must go, be honest! oh be faithful! joy forevermore appears great."

4th mo. 24th. He said, "Christ knoweth his own sheep, and his sheep hear his voice, and He leadeth them out, and goeth before them, and a stranger they will not follow; for they know not the voice of strangers."

"Poor and unworthy as I am, I see nothing my way, and hope I shall be patient until shall please my Divine Master to cut short the thread of my life, to cut short the work of righteousness."

A beloved friend sitting by his bedside, he said, "We love each other in the Lord, we are both known the Truth, and the Truth is made us free, and if Christ has made us free, then are we free indeed."

He received messages of love from several distant friends, which seemed very precious to his feelings, and said, he believed that any, in different places, felt united with him in spirit, and his dear love was to them.

4th mo. 25th. One of his daughters coming to see him he expressed gladness, and said he hoped that his children would be willing to low the footsteps of their father, who had on made willing to take up the cross in this life, which had preserved him from any snares and temptations.

At times he appeared much exercised on account of the afflictions in the Gospel, but there were times when he appeared to be looking forward to a brighter day; in one of these seasons of encouragement he quoted the Scripture language, "Therefore I will allure her and bring her into the wilderness, and speak comfortably to her, and I will give her vineyards from thence, and the valley of Achor for a door of hope, and she shall sing there as the days of her youth, as in the day when she came up out of the land of Egypt."

"Oh! if I could now settle away and go to rest in the arms of my beloved Saviour, how glad I would be; but it is not time yet, his time is the best time, and the right time. He has brought me through all my trials and temptations, and landed me safe in a well-founded hope of a happy eternity."

"What a consolation it is to me, and how glad I am that I can say at such a time as this, that I feel no condemnation; every thing seems bright and pleasant, yes, as clear as the light as the light. I have that hope which has an anchor to the soul, both sure and steadfast, and enters into that within the veil whither our forerunner has gone."

"I have no wish to pass the morning; I am ready to leave this troublesome world; to pass to valley and shadow of death, to that city whose inhabitants shall not hunger—*hunger* any more; neither thirst—*thirst* any more; the Lamb which is in the midst of the throne shall feed them, and lead them unto living fountains of waters, and God will wipe away all tears from their eyes."

"As, saith the apostle, 'we have not followed cunningly devised fables when we made known unto you the coming of our Lord Jesus Christ.'"

"I have this to comfort me, that I have always believed the truths of the gospel, that the true gospel is the power of God unto salvation, to all them that believe. The angel flew through the midst of heaven, having the everlasting gospel to preach; that everlasting gospel was not a book, it was the power of God unto salvation, the angel had no book, but he said with a loud voice, fear God and give glory to Him, for the hour of his judgment is come, and worship Him who made heaven and earth, the sea and the fountains of waters. Ah! that is the point. First fear God, and then give glory to Him, and worship Him who made heaven and earth, the sea and the fountains of waters."

"I now say, as I have often said, friends speak often unto me, and hear; I do not mean that we should speak often one to another in common conversation, or about the things of the world, but about heavenly things; encourage one another, and endeavor to get into that pure state of mind in which we will say no evil, and think no evil; and the Lord will hearken and hear, and a book of remembrance will be written for them that fear Him, and think upon his great and glorious name."

While wrestling in spirit for the welfare of the Church, he said, "How shall we sing the Lord's song in a strange land; 'If I forget thee, O Jerusalem, let my right hand forget its cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem to my chief joy.'"

He placed a high value upon that unity which subsists among brethren baptized by the one spirit, into the one body, and in reference to such unity, repeated the blessed promise, "Behold how good and how pleasant it is for brethren to dwell together in unity; it is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garment: as the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life forevermore."

A friend making him a visit, he said, "I am glad thee has come to see me; we are poor things of ourselves, but how precious if we can only feel that we have no condemnation, that we are in Christ Jesus, the only safe abiding place. Oh that our Divine Master would bow the heavens and come down, and make way for his wrestling seed."

4th mo. 27th. What a pleasant morning; it is a morning without clouds; it is so out of doors? Being answered that it was a bright morning, he said, "All seems bright and pleasant with me, and if I could now pass away how glad I should be."

Upon taking some water, he said, "It is but little more water that I will need here, but I believe that I will partake freely of the waters of life."

"He maketh me to lie down in green pastures, He leadeth me beside still waters; though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me; thou anointest my head with oil, my cup runneth over."

He desired that his dear love should be remembered to some of his absent children, and "the dear little ones, they feel very near to my best life; I hope they will be willing to

walk in the footsteps of their poor old grandfather."

In contemplating the approaching termination of life, he made inquiry respecting some who had watched by his bedside, and being informed that they were absent, he hoped that some careful friend would be present at the time of his departure to close his eyes, and also desired that his children might be present.

His little grand-children approaching, he manifested much interest in their coming years, saying that he loved them dearly, and believed that they would remember him when he had gone to his long home.

"I am going, I am going to my peaceful home; but hope to wait quietly my appointed time."

He said to a beloved friend from a distant Yearly Meeting, that his labors were nearly closed, and that his peace was made. The friend responded, "I have no doubt of that, and if I had never seen thee again in mutability, I should have had the assurance in my own breast, that thou hadst landed safely where the soul would forever be at rest; and since sitting by thy bedside, I have felt renewedly confirmed in that assurance."

(To be continued.)

For "The Friend."

The Religion of the Fashionable World.

Can there be found in the New Testament, or in any part of the sacred records written aformentioned for our learning, a more comprehensive and conclusive testimony respecting the regulation of our lives and conduct, than the injunction of the far-seeing Apostle Paul: "*Be not conformed to this world*." And would not this *conformity* be carried out, disarming the giddy throng of fashion's votaries, and rob dissipation and vanity, with the mere profession of religion also, of much of their overgrown proportions and artfully worn deceitful mask?

Must not this, in like manner, forbid conformity to the religion of the world in a more general sense? By which is meant, conformity to its ways, its maxims, its customs, its external rituals and forms, without the Life; its cool indifference to the things of eternity, its avoidance of baptism and the cross, its desire for the admiration and esteem of men; in short a religion which is light-weighted, not having the love of God for its main-spring and motive, nor the salvation of souls for its prompting and end.

The religion and grace of Christ Jesus, while adapted to, and sufficient for every state and condition in which man can be placed in this transitory world, is not something which can be put on and leave off at his pleasure; neither that he can complacently make to yield to the varied circumstances of temptation, or conflict, or worldly compliance in which he may be placed. But, on the contrary, it is a change of heart and life, accompanied by the work of sanctification in the soul. It is an active, living, leavening, influential, Spirit-begotten power within man, which will no longer allow of conformity to the spirit of a world that lieth in wickedness; but alike guarding against the appearance of evil as well as the evil itself, will so restrain and regulate as to make us as "epistles of Christ," known and read of all men through a world of vicissitude, of trial and trouble. A religion that after enabling to walk worthy

of the vocation wherewith we are called, and to serve our generation according to the will of God, will smooth the path of life with hope, and peace, and joy in the Holy Ghost; and so illumine the dark valley of the shadow of death, as to gild with never-fading glory the celestial regions beyond.

Now can these requisitions of the religion of a Master and Lawgiver who gave himself for us, who pleased not himself, who requires us to follow Him with the obedience of little children, be lowered or modified to suit our ease-seeking and sin-loving unrenewed hearts? Then how does the fashionable religion of the gay and worldly comport therewith? Can the words of the great Author of Christianity, "My kingdom is not of this world," be placed with any kind of agreement beside "the pride of life" manifested by the devotee of fashion, the ardent pursuer of worldly pleasure and advantage, or the insatiable longer for the possession of wealth and of reputation among men? Yet in this very class are those who would be offended were their admirability questioned to rank themselves among the professors of the Christian name. Is it not thus that Christianity is wounded in the house of her avowed friends? While at the same time, perhaps, these luke-warm Laodiceans would be tempted to point the finger at, if not to ridicule, the humility, the simplicity, and non-conformity to the world, which must ever characterize the meek and lowly disciple of a crucified yet risen and glorified Lord.

Assuming the truism that if our religion be worth any thing it must be made the *rule of life*, how careful, prayerful, and vigilant, should we be that our practice and life should come fully up to our profession: that the want of conformity between the one and the other should not lay us open to the charge of inconsistency; that if in the important choice which is set before us, we deliberately choose the world, let us not thenceforth claim that we can by any means hold to the one, and at the same time keep fast hold of, or duly love and serve the other. Can it be possible, that while disobeying the commands of God, and living as without Him in the world, we can at all persuade ourselves that we are simultaneously fearing Him and walking in his ways?

Must there not, from the very nature of things, be a manifest distinction between the gay and fashionable lovers of this world with all their lip profession, and the disciples of a Master, of whom it is written, "He was in the world, and the world was made by Him, and the world *knew Him not*?" The gifted John Barclay in one of his letters to a young Friend thus writes: "Picture to thyself any set of people raised up to a deep sense of religion, and carrying out their watchfulness and self-denial to all branches of their conduct, and endeavoring to follow that exhortation, 'Be ye holy in all manner of conversation,' and whatsoever ye do in word or deed, do all to the glory of God," &c. Would they not soon come to be distinguished from other people, who follow the course of this world, or who secretly yearn after their own heart's lusts, and comfort themselves with trying to think there is nothing in this and the other little thing, and that religion does not consist in these things? Would they not soon find themselves to be a peculiar people, a singular people, a very simple people;—their outward appearance, their manners, their very gestures, restrained and regulated after a mode totally

contrary to the generality of those around them? According to that striking passage in one of the Apocryphal writings, setting forth the language of the ungodly respecting the righteous, so will it be respecting such a people or person as I have described;—He is not for our turn; he is clean contrary to our doings; he was made to reprove our thoughts; he is grievous unto us even to behold; for his life is not like other men's, his ways are of another fashion."*

If a part of the requisition of pure and unadorned religion be to keep ourselves "unspotted from the world;" and its great aim be to humble the sinner and to exalt the Saviour; then we cannot be too earnest in our renunciation of the world, nor too desirous to be cleansed from its spots, neither too ardent that we may in humility of heart and contrition of spirit—sacrifices well pleasing to God—be enabled to exalt and glorify Him, without whose notice not a sparrow can fall to the ground, and in whom we live, and move, and have our being. While such a self-denying course may not array us with much attraction in the eyes of a misjudging world, it will greatly adorn and beautify us in the sight of Him who looketh on the heart, the ornament most acceptable to whom being that of "a meek and quiet spirit." But of what account will be the opinion of the world—a world that hated our Saviour and crucified the Lord of life and glory—when the most important matter that can claim the consideration of a responsible and immortal being is at stake—the eternal happiness or misery of a never-dying soul? What can the world do for us when the solemn final audit shall arrive? Can it avert the stroke of death, or sustain with the hope of our having a part in the first resurrection? Moreover, how soon, amid its daily round of rush and bustle, and absorbing pursuit, shall we be overlooked and forgotten! Then unless our names are "written not in the earth," but recorded in "the Lord's book of remembrance," what will this probationary span of life, with all its privileges, mercies, and responsibilities have done for us? How true is the poet's line—

"They build too low who build beneath the skies!"

The Christian has learned not to look for his kingdom in its fulness here. He seeks not to have his treasure laid up here. His hopes, and expectations, with the great recompense of the reward, are all beyond this prison house, the world. With Moses, he would rather suffer affliction with the people of God, than enjoy the pleasures of sin for a season; with Paul prefer to have nothing to glory in save his infirmities, if thereby the power of Christ may rest upon him. He could not wish to be crowned with honor nor with the plaudits of his fellow men, in a world where his Saviour was hated, betrayed, and crowned with thorns. Rather would he, in measure, like that dear Lamb of God, be "despised and rejected of men." How truthful is the description conveyed in the following lines:

"The world o'erlooks him in her busy search
Of objects more illustrious in her view;
And occupied as earnestly as she,
Though more sublimely, he o'erlooks the world.
She scorns his plaudits, for she knows them not;
He seeks not hers, for he has proved them vain."

But overlooking all, if his treasure be laid up

in heaven, if his affections are set upon the kingdom of God and his righteousness, which can harm or unsettle him, or much disturb his faith? "If God be for us," saith one, "who can be against us?" "When He giveth quietness," saith another, "who can make trouble?" This is the reality, the experimental, saving knowledge of the religion of Jesus, which is life eternal. It is a religion that brings peace—a peace which the world can neither give nor take away—a peace with which no stranger can intermeddle—the "peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Then can an injunction, of such large extent of signification, be too forcibly impressed on every one whose hearts are not already given to the Saviour: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what that good, and acceptable, and perfect will of God."

Moral Courage.—Close to the church [building] at Flowton, there was a cottage occupied by a notoriously bad family, the man a poacher and contraband seller of ardent spirits, a desperate character, feared and disliked by all the neighborhood; the wife a meet partner for such a man, both in temper and violent propensities. M. L. Charlesworth, then a girl of fourteen, was passing on her way to church hearing the sounds of drunken revelry within she quietly walked up the little garden-path and entering the house, she closed the door after her.

"The idle, dissolute men grumped there so amazed at her boldness, as she said calmly and kindly—

"Do you not hear the church bell calling you to go and worship God?" A pause of silence followed, broken by the wife rising and with violent language ordering her to leave the house, but the husband reached down his hat from the peg, and said firmly, and quietly—"Hold your tongue, wife, thy young lady is right. Come, lads, I am off to church, we'll go with me!" To the astonishment of all present, the hardened man entered the building and sat quietly throughout the whole service; from that day he became changed man. He lived for forty years a consistent Christian, dying more than ninety years of age and ever retaining the deepest reverence and affection for the minister, child who had led him to turn from the error of his ways and who anxiously watched over his after course.—*Memoir of Maria Louisa Charlesworth.*

A Singular use of Electricity.—A curious application of electricity is described in *L. Lumiere Electrique*. It consists in a device to prevent military conscripts practising frauds as to their stature by bending their knees. When the youth stands erect against the measuring post, the hind parts of the knee press on electric contacts, causing two bells to ring; the ringing ceases when there is too much bending. The sliding bar which finishes the measure has also a contact, which is pressed by the head, whereby a third electric bell is affected. For a correct measurement the three bells should ring simultaneously. This system, the invention of Cazala is now employed in the Spanish army.

* See Wisdom of Solomon ii. 12, 14, 15, 16.

For "The Friend."

A Normal Class at Westown.

For the benefit of our younger members who may be intending to follow teaching as their calling, and in order to afford them an aining in the approved modern methods, the Committee in charge of Westown Boarding School, propose to organize a Normal class at that Institution upon the opening of the summer session. This will be placed under the direction of an experienced teacher, who is now fitting herself for the position, by course of careful instruction at some of the Normal Schools in this country.

We trust the facilities thus offered to young teachers, for obtaining a thorough training as teachers, under the sheltering and wholesome influences of Westown, will be promptly availed of, and that the proposed class may prove to be largely useful.

For further information, those especially interested may be referred to the Superintendent Jonathan G. Williams, at the School, to Charles J. Allen, 304 Arch St., Philada.

LEAFLESS TREES.

Leafless and stripped, yet are they whole,
They mind me of a Christian soul,
Whose daily strife is always o'er,
Waiting for entrance at the door,
Greenness and verdure underlies
What seems so poor to mortal eyes;
And what they are or what have been,
Is naught, it is so the sap within
The root, has grounded strong and firm,
'Gainst autumn blast, or winter storm.

How well defined their outlines lie
Against the back-ground of the sky!
And here again a type we see
Of what a Christian's course should be,
Distinct and clear, that all may trace
His shadow and abiding place.
Oh! leafless trees, unto my heart
How sweet the lessons ye impart—
The fragrance of your early spring—
Your summer days of blossoming,
The flushing of your autumn dyes,
Ne'er brought you quite so near the skies
As now, when desolate, ye seem
Against the heaven itself to lean.
Oh! all our crowns we cast aside,
All ornaments of human pride,
And passing underneath the rod,
Stand naked in the sight of God;
Not blasted, only stripped and bare,
That we may know how weak we are.

Oh! leafless trees, your strength renew,
For all the sunshine covers you;
Naught now your symmetry can mar,
Ye stand before us as ye are,
Your branches lifted as in prayer,
As though ye felt our need of care;
And from that treasury old and new
With garments God will dower you;
For when the keenest storm-winds blow,
Your branches shall be wrapt in snow,
And ye shall stand within his sight,
Serenely clad in robes of white.
While even the descending rain
Shall beat upon you not in vain,
For what more beautiful can be
Than wintry frost-work on the tree,
When cold and rain their work have done?
All glorious beauty in the snow,
Transparent in the risen light,
Ye shine 'e'en in the Father's sight.

Melt, snow, into the hardened bole,
And melt God's word into the soul,
Ye 'e'en the quickening germs of life
May sometimes need the pruning knife;
For by their fruits alone we see
The value of the grafted tree,
As "by their fruit" alone ye know
God's children in this world below.

May seeking souls the lesson take,
And give up all for Christ's dear sake;
He asks the blossoms of your Spring,
First title of every offering;
Your Summer day in all its prime,
The glory of your Autumn time;
For ye must stand beneath his eye,
Like leafless trees against the sky,
Disrobed of self and shorn of pride,
Your sins laid on the Crucified!

H. L. N.
Selected.

BABY HAS GONE TO SCHOOL.

The baby has gone to school, ah, me!
What will the mother do,
With never a call to button or pin,
Or tie the little shoe?
How can she keep herself busy all day,
With the little "hindering thing" away?
Another basket to fill with lunch,
Another "adieu" to say,
And the mother stands at the door to see
Her baby march away;
And turns with a sigh that is half relief,
And half a something akin to grief.
She thinks of a possible future morn,
When the children, one by one,
Will go from their home out into the world
To battle with life alone,
And not even the baby he left to cheer
The desolate home for that future year.

For "The Friend."

Westown Boarding School.

(Continued from page 234.)

At a meeting of the committee, 19th of 4th mo. 1799.

"In consequence of the conclusion to open the School on the 6th of next month, some considerations have occurred to confirm us in a belief of the propriety of encouraging the attendance of some of our number, with some women friends, appointed by their Yearly Meeting to unite in this concern, soon after the schools shall be opened, in order to strengthen the hands of the superintendent and teachers in promoting the settlement of good order and regulations in the Institution; our friends Samuel Smith and Jno. Cox being willing to devote a portion of their time for this purpose, their dedication to the service is very acceptable to the committee, and they are encouraged to attend as soon after the schools shall be opened as is convenient to them. Rebecca Archer having agreed to attend, and it being hoped that Rebecca Jones and Ann Loyd may also find it their duty to give up to unite with the two men Friends above mentioned, it is requested they will confer with the women on this occasion and endeavor to promote their attendance."

At a meeting held 17th of 5th month, 1799.

"It appears by report now verbally communicated, that our late Yearly Meeting concurred in the proposal of holding the meetings for worship at the school, select, as proposed for our minute of the 17th ultimo, and that the Friends who remove thither as superintendents, teachers and care-takers, should take certificates of removal directed to some one of the Monthly Meetings in the neighborhood. Also that an account of the state of the meetings for worship, held at the school, should be reported by this committee to the Yearly Meeting."

The minute alluded to above is as follows, viz: "As the Yearly Meeting by the 3d article of Rules and Regulations agreed upon and published, hath directed the holding of meetings at the Institution on the first and fifth days of the week, it is apprehended that the good end intended will be best promoted by

holding them as select as may be for the children at the school and the residents on the farm and those Friends of the committee who may be willing to attend, not excluding such other solid exemplary friends as may feel a draught thereto." At the same meeting it was agreed "that the school be opened on the 6th of 5th mo. next, for the reception of twenty children of each sex, it being apprehended that the admission of a larger number at first would be in divers respects inconvenient, and tend to render difficult the establishment of the regulations agreed on. It is proposed that an addition of ten of each sex be made to the number monthly, as becoming order shall be satisfactorily settled, if no impediment occur from the want of suitable masters, which there is some reason to apprehend may be the case, from the backwardness hitherto manifest in the coming forward of persons qualified to take charge of the education of boys."

19th of 7th mo. 1799. "A member of the committee stating it to be the desire of the teachers that a few Friends should be separated to make visits at stated times to the school, and it appearing likely to promote the interest of the children and strengthen the hands of the teachers, Benjamin Sweet, Philip Price, Jr., Henry Drinker, and Eli Yarnall, are appointed to confer with them on this subject and report."

15th of 11th mo. "The number of names on the treasurer's list as applicants (including those now at school), is about 300. To continue entering the names of others will probably tend to raise expectations which cannot within reasonable time be answered, it is therefore believed proper to receive no more applications for admission at present, and the treasurer is directed to pay attention to this conclusion." "The minutes of the acting committee being read, it thence appears that Richard Hartshorn has given notice that he apprehends himself released from attending at the Institution as Superintendent thereof longer than until friends can satisfactorily supply his place. And it being likely best to accommodate him to be early at liberty to give up his trust, the committee entertaining a due sense of the disinterested view with which he undertook the important charge, and the concern which he hath manifested for the interests of the Institution, agrees to accept his resignation; and to prevent unnecessary interruption to the concerns thereof, it is desired that our friends Jonathan Evans, Eli Yarnall, Philip Price, Jr., Ab'm Sharpless, Catharine Wistar, Rachel Malin, and Margaret Marshall, will take upon them the charge of attending to the wants of the family for the present, as well as to such other cares as have fallen to the share of the superintendent."

It is understood that Philip Price acted temporarily as superintendent, until Joshua Sharpless took charge 4th mo. 1st, 1800.

21st of 3d mo. 1801. "An extract from the last will of our deceased friend Samuel Emlen was produced, whereby he gives to his son Samuel and to Thos. Morris, his executors, in trust for the benefit of the Institution under our care, an annual rent-charge of 12 Spanish pistoles, of fine coined gold, each weighing 4 dwts. and 6 grains, growing due and payable on the 1st of 6th month, yearly, forever, out of a lot of ground in this city on the west side of Second St., between Dock and Walnut,

now in tenure of Ann Dunkin, (called by mistake in the will of our said friend, Margaret Duncan.) At this meeting a minute states "a further sum of money being absolutely needful, the acting committee is authorized to borrow an additional sum of \$2000."

The debt on which interest was payable on 4th mo. 16th previous, was reported to be £3459 15s.

The Mother and Her Family.—Philosophy is rarely found. The most perfect example I ever met, was an old woman who was apparently the poorest and most forlorn of the human species, so true is the maxim which all profess to believe and none act upon invariably, viz., that happiness does not depend on outward circumstances. The wise woman to whom I have alluded walks to Boston, a distance of twenty or thirty miles, to sell a bag of brown thread and stockings, and then patiently walks back with her gain. Her dress, though tidy, is a grotesque collection of "shreds and patches"—coarse in the extreme.

"Why don't you come down in a wagon?" said I, when I observed she was wearied with her long journey.

"We haven't got any horse," she replied; "the neighbors are very kind to me, but they can't spare their'n, and it would cost as much as my thread would come to."

"You have a husband—don't he do anything for you?"

"He is a good man—he does all he can, but he's a cripple and an invalid. He reels my yarn and mends the children's shoes. He is as kind a husband as a woman need to have."

"But his being a cripple is a heavy misfortune to you," said I.

"Why, ma'am, I don't look upon it in that light," replied the thread woman. "I think that I've a great reason to be thankful that he never took to any bad habits."

"How many children have you?"

"Six sons and five daughters, ma'am."

"Six sons and five daughters! What a family for a poor woman to support!"

"It is a family, ma'am, but there ain't one of 'em I'd be willing to lose. They are all as healthy children as need be, all willing to work, and all clever to me. Even the littlest boy, when he gets a cent now and then for doing an errand, will be sure to bring it to me."

"Do your daughters spin your thread?"

"No, ma'am; as soon as they are big enough they go out to service, as I don't want to keep them always delying for me; they are willing to give me what they can, but it's fair that they should do a little for themselves. I do all my spinning after the folks are abed."

"Don't you think you should be better off if you had no one but yourself to provide for?"

"Why, no, ma'am, I don't. If I hadn't been married, I should have had to work as hard as I could, and now I can't do more than that. My children are a great comfort to me, and I look forward to the time when they'll do as much for me, as I have done for them."

Here was true philosophy. I learned a lesson from that poor woman which I shall not soon forget.—*C. M. Sedgwick.*

"A duty shunned or a duty delayed is a duty still."

For "The Friend."

Religious Items, &c.

Dancing vs. Religion.—*The Presbyterian and The Christian Advocate* both mention the case of a dancing-master at Sunbury, Pa., who was recently brought under the influence of religion. He had been teaching a dancing-school at Watsonstown for several weeks. One evening he was late in arriving, and said to his class—"A great change has come over my feelings. I have commenced a Christian life and intend to be faithful to my new Master. You see that it would be a violation of my conscience and an offence toward God to go on with this school. I therefore very respectfully withdraw my connection with it. No persuasion nor hope of gain can make me change my purpose. I fully intend to save my soul, and am convinced that no life can be perfectly happy except in the service of God. As dancers, I bid you farewell; as friends, good-night."

Methodist Discipline on Dancing.—In a reply to a question as to the limits of the prohibition of this amusement by the Methodist discipline, the editor of *The Christian Advocate* says:

"The church forbids dancing, because comparatively private dancing leads to public dancing, assemblies, balls, unchristian parties, where true religion cannot thrive; because it is the sign, often a cause, often the fruit, and generally the accompaniment, of an irreligious or a backslidden state; and because it leads multitudes of youth astray, and keeps more in sinful paths; and because the world counts it an advantage gained when church members dance. The church does not enter the precincts of the family to scrutinize with cynical eye every motion of every child, but plainly and unequivocally condemns social dancing, dancing-school and dancing parties—in a word, *dancing*. To expect young people to dance in little companies, and all, or a majority of them, to be satisfied with that, and conscientiously refuse to dance anywhere else, is to expect something that never yet came to pass, and never will; for it is contrary to human nature. It is like giving children wine sangaare, and telling them never to drink wine without water. One in twenty may obey, nineteen will drink sangaare with those who drink sangaare, and wine with those who drink wine. The church is solemnly bound to warn its members against these tendencies, and forbid them to so act as to destroy their influence or lead the young astray. When the spirit of dancing gets into a church, it is more contagious than small-pox. Parents cannot vaccinate their children against it. Frivolity becomes dominant. Little children may be converted, few others will be, and boys and girls will backslide about the time the dancing fever seizes them. Ministers that wink at it, and official members who endorse it, poison the springs of Methodism."

A Jewish Sermon to Christians.—*The Jewish World*, speaking of the peace and good-will inculcated by Christianity, says: Every nation in Europe names itself Christian, boasts of its orthodoxy, its religious establishments, its zeal for the truth—not always, indeed, the same truth. Every nation in Europe is crippled by an enormous army, which each most Catholic and most Christian king must keep up to prevent his equally Catholic or Christian brother from enforcing upon him

too violently, this doctrine of peace and good will. In creeds, catechisms, proclamation nkaases, and other public professions, we hear of little but the very highest principles as motives. Yet when we turn to the paragraphs of our newspapers, we see too plain how there is not a single government in Europe which does not act habitually on the assumption that the policy of its neighbors is like its own, the most absolute heathenish selfishness, and that each nation wants to be the power and a mere figment of excuse to proceed to what in private life would be barred murder and robbery.

For "The Friend."

Natural History, Science, &c.

Arctic Flowers.—The dweller in that desolate region, after passing a long, weary winter with nothing for the eye to rest upon but vast expanse of snow and ice, is in a condition to appreciate, beyond the ability of an inhabitant of warmer climes, the little flowers that peep up almost through the snow when the spring sunlight begins to exercise its power upon the white mantle of the earth. In little patches here and there, where the dark color moss absorbs the warm rays of the sun, as the snow is melted from its surface, the most delicate flowers spring up to gladden the eye of the traveller. Meadows filled with daisies, ant buttercups spread out before him. Tiny little violets, set in a background of black or dark green moss, adorn the hill-sides, and many flowers unknown to warmer zones come bravely forth to flourish for a few weeks only. Very few of the flowers, so refreshing and charming to the eye, have any perfume. Nearly all smell of the dark moss that forms their bed.—*W. H. Gilder.*

Rearing and Training of Children.—New hamper and torment children with cloth that are "too nice" to be anything but wretched in. They may be taught reasonable care regard to soiling their clothes; but to see child in a constant spiritual strait-jacket, I fear the mud-cakes, or the game of marble, or the jolly romp will soil the knees, or "mud" the apron, or disarrange the hair, is an indication of idiotic parentage. There are cheap light, half-wool fabrics sold, in gray, and brown plaids and stripes, that are piped with bright colors—make up into excellent dress or blouses for little folks, being just as cool, print and gingham, requiring no starch when washed, and not soiling or rumpling easily.

Let the children have plenty of sleep. Have seen young children—almost infants waked and made to get up two hours before their natural sleep was finished, merely because it was thought best that they should "eat breakfast with the other people." I imagine yourself in the hands of a giant, as being hauled out of bed while in the midst of profound and refreshing slumber, just for the privilege of eating breakfast with a lot of other giants who grin at you if you are crooked and perhaps vigorously spank you—some of them—if you do or say anything expressive of your wretched feelings. There are healthy children who take more sleep than they need; and yet we often see young boys "routed" before sunrise and set to work with empty stomach and dizzy heads, at chores that might just as well await the coming of a decent hour. Let us pray to be preserved from that slashing, mule-headed farmer, who

drives everything before him—including his wife and children!" In the long run, he comes out a good way behind his more efficient and more enlightened neighbor, who takes things easily and does things pleasantly, and tears clear of that kind of haste which makes haste. The first step towards making boys hate the farm, "is to cut down their rightful hours of sleep, and make the beginning of every day thoroughly wretched to them."

Children can hardly be too much in the open air." We all observe how much healthier and happier they are in the bright, dry weather, with which we are blessed for the greater portion of the year. With the long, cold winds of autumn, begins the dismal time for parents and children; and even we, grown people, in spite of our work and our mental resources, feel depressed and saddened. To the children's loss of soft breezes, warm sun, and the freedom of all-out-doors is added the crushing knowledge that they "make acks," that they "litter the carpet," and that they "kill people with their noise." In our Northern States, there will be five or six months of this sort of thing. Now, much of this winter discomfort to all parties might be avoided if children had such clothes as would enable them to be out at play a part of the time, even in forbidding weather. No matter how coarse and plain the clothes if they are warm and stout and as waterproof as possible. An investment in thick, high-buttoned over-shoes, and extra cloaks and jackets, is of use pleasanter and less expensive than an investment in doctor-visits. To be sure, doctor-visits are not always the alternative; but a better regimen under which children live, the fewer visits of this sort. As for "roughening" children by sending them half-naked in the damp or biting air, none but ignorant or stupid people do such things. Our church-yards are already sufficiently full of little graves. Give the children warm feet, something over their ears, and good staunchannels between their ears, and Jack Frost, and evil will grow up far stronger and "tougher," and the poor little shivering ones who have pulled their heads into their shoulders, and shuddered like calves in a winter's storm, will lack of sensible clothes.

It is a fact that country children suffer far more of pleasant and improving amusements. A genuine shepherd dog—a good-natured and a faithful animal who knows almost everything—would be a capital companion for the children in their sports and wanderings, and very useful for watching and for bringing up the cows.—*Am. Agriculturist.*

Water-proof Cloth.—In Reimann's process for rendering cloth water-proof, the fabric passed slowly by machinery through a tank filled into three compartments, the first containing a warm solution of alum, the second a warm solution of lead acetate, and the third pure water, which is constantly renewed. The cloth on passing from the latter brushed and beaten to remove the salt adhering to the surface, and finally hot-pressed and brushed. In this case lead sulphate is deposited on the fibers.

Nature's Respirator.—The season of cold, dry, damp, and foggy weather is upon us, and many will be its victims. Among other things, the inhalation of cold, and especially dirty, air must take a high place. Man is, however, provided with a safeguard against this danger. The double passage to the lungs,

through the nose and through the mouth, suggests some difference in use, and this becomes certain when we find such a difference in the two routes as actually exists. The air passing into the lungs through the nose in quiet respiration is warmed as it passes over the lower turbinated bone with its very vascular mucous membrane, while, as the cavity is so narrow, it is also to a great extent filtered and in this way deprived of its two dangerous characters even before it reaches the larynx. Those, therefore, who in the cold and in the fogs wish to avoid catarrhs, should be careful to inspire only through the nose. With most, this will require some practice, but it will be well repaid. Some, too, will find the impure air of a London fog very irritating to the nasal mucous membrane, and thus a demonstration of the irritant properties of the suspended matter which in breathing through their mouth gets free access to the lungs, may be obtained. Those who are especially anxious to preserve their voice—as preachers, singers, and judges—stand in special need of this precaution, which is as effective as it is simple, and has many and great advantages over all the artificial respirators yet invented.—*The Lancet.*

[A strict observance of the above excellent suggestion would enable even persons whose lungs are delicate to take exercise in the open air in cold weather which otherwise might be unsafe for them. To "keep the mouth shut" is good advice in more senses than one.]

If thou wouldst be borne with, bear with others.

THE FRIEND.

THIRD MONTH 11, 1882.

The friends of peace, we think, must regard as an omen for good the action of our government in issuing invitations to all the independent nations of America to send delegates to a general Congress to be held at Washington, for the specific purpose of arranging for the settlement of all international disputes among them by some plan of arbitration, which may prevent the disastrous wars which have heretofore interfered with their happiness and prosperity.

This project was warmly approved by the late President Garfield; and after his assassination a circular was prepared and issued by the Secretary of State under the authority of Arthur, his successor. We sincerely hope such a congress may be held, and that the world-wide over nations may incline the hearts of the people to unite in the adoption of a measure so in accordance with the spirit of the Christian religion, which ever breathes "Peace on earth and good will toward men."

The following paragraph from the circular letter of invitation, shows the result intended to be attained by the movement.

"The President extends to all the independent countries of North and South America an earnest invitation to participate in a general congress to be held in the city of Washington, on the 23d of November, 1882, for the purpose of considering and discussing the methods of preventing war between the nations of America. He desires that the attention of the congress shall be strictly confined

to this one great object; and its sole aim shall be to seek a way of permanently averting the horrors of a cruel and bloody contest between countries oftenest of one blood and speech, or the even worse calamity of internal commotion and civil strife; that it shall regard the burdensome and far-reaching consequences of such struggle, the legacies of exhausted finances, of oppressive debt, of onerous taxation, of ruined cities, of paralyzed industries, of devastated fields, of ruthless conscriptions, of the slaughter of men, of the grief of the widow and the orphan, of embittered resentments that long survive those who provoked them, and heavily afflict the innocent generations that come after."

A friend who was conversing a few days since about the appointed meeting held in Bucks county years ago for William Kirkwood, and in which he had nothing to say, as related in the "Reminiscences of Departed Worthies" published in No. 29; said that meeting made a strong impression on his mind, which had never been effaced. He was then a child, and loved to hear preaching, especially from those to whom he had not been accustomed to listen. He remarked—"I was waiting and waiting, and wishing the Friend would get up. Finally after the large company had been sitting a long time in silence, the companion of the minister arose and said, 'There are a great many goodly-looking people here, but if there were as many more, we could do nothing for you, for the Lip of Truth hath himself declared, that 'without me ye can do nothing.'"

The friend who related the above incident stated, that he believed that meeting made a lasting impression on those who were present, and would be better remembered than if a long discourse had been delivered.

We mention these particulars, not to induce any who are called to the work of the ministry to withhold anything that their Divine Master requires of them to do, but to encourage them to follow his leadings in whatever path He may lead them—whether that be vocal service or silent exercise. The Lord alone knows the condition of every heart, and what food is best suited to its situation; and that servant most effectively promotes his cause, who is most honestly concerned to wait on the Lord for wisdom and strength, and to do the work which He appoints, and in the way which He designs.

SUMMARY OF EVENTS.

UNITED STATES.—A meeting of Jewish citizens has been held in Brooklyn, to protest against the persecution of the Israelites in Europe, and consider measures for the relief of Jewish immigrants. Adolph E. Sanger, one of the speakers, said that in the last four or five days \$30,000 had been collected in New York for the refugees; but he predicted that a great tide of Jewish immigration would soon set in, and to meet the necessities of the immigrants not less than \$500,000 would be necessary. He referred to a successful Jewish colony which had been started in Louisiana, where sixty Jewish families are engaged in husbandry, and said the immigrants from Russia would make exemplary citizens.

The President has appointed and the Senate confirmed, Roscoe Conkling, Justice of the Supreme Court, but he has declined the position.

The public debt statement shows a decrease of \$9,783,511 during Second month.

Thirty-one of the Indian children from the Training school at Carlisle, arrived in Philadelphia on Fifth-day last week. In the evening there was a large meeting in Horticultural Hall, when a number of addresses and recitations were made by some of the pupils, Captain Pratt and others.

The floods in the lower Mississippi continue without abatement, and according to the predictions of the Signal Service Bureau, they are likely to increase for several days to come. Between Helena and Vicksburg the levees are crowded with colored people and stock, in a starving condition. Several rafts were seen floating down the stream lately, "with whole families on board." Every plantation in Bolivar county, Mississippi, will, it is said, be overflowed by breaks in the levees. Rosedale, the county seat of Bolivar, is already six feet under water.

A telegram from Little Rock says the damage to the Little Rock Railway in Arkansas is not less than \$500,000.

The War Department, through its military officers and others, is doing all it can for the relief of the sufferers, and forwarding rations for distribution at various points, but it is stated that the Government has disposed alone 20,000 destitute people, who would have to be fed by the Government for at least 40 days. And the distress is only beginning. The levees "are broken in so many places that the impoverished communities will be entirely unable to repair them in time to prevent outbreaks when the June rains shall come. It is also feared that, under the best circumstances, the ground will be in such condition as to delay planting until too late for a good crop."

Severe storms of wind and rain have prevailed in several parts of the United States, augmenting the sorrowful condition of the sufferers.

The Delaware river between Beverly, N. J., and Trenton, is much swollen. Considerable damage has been done, much of the low land between those two points being covered with water.

The case of Samuel Jackson and Charles Van Horn, involved in connection with the recent powder explosion at Chester, was to have been heard on Second-day last at Media, but Van Horn's injuries prevented his appearance, and the case was continued until the Sixth day, term.

The disabled steamer City of Berlin, bound from London to New York, was towed into Boston harbor at midnight of First day, by the steamer *Samaria*.

Reports from various parts of Delaware, show that the present prospect of the peach crop is universally good. In Sussex county, an examination of 389 buds on different varieties of trees, three to ten years old, showed 91 per cent. all right. The reports from the eastern shore of Maryland are similar in tone, being especially favorable from Wicomico and Somerset counties.

Many Swiss who have settled in California have sought the hill-sides, where they have made thrifty vineyards, and where they make excellent wine.

The Senate of Iowa has agreed to the House resolution proposing a constitutional amendment prohibiting the manufacture and sale of intoxicating liquors as a beverage.

Addresses of sympathy and congratulation to Queen Victoria have been passed by the Legislatures of Ontario and New Brunswick.

There were 405 deaths in Philadelphia during the week ending 3rd month 4th, as compared with 398 for the previous week and 381 for the corresponding week of last year: 75 deaths from consumption, 20 from dysentery, 15 from inflammation of the lungs, 13 by diphtheria, 14 by small-pox.

Markets, &c.—U. S. 3½, 102½; 4½, registered, 113½; 114; coupon 113½; 114; 4½, 116½; 118½; currency 6½, 128; a 130.

Cotton.—There was no material change to notice in price or demand. Sales of middlings are reported at 11½ to 12½ cts. per lb. and middlings at 7½ New Orleans.

Petroleum.—Standard white, 7½ cts. for export, and 8 cts. per gallon for home use.

Flour continues quiet, but prices were unchanged. Sales of 2000 barrels, including Minnesota extras, at \$6.25 to \$6.50 for clear, and at \$6.75 to \$7 for straight; Pennsylvania extra family at \$6.75 to \$6.75; western do. do. at \$6.25 to \$6.50; and patents at \$7 to \$7.75. Rye flour is steady at \$4.50 to \$4.75 per bu.

Grain.—Wheat opened at a higher, but at the close prices were unsettled. Sales of 280,000 bushels red at \$1.32 to \$1.33. Rye is nominal at 55 cts. Corn is in steady request at firm. Sales of 9000 bushels, including yellow, at 65½ a 69 cts.; mixed at 63½ cts.; white at 75 cts. per bushel; and No. 3 at 68 cts., and rejected at 67 a 67½ cts. Oats are in good demand and firmly held. Sales of 10,000 bushels including white, at 48½ a 50½ cts., the latter for No. 1, and rejected and mixed at 48 cts.

Hay and Straw Market, for week ending 3rd month 4th, 1882.—Loads of hay, 387; loads of straw, 61.

Average price during the week—Prime timothy, \$1.05 to \$1.20 per 100 pounds; mixed, 95 cts. to \$1.05 per 100 pounds; Straw, 85 to 95 cts. per 100 pounds.

Beef cattle were dull this week and prices were a fraction lower: 2400 head arrived and sold at the different yards at 4 a 7½ cts. per lb., to condition. Sheep were in fair demand and prices were a fraction higher: 8000 head sold at the different yards at 4 a 7½ cts., and lambs at 6 a 8 cts. per lb., as to condition.

Hogs were active and firm: 3000 head arrived and sold at the different yards at 8½ a 10½ cts. per lb., the latter for extra.

FOREIGN.—London.—In the Parliamentary election at Northampton, on the 2nd instant, Bradlugh was again returned. He received 3798 votes, and Corbett 3687.

On last Fifth-day evening, as Queen Victoria was entering her carriage at Windsor, a man in the stable yard deliberately fired a pistol at her. He was immediately arrested, though with some difficulty rescued from the crowd. He has since been identified as Rodrick McLean, an insane man, who was formerly confined in Well's Asylum. He has been removed to the mad-house jail. It is understood that the queen has not sustained any shock by the attempted assassination.

The Russo-Jewish Committee has prepared a statement confirming the reports of outrages on Jews in Russia, including many cases of murder and outrage, which the recent British consular reports discredited.

The committee's statement is founded upon letters received from persons occupying high official positions in the Jewish community, and upon personal evidence of Jewish refugees. A letter from an eminent Rabbi indicates that steps have been taken by the Russian authorities to conceal the truth.

Room 2nd and 3rd, in the Chamber of Deputies to-day Crispi, referring to the attempt upon the life of Queen Victoria, said the crime seemed all the more monstrous to those who knew of the queen's worth and intelligence. Zundelli, Minister of Justice, alluded to the queen as a model of all royal and domestic virtues.

St. Petersburg, 3rd mo. 5th.—General Skobelev arrived here this morning, and was heartily cheered by large crowds.

The Official Messenger publishes the text of the indictment and sentences of the Nihilists recently on trial. The charges against the men are as follows: That Tolstoy, Tolstojka, and the woman Jakimova, are also sentenced to death, and Trigonia and Losig are condemned to imprisonment for twenty years, and Baranukoff and Markloff to hard labor in the Siberian mines for an indefinite period. The Minister of Justice has recommended the pair to commute Losig's sentence to imprisonment for four years in a fortress, with hard labor.

It is stated that Prince Milan will shortly be proclaimed King of Servia.

A notice has been issued authorizing the appointment of a Professor of Polish Literature at the Warsaw University.

The anrochs, or wild oxen, which survive only in the Imperial forests of Lithuania and Poland, threatened, a few years ago, to become extinct, and strict orders were issued for their preservation. Under Imperial patronage, they are now multiplied to about 600 head.

Irutsk, 3rd mo. 3rd.—Lieutenant Daneshower has lost the sight of his left eye, and his right eye is seriously affected.

Paris.—Despatches from Tunis state that disorders have broken out near Gabes and in the Kairwan district. The newspapers there deplore MacLean's crime. The *Paris*, *Odier*, and *Francis* think it is political.

President Grévy has telegraphed his congratulations to the Queen.

Oldham.—At the meeting of cotton masters here on 2nd inst. last, it was stated that enormous losses were being sustained by small adulterated persons, and that the season is the worst known in the cotton trade. Much indignation is expressed at the adulterations.

The claim is made that the middle classes of London are not so poor as the middle classes of New York.

Bischofsheim, the Parisian banker, has undertaken the expedition to Egypt, to observe the solar eclipse of 5th mo. 17th next.

Havana.—The prolonged drought continues on almost the whole island. One of its effects is a gradual impairment of the quality of cane.

Frequent fires in cane fields lately owe their origin to a drought. Relatively insured persons state that, although fires are frequent, all reports of great destruction are exaggerated. The crop will be finished at a very early date, the weather having allowed of uninterrupted grinding. It is now generally estimated that

the crop will exceed that of last year by about 15 per cent.

ANNUAL MEETING OF THE CONTRIBUTORS TO THE ASYLUM.

A Stated Annual Meeting of the "Contributors to the Asylum for the Relief of persons Deprived of the Use of their Reason," will be held on Fourth-day, the 10th of Third month, 1882, at 3 o'clock, p. m., at Arch Meeting-house, Philadelphia.

WILLIAM BETTLE, Clerk.

WANTED—A situation as an attendant to be generally employed in the lighter duties of house-keeping and sewing.

Address S. 304 Arch street, Philadelphia.

WANTED

The Committee for the Civilization and Improvement of the Indians, wish to engage a young or middle-aged Friend and his wife, to reside at Tunneska, to assist the Superintendent in conducting the conduct of the Institution.

Persons who may feel drawn to engage in the service—

John S. Elkinton, 325 Pine St., Philadelphia
Jos. Sharpless, Chester, Delaware Co., Pa.
Ephraim Smith, 1110 Pine St., Philad.

FRIENDS' ASYLUM FOR THE INSANE, Near Frankford, (Twenty third Ward), Philadelphia.

Physician and Superintendent—JOHN C. HALL, M. D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, on the 12th of First mo. 1882, at his residence in Greenwch, N. J., JOHN E. SHEPARD, an elder, the 90th year of his age. In recording the demise this beloved friend, it is believed there are many who will sympathize with both the social circle in which he moved, and the assemblies of the church. During the tedious illness from which he suffered for many weeks prior to his decease, he was able to converse a little; yet it was evident to those about him that his mind was gathered and settled upon the immortal God. Christ Jesus, and his was mercifully sustained in Christian patience. Early in his illness he observed to a relative, "The summons seems to have come suddenly, but not I trust, as a thief in the night." On different occasions, when the patience with which bore his long continued feebleness was alluded to, he remarked, "No praise is due to me, I have nothing myself," and several times spoke of the boundless, merited loving-kindness which had been extended him; ascribing the whole work of regeneration a salvation to his Saviour. Thus in humble reliance the Shepherd of Israel, he was favored to "pass through the valley and shadow of death," fearing no evil, leaving encouraging evidence that the work of righteousness is peace, and the effect thereof quietness as assurance forever.

—, on the 13th of Second month, 1882, at his residence at Ramecas, N. J., CALLE P. HAINES, a member of Buck's Monthly Meeting of Friends, in the 45th year of his age. Though fully conscious of the character of his disease (consumption), he was favored to attain a state of quiet resignation to the Divine will and ended his days in peace.

—, at Hope, Arkansas, 2nd mo. 17th, 1882, in the 28th year of her age, JEANETTE J., wife of E. Edw. Mendenhall, and youngest daughter of Samuel A. Anna S. Ritchie, of New-Paris, Ohio, after a severe protracted illness, a member of Whitewater Mond Meeting, Indiana. She was favored to experience the sustaining arm of her Saviour to be underneath, and to be able to say, "The Saviour is here." "So He giveth his loved sleep." The interment was at Sayrens, near residence of her parents.

—, at his residence at the Pennsylvania Hospital in this city, on the 3rd inst., JONATHAN RICHARDS, the 70th year of his age, a member and elder of the Philadelphia Yearly Meeting of Friends, in the Western District. He was for some years engaged as an Indian Agent, at Wichita, in the Indian Territory. In this and other situations of trust in which he was placed, he preserved an unblemished reputation; as his friends believe that to him the language may be applied, "The people of the just, as as a shining light, which shineth more and more unto the perfect day."

WILLIAM H. PILE, PRINTER,
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For "The Friend."

Extracts from the Diary of Rebecca Dewees.

(Concluded from page 241.)

1875. 5th mo. 5th. How fervent has been the travail of my soul this morning for more the clothing of a right spirit, not only for a dear children, but that our daily walk manifest that our spirits are in subjection the Father of Spirits, that we know something of the meekness and the gentleness of Christ, that the language of our example may be, "Come, follow us," &c.

11th. "Cast thy bread upon the waters, for thou shalt find it after many days." This guage was brought before me to the relief my sorely burdened mind, attended with a comfortable hope, that I might see of the avail of my soul for some for whom I travail until Christ be brought forth in them, thou it for thine own name's sake.

21st. "And a book of remembrance was written before Him, for those who feared the Lord and that thought upon his name, and they shall be mine." These words seemed to me this morning as a cordial to my wounded heart, whilst almost ready to sink under the weight of discouragement at the low state of things amongst us as a people. Did all those on whose shoulders the burden now rests, receive in their daily life and conversation their thoughts and affections were centred upon heavenly things; that they did indeed seek first the kingdom of heaven; that they were led and guided by the unerring Spirit; how forcible would the language of our example before the dear children be—to show them as they follow Christ. But where the mind is evidently engrossed with the things of time, where lukewarmness and a worldly spirit prevail, even amongst those who should be as way-marks, oh how it stuns and turns back the dear children! Oh, those tender mercies are over all thy works, be pleased to preserve these from being hardened in sin or straying far from the fold. Be pleased to turn thine hand upon them, neither spare nor pity until they be indeed lambs of thy fold.

13th mo. 13th. But oh thou bounteous Giver of all good, Thou art of all thy gifts, thyself the crown; Give what thou wilt, without thee we are poor, And with thee rich, take what thou wilt away." There is nothing earthly can satisfy the longing of an immortal spirit.

14th. Was made deeply sensible that there is no safety but in unremitting diligence, but in unceasing watchfulness. What an unspeakable privilege that though the hands may be necessarily employed with many cares, the mind unfettered and free, may soar aloft and partake of higher, purer enjoyments—may pour forth all its joys and sorrows as into the bosom of a faithful Creator—may watch unto prayer, and continue therein with thanksgiving—may intercede for all that are near and dear unto us, however widely scattered or remotely situated on the habitable earth, yet alike the objects of redeeming love and mercy, and children of the one great Father in Heaven.

24th. How often am I afresh reminded, "That nothing is of much consequence which has reference to this life alone." "One thing is needful," and were we but wise enough to choose that good part, well would it be for us in the end. What earthly consideration can have any weight when compared with the well-being of an immortal soul?

1876. 21 mo. 18th. "So that I might win Christ and be found in Him." What a volume is concealed in these few words. When Christ is won all is won. And if found in Him, what more can be asked or desired? "In this we groan, earnestly desiring to be clothed upon with our house which is from Heaven."

21 mo. 28th. In my evening meditations, my heart has respectively visited the dear children; and fervent have been my pleadings that they might be preserved from evils, that their understanding might be opened, their judgment corrected; and that their poor mother might not be spared the purging of the pruning that was seen to be needful.

3rd mo. 2nd. As the sun's bright beams were spreading over all animated nature, remembered these remarkable words: "He maketh his sun to rise upon the evil and the good; and sendeth rain upon the just and on the unjust." What a theme for meditation upon the unbounded condescension and unmerited love of our Heavenly Father!

9th. At our mid-week meeting to-day, felt pained with the entire absence of the children, and constrained again to bring the matter before the view of my friends, craving that we might narrowly examine our way and our doings, that happily we might be favored to see how far we had contributed to this state of things, and whether there yet remains any thing in the power of our hands to do.

3rd mo. 27th. "Be watchful, be vigilant," &c. No time to loiter, no time to rest at ease, even though our requests may be made known unto God in humble confidence that He hearkens and hears; still, there is no safety in relaxing vigilance, no stronghold but the place of prayer.

6th mo. 27th. "What shall I render unto thee for all thy benefits?" Utterly unworthy of the least of thy mercies, yet daily and hourly sustained by thy bounty. What shall

I render? Help me, O Lord, to render unreserved and perfect obedience to thy will. Help me to walk before thee and be perfect. And oh, gracious Father, spare not me or mine until thy will is perfected in us. Chasten just as seemeth thee good; only cast not out of thy sight, and take not away thy Holy Spirit.

11th mo. 13th. "Be watchful and strengthen the things that remain and are ready to die, for I have not found thy works perfect before God." Oh, what need of a daily heart-searching, of a continual watching unto prayer, lest we be taken in some of the wiles of an unwearied enemy; lest we lose the freshness and greenness of our youth; lest the good seed be choked, the talent buried, the kindness of our youth and the love of our espousals grow cold. Thou knowest, O Lord, what we need, and thou wilt not needlessly afflict—let thy holy will be done.

1877. 11th mo. 20th. Under the pressure of various trials, felt a fresh assurance that my Heavenly Father would not needlessly afflict. A feeling of humble submission was granted, and the tribute of thanksgiving and praise sweetly arose.

1878. 3rd mo. 19th. Under a deep feeling of poverty, the query arose with a feeling of deep contrition: "Am I indeed becoming a dry and withered branch for the want of the arising of the true spiritual sap?" And the fervent aspirations of my heart were, that God, who is able to engrain again the broken branches, would, in adorable mercy, have compassion on me, and in his own good time quicken me again, and bring me up again as from the depths of the earth.

21st. "In that day it shall be said: Lo! this is our God, we have waited for Him, we will rejoice and be glad in his salvation."

5th mo. 27th. A season of earnest pleading last night upon my pillow, for a renewal of Divine favor; for the arising of the precious life; for the removal of every thing that is offensive; for strength to know and to do the Divine will, be that will what it might; for ability faithfully to discharge the various duties devolving upon me, neither burying my talent in the earth, nor acting in the will and wisdom of the creature. Oh thou who knowest the integrity of all hearts, suffer me not to become as a vessel in which is no pleasure. Purge thou, and purify and make meet for the wine of the kingdom, and in thy own good time, shed abroad thy love in my heart. Receive, quicken and restore, and the glory and the praise shall be forever ascribed unto thee, who art forever worthy.

1879. 6th mo. 11th. Confined at home by indisposition. In my silent waiting was favored to feel that resignation that sweetens every bitter; to plead with my Heavenly Father, not that He would lengthen out my days, or exempt me from suffering, but that He would be pleased to be near me, that He would permit me to lean upon his all-sustaining arm of

might and power; and, in having Him, I should possess all things, and should have nothing to fear, even though I pass through the valley and shadow of death, comforted and upheld by the rod as well as the staff.

This is the last of these memoranda of Rebecca Dewees, which have been found and preserved. She lived somewhat more than a year after it was written, and the most of that time was passed on a sick bed, and much of it under great bodily sufferings. That God whom she had endeavored to serve through life, did not desert her in the time of affliction. She said she had nothing to lean upon but mercy, but she rejoiced in the prospect of her removal, "for that blessed assurance of an entrance into that home, where the wicked cease from troubling, and the weary are at rest."

She referred to a period of her life, when she was under great conflict concerning her spiritual welfare, and it was so clearly shown her, that her sins were forgiven, that she had not the shadow of a doubt respecting it; and added, "I have had many trials and buffetings since, but that seems like an anchor to the soul."

The day but one preceding her death, she said, "The God that has been with me all my life through has not forsaken me now. My father's God, my mother's God, and my God, let Him be your God, let Him be your fear, let Him be your dread." To a relative who was with her the evening of the same day, she said, "If thou hast any uneasiness that I am deceiving myself, I want thee to be faithful." The answer being returned, that the feeling of her friend was, that she was nearing the gates of the Celestial City, prepared to enter therein, in the Master's time; she said, "My times are in his hands, and I only crave that patience may be granted to hold out to the end; and that one of those blessed mansions which He has promised to his faithful followers may be my blessed portion."

Her petition, we reverently believe, was answered, and she has received the end of her faith, even the salvation of her soul.

For "The Friend."

Westtown Boarding School.

(Continued from page 246.)

At a meeting of the committee on the 21st of 3rd month, 1800, mention is made that the price agreed upon previously for board and tuition, had been found to be too low, and that proposal had been made to have the French language taught; a committee was appointed to consider the two subjects.

The committee to seek for a superintendent "having attended to their appointment, reported, that on conferring with Joshua Sharpless, who had made a tender of his services, they, after a suitable opportunity with him and his family, believed it right to offer as their judgment that he be encouraged to undertake the charge as soon as may be convenient to him; for which the committee will agree to pay him £100 a year; of this conclusion, now adopted by the committee at large, Jno. Hoskins, Henry Drinker and others were desired to inform him.

The care felt by the committee for the proper regulation and government of the several departments of the large family at Westtown, that it should be maintained under religious feeling, is very perceptible on reading over the minutes so carefully preserved.

At a meeting held on the 18th of 4th mo. 1800, another set of Rules and Regulations were presented, and with some alterations agreed to. The duties, as well as the position and the respect due to the superintendent, are clearly set forth. They state among other matters, that "All those employed in the house, either as domestics or care-takers, are to regard the superintendent as representing the acting committee in its absence, and by a ready compliance with his directions, aid him in promoting the interests of the Institution and carrying into effect the conclusions of said committee," &c.

"In the recess of school hours the scholars may at times be employed, at the discretion of the superintendent and teachers, in such services for the family or in gardening as may be judged most proper for them, having due regard to seasonable relaxation," &c.

A legacy from Abraham Gibbons of £20, is mentioned in a previous minute.

From the report made to the Yearly Meeting in 4th mo. 1800, (the time of holding the Yearly Meeting having been changed from the 9th to the 4th mo. in the year previous), we learn that the amount of the indebtedness of the committee, on which "interest is payable on the first of last mo., was £3984 15s., from which we may understand and appreciate some of the difficulties our forefathers met with in the establishment of this school. In this report it is also mentioned: "From the state of our funds and an inspection of the expense of maintaining the family, it appears requisite that the price of board and tuition be raised to £30 [£80] a year, for boys, and £25 10s. [£65] for girls." At this Yearly Meeting the names of 56 men Friends are enumerated as being appointed on the Westtown Committee. No mention is made of the number of women Friends.

"At a meeting of the committee held 20th of 6th mo. 1800: Present thirteen members. The minutes of the acting committee made since the last meeting of the general committee, were read over. The proposal made by that committee, when lately met on the farm at Westtown, that some of the wood in front of the school-house should be cut away for the apprehended purpose of promoting a freer circulation of air, coming under consideration, it is agreed that in addition to the directions heretofore given to clear away the underbrush, and to trim some unsightly trees, there be an avenue opened through that wood, not more than 30 feet in width, the middle of which to be directly opposite the middle of the school-house, and at right angles with the front thereof. The execution of this business is committed to Abraham Sharpless and Philip Price, Jr." At this meeting "attention is recommended to be early paid to the execution of the deed for the estate left by our friend Samuel Emlen, and that a release had been obtained from the present owners of the farm lately belonging to Jas. Gibbons, of their right to a small portion of Chester Creek; by this conveyance is completed the right to use, as may be found expedient, the whole of the creek passing through and along the Westtown farm."

The attendance of 10 women and 21 men Friends is mentioned at a meeting held the 19th of 9th mo. 1800, when it was agreed to erect a two-story stone house, 18 x 28 feet, for the accommodation of a teacher, "near to that which John Forsythe now occupies." That

dwelling was not a part of the "Infirmary" as appears by the following minute then recorded: "Our women friends being sensibly affected with observing the inconvenience which the sick had been exposed in the apartments allotted for their use in the present building, have proposed and been encouraged in the prospect, to raise by subscription, chiefly amongst the well-disposed of their own sex, sum of money sufficient to erect a convenient building for an Infirmary, at a suitable distance from the principal house." It was concluded to "recommend proceeding to prepare materials for such a building on one side the lane leading from the school to the road on the east side of the plantation—the dimensions about 64 x 27 feet."

19th of 12th mo. 1801. "After mature consideration a proposal now offered, that young persons in the character of apprentices may be received at the school, in order to the being qualified as teachers, with the hope that such a measure will not only be of benefit to the individual immediately interested, but render it in future more easy to supply teachers where they may be wanted in our religious Society, it is agreed to recommend to the acting committee that after a due proof of their genius for such employ, and disposition likely to be suited to the business, they receive such, not to exceed two of each sex at one time."

5th of 10th mo. 1801. "It is now said that the agreement with the Mill Company signed," in which the rights and privileges both parties appear to be clearly set forth some length, and signed on the minute-book by the 12 friends comprising the mill company, viz: Cheyne Jeffers, Jno. Shoemaker, Nathan Sharpless, Philip Price, Casper Wistar, &c.

At a meeting of the committee held 4 mo. 23d, 1802, in the evening, a minute of the Yearly Meeting is recorded, mentioning the names of 28 women "Friends who are now under appointment by their Yearly Meeting to unite with us in this concern," viz: Rebecca Archer, Hannah Evans, Rachel Cruikshank, Amy Coates, Mary Morton, Ann Ward, Catharine Morris, Ann Midlin, Elizabeth Howell, Ruth Ely, Sarah Wilson, Hannah Kirkbride, Catharine Wistar, Mary Newell, Catharine Malin, Margaret Marshall, Margery Canby, Elizabeth Roberts, Elizabeth Pennock, Sarah Cowgill, Ann Cox, Mary Newbold, Smith, M. Sweet, Margery Mickel, Rach Price, Agnes Eaton and Sarah Hartsborne.

For "The Friend."

Reminiscences of Departed Worthies.

THE LAST DAYS OF CHRISTOPHER HEALY.

(Continued from page 242.)

Being under great bodily suffering he claimed, "O Lord! be pleased to give me patience to endure unto the end,—my pain very great," but even while passing through this excruciating affliction of body, as if mindful of himself, his thoughts and feelings clustered around his loved ones, with solicitude for their best welfare, and continuing his intercession, said, "and be thou pleased to bless my dear wife and children." Afterwards added, "your loss will be my gain and I hope you feel it so." "My Lord was a man of sorrows and acquainted with grief. You will all have to pass through this dispensation, and oh! be prepared."

5th mo. 3rd, 1851. Some friends from

istance calling to see him, he said, "I was much comforted, and had sweet peace, in visiting your part of the vineyard, believing that many there were preferring Jerusalem to their chiefest joy, and may that number increase. O dear friends, speak often one to another of the good things of the world to come; keep the unity, and a blessing will attend you. Give my love to friends in your part of the land."

"The Lord will bless Zion, He will sanctify Jerusalem, He will make her walls salvation and her gates praise."

"The Lord will bless Zion when He pleases, He will fortify her walls, He will set up her gates."

"O Lord, the mighty one of Israel, I feel thy comfort, and rejoice and sing thy name, and thy praises in the land of the living."

"Unto you that fear my name, shall the men of righteousness arise with healing in their hands."

"Bless the simple hearted, and all those who love the Lord Jesus in sincerity. For on's sake I cannot hold my peace, and for Jerusalem's sake I cannot rest," (and as if looking with an eye of faith to the future prosperity of the Church), "Gentiles shall see thy righteousness, and kings thy glory; thou art also to be a crown of glory in the hand of the Lord, and a royal diadem in the hand of our God. Thou shalt no more be termed forsaken, neither shall thy land be desolate; as the bridegroom rejoiceth over the bride, so all thy God rejoice over thee. I have set my watchmen over thy walls that shall not hold their peace, day nor night."

"What will become of the poor little precious flock and family; may their heads be anointed with oil, He will anoint their heads with oil."

"Inquire after the good old ways, and the ancient paths, and shun the paths that lead evil."

"Being in great pain, he passed a tedious and suffering night, and has obtained but little alleviation this morning; but through his protracted sufferings his mind seemed to be centered on heavenly things, and clothed in devotion. He spent much of the night in earnest intercessions at the throne of grace; his mind was unusually exercised; he prayed fervently for the best welfare of his wife, his children, his friends, and for the Church of Christ; and pending the decay of nature, was remarkably supplied with bodily endurance and spiritual support, manifesting abundant evidence that faithful ones are remembered in the hour of extremity, when vain is the help of man; and are sometimes even enabled to rejoice in tribulation, singing praises to our Creator in the midst of abundant suffering. His pious confidence, and well-grounded hope of the attainment of an inheritance incorruptible, that fadeth not away, was apparently unchangeable; and his heavenly faith, hope, and trust, appeared as a light, shining more and more, until his unshackled and deemed spirit should be absorbed in immortality."

His mind seemed to be carried back to the days of his youth, and he expressed his gladness that he had come out from the forms and ceremonies of a lifeless profession, and had been brought into the attainment of a more spiritual life. He spoke of the importance of bearing a faithful testimony to the faith delivered to the saints, to the faith de-

livered to and appreciated by our forefathers; and of the necessity of great watchfulness, lest hurtful things should take root amongst us, and weaken our faith in the precious doctrines and testimonies that had been confided to our care; for, said he, "it was while men slept that the enemy sowed tares; the good seed had been sown, but amongst it the enemy had sown tares;" and he seemed much impressed with the importance of endeavoring to preserve the seed clean, and its growth uncontaminated.

He wrestled abundantly in spirit for the prosperity of Zion. The welfare of our Society seemed often mingled with his best feelings, and his fervent intercessions sometimes arose to the Father of mercies, that He would spare his people, and give not his heritage to reproach.

It has been but seldom that feelings of distress have been permitted to cloud his triumphant spirit, and they have soon passed away, and left his mind calm and peaceful as a morning without clouds, in the enjoyment of renewed faith, and holy hope and confidence.

5th mo. 6th. He intimated that his day's work was done, that his peace was made, that he was ready to depart; but manifested no impatience on account of the protracted period of his earthly pilgrimage.

There is a beautiful feature sometimes apparent in the experience of the devoted Christian, which seems to be the fulfilment of the commandment, "Thou shalt love thy neighbor as thyself." This feature presents to our observation a disinterested love and living desire for the preservation of all souls; and it is believed has seldom been more prominent in the experience of any of Zion's children, than in that of our departing friend; when health and liberty permitted, his labors in the line of religious duty flowed abundantly beyond the pale of our Society; and as the energies of the outward man became prostrated, and the termination of his earthly existence apparently drew near, still that universal love of souls came up before him, and he supplicated fervently for this calling.

5th mo. 12th. A friend calling to see him, he said, "I love to meet my friends, it generally brings tenderness with it."

He spent much of the night in supplication and exercise of soul, but owing to great exhaustion and feebleness of articulation, but little could be gathered, except the frequent naming of his Maker, and a few detached sentences such as, "How good," "How comfortable," "How sweet," "His glorious good presence," "I love my friends."

"O Lord, be pleased to remember thy disobedient and gossipping children; make them to know that thou art God, and that they must appear before thy judgment seat, to receive the reward of their labors, let them be good or evil."

"Every one that will not bow in mercy, must bow in judgment."

"Dear friends, fear God and keep his commandments, for this is the whole duty of man; for God will bring every work into judgment, with every secret thing; whether it be good, or whether it be evil."

He was often exercised on account of the low state of our once much favored Society; yet said it was his unshaken belief, that the doctrines and testimonies given our forefathers to bear would not be suffered to fall to

the ground, but that there would be standard-bearers raised up to proclaim the day of the Lord, as said the prophet, "I will turn my hand upon thee and purge away thy dross, and I will restore thy judges as at the first, and thy counsellors as at the beginning; afterwards thou shalt be called the city of righteousness;" then the song will be, "Lo the winter is past, the rain is over and gone, the flowers appear upon the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land."

5th mo. 16th, 1851. This day, about 11 o'clock, our beloved friend Christopher Healy departed this life; an easy passage from the conflicts of time was mercifully granted, his close came calm, and peaceful, his last words, "Peace, peace."

A concern had long rested on his mind to have his remains enclosed in a coffin of very plain and simple appearance; and at times during his illness, and especially as the solemn period of his departure drew near, the subject revived with increasing weight, and he earnestly enjoined the faithful performance of his wishes in this respect upon his friends. He said, "have my coffin made of white-pine boards without stain or other coloring, brass hinges or lining; have it flat on top, and let it be laid in the grave without an outside coffin." These requests were faithfully complied with; and although the fulfilment of the conditions of this concern might present the aspect of needless singularity to some minds, yet it unmistakably felt to our dear friend to be a testimony of very grave importance, which he felt conscientiously bound to sustain. And he felt it remembered that a corresponding rigid simplicity of burial was usual among Friends of his native New England, among whom his lot was cast in his early years, and for a considerable portion of his life; and it is most likely that he still felt attached to what he then valued as an appropriate and commendable custom. But aside from these considerations, he had long mourned over what he was apprehensive might be an increasing propensity to exhibit a display at funerals, and which he feared was gradually leading us away from the becoming simplicity of our forefathers, and introducing us into a worldly spirit; and he felt religiously anxious that his precepts, or example, might never tend to promote such departure. He also was apprehensive that it might not be entirely consistent with the will of an all-wise Creator, that there should be decoration and adorning about the remains of perishing mortality, which He had decreed should return to dust, and lose all their beauty and comeliness; but that strict simplicity was more befitting the solemn occasion, and more accordant with the committing of dust to dust. Our dear friend undoubtedly felt that there was a necessity laid upon him to bear a faithful testimony against all appearance of pride or ostentation in the preparation of the poor body for the grave.

5th mo. 19th, 1851. To-day the remains of our beloved friend Christopher Healy were interred in Friends' burial ground at Fallington, attended by a very large company of Friends and others; after which a solid meeting was held, and much testimony was borne to the Christian virtues of the deceased, to the faithful occupancy of the precious gifts that had been committed to his care, and to the undoubted assurance that his soul had been

gathered into the fold of everlasting rest and peace.

1882. In Friends' modern burial ground at Fallsington, in near proximity to many other inhabitants of this city of the dead, and also adjacent to the meeting-house accommodations, the scene of abundant labors of faithful ones now gathered to their everlasting rest, there is observable a family row of lowly graves, lying side by side. No letters engraved on sculptured marble proclaim the names and virtues of the departed; such testimonials of worldly display would be sadly out of place here, and widely at variance with the pious precepts and examples set forth in the circumspect lives of those whose remains repose beneath these humble mounds. The green grass has for several summers taken root in the mother earth which marks these dwellings of the dead; and the snows of winter, the sunshine and the rain, and innocent birds, and appreciative friends, have all been visitors here; but the disembodied spirits, we humbly trust, are now surrounding the everlasting throne, with all tears wiped away from their eyes. The grave by the south wall is occupied by all that is mortal of our dear friend John Miller, long a substantial and much esteemed elder. Next are the remains of his son-in-law, our beloved friend Christopher Healy; and those of his faithful wife, Sarah Healy, lay at his side. The fourth grave contains the body of Mark Healy, the goodly and dutiful son, whose untimely death by accident, created such wide-spread sympathetic feeling at the period of its occurrence. Loved were they in their lives, and in their deaths not long divided.

For "The Friend."

An Indian Child's Ideas.

The writer of the following having received an invitation to attend the exhibition of the Indian pupils, boys and girls from the Training School at Carlisle, Penna., at Horticultural Hall, last Fifth-day evening, accepted it, and was most truly well paid; it proving, I cannot but believe, a deeply interesting occasion to most, if not all the large gathering there assembled. Charles Kihgea (an "Iowa Indian" boy) is "Editor and Proprietor" of a small monthly periodical called "The School News," from which I extract the original piece below, written by a little Indian girl. It is not in *rhyme*; but it is *true* and *sweet*,—and is it not poetry?

I have ventured to present it for publication in "The Friend," thinking it would at least interest the youthful readers thereof, if not all.

SNOW.

We are glad when we see the snow. Before it commences to snow, the sky looks cloudy and it gets quite cold, but when the snow falls it gets warmer. When it does fall it is of different shapes. Some is shaped like stars, and some like little trees, and again some like little marbles, and some like a cross. Sometimes snow is dry, but to-day it is wet. How wonderful God is to make such little things so beautiful. How can He do so? He thinks as much of little things as He does of big things, but it is strange how He can make the drifting snow fall in such beautiful shapes. I used to think when I was at home, and saw snow fall down, whether God cut such shapes out in Heaven. I used to sit there and think about it, and say to myself, I guess He does,

because I see so many different shapes. This is what I thought, that God had in heaven a very large river that run around heaven, and in the centre He sat with the angels and made snow for us. But now I know that He does not do so, but makes the sun to draw up the water from the ocean and the land to the sky, when it forms clouds, and freezes and is made into snow, and when it is time for it to snow He lets it fall, so pure and white, that we pray to Him and say, "Wash me and I shall be whiter than snow."

NELLIE CARY, Apache.

Selected.

AT LAST.

JOHN GREENLEAF WHITTIER.

When on my day of life the night is falling,
And, in the winds from unsummed spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown.

Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay,
O Love divine, O Helper ever present,
Be thou my strength and stay!

Be near me when all else is from me drifting,
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to my own uplifting
The love which answers mine.

I have but thee, O Father! Let thy spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm, I merit,
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,
And both forgiven through thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place:

Some humble door among thy many mansions,
Some sheltering shade where sin and striving cease,
And thence forever through Heaven's green expansions,
The river of thy peace.

There, from the music round about me stealing,
I find woven life the new and holy song,
And find at last, beneath thy trees of healing,
The life for which I long.

THE BEST THAT I CAN.

Selected.

"I cannot do much," said a little star,
"To make the dark world bright!
My silver beams cannot struggle far,
Through the folding gloom of night!
But I'm only part of God's great plan,
And I'll cheerfully do the best that I can!"

"What is the use," said a fleecy cloud,
Of those few drops that I hold?
They will hardly bend the lily proud,
Though caught in her cup of gold!
Yet I am a part of God's great plan,
So my treasures I'll give as well as I can!"

A child went merrily forth to play,
But a thought, like a silver thread,
Kept winding in and out all day,
Through the happy golden heed;
Mother said: "Darling, do all you can!
For you are a part of God's great plan!"

She knew little more than the glancing star,
Or the cloud with its chaotic fall!
How, why, and for what, all strange things were?
She was only a child at school!
But she thought, "It is part of God's great plan,
That even I should do all that I can!"

So she helped a younger child along,
When the road was rough to the feet,
And she sang from the lily's little song,
That we all thought passing sweet;
And her father, a weary, toil-worn man,
Said "I too, will do the best that I can."

Our best! Ah! children, the best of us,
Must hide our faces away,
When the Lord of the vineyard comes to look
At our task at the close of day!
But for strength from above, 'tis the Master's plan,
We'll pray, and we'll do the best that we can.

Selected.

THREE REQUISITES OF A TEACHER, LOVE HOPE, PATIENCE.

O'er wayward childhood would'st thou hold firm rule,
And sun thee in the light of happy faces!
Love, Hope, and Patience, these must be thy graces,
And in thine own heart let them first keep school.
For, as old Atlas on his broad neck places
Heaven's starry globe, and there sustains it,—so
Do these uphold the little world below
Of Education,—Patience, Love, and Hope.
O Michins, I see them grouped in seemly show,
The straitened arms upraised, the palms aslope,
And robes that touching, as adown they flow,
Distinctly blend, like snow embossed in snow.

Oh part them never! If Hope prostrate lie,
Love too will sink and die,
But Love is subtle, and doth proof derive
From her own life that Hope is yet alive;
And, bending o'er with soul-transmuting eyes,
And the soft murmurs of the mother dove,
Wooes back the fleeing spirit, and half supplies:—
Thus Love repays to Hope what Hope first gave to Love.

Yet haply there will come a weary day,
When overtaken at length,
Both Love and Hope beneath the load give way,
Then, with a statue's smile, a statue's strength,
Stands the mute sister, Patience, nothing loth,
And both supporting, does the work of both.

S. T. Culeridge.

For "The Friend."

Colorado and California.

Since the closing article of this series in No. 29 was printed, another of the letters has come to hand written on the 17th of 12th mo., 1880,—and describing a journey of 50 miles by rail from Los Angeles to Tucson with some notice of that queer city. It says

"The Southern Pacific claims to be one of the great railroads of the country, and already has more than a thousand miles of road completed; and yet, east from Los Angeles, there is no passenger train, nothing but a freight train, with one passenger and one sleeping car attached. The fare is about ten cents a mile, or \$46 to Tucson. This, one would suppose, was high enough to command comfortable accommodations. But the 'first class' passenger soon learns that there is nothing first-class but the price. In the same car with him are not only Chinese, Mexican, and miners, but rough and unsavory sort of people of all kinds, who have paid less for their passage from San Francisco than he for half the distance. And if many of these are smoking, the gentlemanly conductor is no likely to notice it himself, until his attention is specially called to it. While the travelling speed is necessarily slow, the detention at almost every station is very long, and no car is given to the landing the passengers or their baggage till all the shifting and shunting of the freight is completed. After a little experience of this kind one ceases to wonder at the outcry here in California against railroad monopoly. Our route followed along the base of the San Bernardino Mountain nearly the whole way to Yuma on the Colorado; and until night shut them out from view, the snowy summits were seen towering high up on our left. It is a magnificent range, and the highest peaks are said to be ten or twelve thousand feet in height; and they look at the higher from the fact of their rising from a plain not much above the level of the sea. Some eighty miles this side of Yuma the road crosses a low valley nearly 300 feet below the level of the Pacific, of which it once probably formed a part: or it may have been the

cient extremity of the Gulf of California. is a complete desert, and is noted for its intense heat during the day.

"From Yuma the railroad runs for some station through the valley of the Gila, or at least over the plain through which the Gila, sometimes above ground and sometimes below, finds its way to the Colorado. All this part of Arizona is like a waveless ocean of sand and gravel, studded with the bleakest and ruggedest of mountain islands. The mountains are not in regular ranges, but in detached groups, running in no one direction, sometimes a sharp peak rises three or four thousand feet directly from the plain with another hill within twenty miles of it. In other places the ranges may be thirty or forty miles in extent, but they always seem ended in the plain.

"From Yuma to Tucson, a distance of 250 miles, the railroad ascends some 2000 feet, and though it is always in the midst of mountains, it crosses none, and is nearly without a dip, and there is no water course for it to follow. To call the country between these two oases a desert, may not be strictly correct, but would not, I think, convey to a stranger a more unfavorable impression than the sight it does. Sage, greasewood, mesquit and other verde bushes, interspersed with a great variety of thorny and prickly plants, among which the cacti hold a prominent place, seem to be their chief productions.

"Among these last, the most striking is one that is, I believe, specifically, and certainly appropriately, called the *gigantea*. It often rises from 20 to 30 feet, and sometimes even feet in height, and is from one to three feet in diameter. It is largest at about one end of its height from the ground, and being thick ribbed, has, when without branches, quite a stately appearance of a fluted column, rising above everything else on the plain. It is frequently branched; the branches being nearly as large as the main stem and parallel to it, remind one of a branching candlestick, each of the ribs of this cactus is a woody pole, some inches in diameter, that is very full in forming the roofs of the adobe houses. Of the cacti in Arizona there is a wonderful variety, but I cannot now refer to but one, which though a foot or more in diameter, was rarely more than four feet in height, was curious on account of the formidable clusters of spines that covered it all over, the tall spines in each cluster being bent like a hook, for which it is said the Indians often them.

"At Tucson I spent several days, and had a very good chance of finding out some of its peculiar characteristics. It is now a town over 6000 inhabitants, and yet there are hardly half a dozen houses in it over one story high, and with two or three exceptions, every house in the place is of unburnt brick (adobe), and generally of the natural color. As there are but few windows in the front, and either roof nor chimney is visible from the street, and no cornice, the whole town looks through the wall of each house had been left to the second story and then left unadorned. With such houses, and with its narrow unpaved streets, it is as un-American as open itself, and more like that ancient city of Nineveh. In any place I have seen, barring its dirt and absence of ornamentation. As they have little rain, and no water for irrigation, only green thing seen is here and there a

cactus. A few of the streets are sprinkled, but outside of these the dust is fearful. On our arrival we proposed walking from the station, but a friend said we had better not as the dust was knee-deep. This was certainly an exaggeration, but not too great to convey an idea of the reality. The site of the town is fine. It stands near one side of an immense plain, and is surrounded by groups of detached mountains, from five to forty miles away; but the most remote of which, in the clear atmosphere of Arizona, often seem close at hand.

The population is of a very motley kind; besides whites of all nationalities, there are Chinese, Mexicans and Indians, between the last two classes I found it difficult to draw the line, as their complexions indicate every grade of mixture of Spanish and Indian blood.

"To see half a dozen dark haired girls, each with a sort of an earthen vase on her head, going to draw water, carries one back to the time of Isaac and Rebecca. May even, is brought into Tucson either on the heads of the girls or on the backs of donkeys."

For "The Friend."

Religious Views and Tenets.

The "enmity" which was placed between the two seeds of good and evil, soon after the first transgression of man, still remains. And it manifests itself in every intelligent heart by producing conflicts and disturbances, like two opposing elements, until one or the other is overcome.

I look upon this conflict, ordained by the Creator himself between the seed of the woman (which is Christ) and the seed of the evil one, as part of the sentence pronounced on man, and due to Adam and his posterity for transgressing the laws of their Creator. For the predominating influence of the good seed, by which the children of wrath, and shall remain so until the wrathful nature is overcome; for the two seeds are contrary, the one to the other. That which is born of the flesh is flesh and of the earth, and that which is born after the Spirit is spiritual and heavenly. And as "he that was born after the flesh persecuted him that was born after the Spirit, even so it is now."

But the seed of the woman had a bruising power given to it which was and is as much above the bruising power of the subtle, twisting, twining serpent, as the head is above the heel. And as sin has reigned unto death in our mortal bodies by the bruising power of the enemy who seeks to destroy the divine life, so grace should now much more abound and reign unto eternal life by and through the bruising power of that seed, which is Christ—the second Adam, the quickening Spirit; through Him grace is given to every individual soul, to enable us to destroy the works of the devil, and to bring in everlasting righteousness. We become servants unto whosoever of these two powers we yield ourselves servants to obey; "whether of sin unto death, or of obedience unto righteousness." "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." So choose ye this day which of the two powers ye will serve. Time is short and uncertain. But remember that Christ gently leads, but does not drive his lambs into the fold of rest. But the thunderings of Sinai are sometimes needful in order to make us willing to listen to the still small voice and learn of Him.

And here I may say, that now in my ad-

vanced age, as I begin to feel the need of an outward staff to lean upon, to keep my tottering frame from falling, so I more sensibly feel the need of an inward support to keep my inner man from falling. "Even the Comforter—the Spirit of Truth which proceeds from the Father," and is able and willing to guide unto all truth. And not only so, but it has hitherto kept my poor tempest-tossed soul from utterly falling. And though the storms of time have been permitted to beat vehemently, and the jarring elements around have seemed ready to overwhelm, yet my faith is strong that if I, through my few remaining days, by the assisting grace of God, keep my feet on the tried stone—the sure foundation, that none of these things will move me. Neither do I count my outward life dear unto myself, so that I might finish my course with joy, and through the ability which I have received of the Lord Jesus, be willing, though it may be feebly, to testify to a fallen world of the goodness and mercy of God. And that redeeming love may be my theme on earth and song in heaven.

We learn true divinity through outward sufferings and inward exercises, and thereby witness the opening of the sealed mysteries of God through the woes. For after the first and second woes were past, new seals were opened. All true disciples of Christ are passing from Mount Sinai to Mount Zion. From the ministration of condemnation to the ministration of the Spirit. From Egyptian bondage, and death, and darkness, to the heavenly Canaan of liberty, light and life. From the outward law, which, with all its types and shadows, made nothing perfect, to the law of the spirit of life in Christ Jesus, which sets us free from the law of sin and death, and makes us perfect in love and in duties. We may have a well-defined and theoretical knowledge of religion by reading the Scriptures, and by hearing others testify of God's goodness. We may know all this outwardly, under the old law, before we are come to Mount Zion, the heavenly Jerusalem; but if we have not the spirit of Christ we are none of his. If we have not the heavenly birth we cannot see heavenly things, nor enter the heavenly kingdom.

Although we are by nature the children of wrath, yet we are so constituted that some have a far larger portion of the wrathful nature than others. And hence some have a larger share of the stubborn self-willed nature to be subdued by divine grace than others have. But I believe that a measure of supernatural grace upon all is indispensable to salvation. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God. So I believe it is all (grace, faith and salvation) by the gift of God."

It was by the grace of God that Christ tasted death for every man. And it is through faith in this offering, and in Christ in all his fullness, that we are saved. But I think *faith*, as used here, is a very comprehensive word; including Christ in all his various offices, both inwardly and outwardly, for the salvation of man. And I think the full object of his coming to save a fallen world, is not finished until we are individually "redeemed from all iniquity, and purified unto Him a peculiar people," "by the washing of regeneration and the renewing of the Holy Ghost." And without grace divine there is no salvation. But as some have a larger

amount of impurity in the heart than others have, so it seems only reasonable that such should need the furnace of affliction or refinement to be heated proportionally more for their purification. And if those afflictions which are light and momentary (in comparison to the wrath to come upon the ungodly) should, as they are endured, work out for us a far more exceeding and eternal weight of glory in the world to come, why need we reprove? but why not rather count it joyous, as they are needed chastisements from the hands of a merciful Lord, who does not afflict willingly, but that by them we might be made more fully to partake of his holiness? And if our sufferings here are great, may we not hope that our reward will be proportionally great in the world to come? Now from some of the above remarks, and from an abundant testimony, both from the Scriptures and from the writings of early Friends, I hope that all may see as J. Newton expresses it, that our "religion stands upon two pillars, namely: What Christ did for us in the flesh, and what He performs for us by the Spirit. Most errors arise from an attempt to separate these two." D. II.

Dublin, Ind., 2d mo. 22d, 1882.

For "The Friend."

Against Worldly Compliance.

"In 1691, a testimony was issued by the Six-weeks' Meeting, London, against 'those that have imitated the world, whether it be in men in their extravagant periwigs, or modes in their apparel; or whether it be women in their high towering dresses, gold chains, or gaudy attire; or whether it be parents like old Ely, not sufficiently restraining their children therefrom; or whether it be in voluptuous feasting without fear, or costly furnitures, and too rich adorning of houses,'" &c.—*From "The London Friends' Meetings."*

For "The Friend."

Religious Items, &c.

Religious Aspect of Germany.—The Dark Side.—About forty years ago a large proportion of the skeptical and irreligious people of Germany were Idealists. They were ardent admirers and devotees of Schiller, Goethe, and other poets.

This German Idealism has been in course of time turned into Materialism. The majority of the populace in the larger cities have severed all connection with the Church. The doctrines of the German Darwinists (Vogt, Buchner, etc.), have ripened, and the motto of thousands is to this effect: "Away with Idealism; away with your doctrines of immortality; simpletons alone believe in a future state of existence! Our heaven is on earth; therefore, let us enjoy ourselves, for tomorrow we shall die."

"The Idealism of Schiller would be a blessing to our people," remarked a Christian editor to me during my recent sojourn in Germany, "but unrestrained in all spiritual belief they are unknowingly, or without the desire to know, rapidly tending toward animalism." A close and careful observation of the life, the manners, and customs of the people, and the aim of their endeavors, will satisfactorily corroborate this gentleman's views. In my intercourse with the people I overheard expressions and conversations that shocked me. We were, for instance, one day sitting

at the dinner table in a hotel. Just opposite us a fashionable party were regaling themselves. They were a musical director, an editor, a merchant, and a cantatrice. A theatrical performance occasioned them to discuss the idea of immortality, and they derided it in such cynical and satirical language, that I shuddered. The rest of the German guests listened approvingly.

In the country and in the smaller cities this feeling has not yet fully developed itself. Here, at least, there is an external appearance of loyalty to the Church, notwithstanding the encroachments infidelity has made on the rural population, especially that of North Germany. Still the pulse of the people—namely, the metropolis—is sick, deadly sick, with Materialism. But one may ask: Is the State Church of no avail whatever? is it doing no work? Yes, it is doing work; its pastors preach, confirm, and discharge their official duties with the strictest punctuality; but the people view all this work in the same manner as they would the management of the postal or financial affairs of the government. They consider the Church an essential part of the administration, which must necessarily be endured. With such a view of the Church, it is manifest that it can acquire but little control over their hearts.—*H. Liebhart in Christian Advocate.*

Snake Worship in India.—In the month of Shrabana, the worship of the snake-goddess is celebrated with great ceremony. An image of the goddess, seated on a water-lily encircled with serpents, or a branch of the snake tree, or a pot of water, with images of serpents made of clay, form the objects of worship. Men, women, and children all offer presents, to avert from themselves the wrath of the terrific deity. The Mals or snake-catchers are prominent on this occasion. Temporary scaffolds of bamboo-work are set up in the presence of the goddess, and vessels filled with all sorts of snakes are brought in. The Mals, often reeling with intoxication, mount the scaffolds, take out serpents from the vessels, and allow them to bite their arms. The whole race of serpentry is defied. From the slender and harmless hede to the huge boa-constrictor and the terrific cobra-de-capello, all make their appearance, and exert their might to strike dead the playful Mals. Bite after bite succeeds, the arms run over with blood, and the Mals go on with their pranks amid the deafening plaudits of the spectators. Now and then they fall off from the scaffold, and pretend to feel the effects of poison, and cure themselves by their incantations. This is mere pretence, as the fangs of the serpents have been extracted beforehand.—*The Missionary Link.*

For "The Friend."

Natural History, Science, &c.

Flowers in Tropical countries.—In the tropics, where everything is favorable to a luxuriant vegetable growth, nature usually spends her energies in producing an infinite variety in the form and green tinting of the foliage. She delights in grand colossal trees, up the trunks of which grow strange creepers, and from whose branches they hang in pendent masses of graceful foliage. She rejoices in tender, beautiful ferns, or in majestic palms, but rarely in brilliant flowers. Fine flowers are scarcely ever an appreciable element in tropical vegetation. Wallace, in his "Malay

Archipelago," has well remarked, "that if bright colors of flowers have a much greater influence on the general aspect of nature in temperate than in tropical climates." He further adds, "During twelve years spent amidst the grandest tropical vegetation, I have seen nothing comparable to the effect produced on our landscapes by gorse, broom, heather, wild hyacinths, baythorn, purple orchids, and butter-cups." These words descriptive of the Malay Archipelago, are equally applicable to Africa. On the damp lowland as in the midst of the grand forest scenery of Usambara, the same fact was equally noticeable. Fine and varied foliage everywhere attracted the eye, but gay flowers never. In those parts, however, which more nearly approximate to the temperate condition of our own country, such as in the great central plateau, we have an approach towards the same prominence in the flowering plants. It was a great delight to me in my many wearisome travels, to have my thoughts drawn away from brooding on my troubles, by the sight of the numerous pretty little flowers which everywhere had sprung up after the burning off of the grass. They all looked so homelike that I experienced the greatest enjoyment in plucking them here and there for my collection.—*I. Thomson.*

Cream-colored bricks.—In many localities in Minnesota, the clay on burning affords cream-colored bricks. The red color of ordinary bricks is due to the oxide of iron they contain. The Minnesota clay also contains iron, but being an alkaline clay, it partially fuses in baking, and the iron enters into combination with the silica and alumina, instead of remaining as an oxide.

Evaporation from Leaves.—It is estimated that the amount of moisture given out by forest, is greater than from the same area covered with water.

Does the Crow-blackbird eat Gray-fish.—Gray-fish inhabit many of the sloughs and wet places in our prairies. Outside of where the water covers the ground, they dig holes into the soil, and in carrying out the dirt the holes are frequently built up like little chimneys, sometimes five or six inches above the surface. In a dry time they are compelled to descend so far, in order to keep in the water, which is necessary to their existence, that they pass through our very deep, black soil, and bring up the light-colored sand and fine gravel. In this way they do a vast amount of work, generally, I believe, in the night, as they are seldom, if ever, seen so engaged.

Passing a slough on the road, where the curious animals live, one day, three or four years ago, I saw a crow-blackbird very busily at work in an apparent effort to grasp some object on the ground. In a moment it flew up and alighted on a fence-post, having in its bill quite a large gray-fish. The bird held, by the back, as a boy grasps one in his fingers, to keep clear of the creature's pinchers. During the moment which elapsed before the bird flew off with its prey, I can distinctly see the gray-fish's feet and legs in active motion, as it was feeling about for some object to grasp, or struggling to escape.

The crow-blackbirds are wise birds, as they walk about within a few feet of an observer, with a degree of coolness and nonchalance which is amusing, as it is unusual among our feathered visitants. In spring and fall they industriously follow a plough all day

ing, devouring all sorts of insects: and at such times become exceedingly tame. In fact their behavior is exactly of that kind to indicate that they take it for granted that no one desires to hurt them. At all events, that is the case on my farm.—*Charles Aldrich, Ionia, Mich. Amer. Naturalist.*

Unwholesome wells.—The great trouble with wells is, that in the course of years the ground round the house becomes so impregnated with sewage and other contaminations as to affect the water. In the first report of the Massachusetts Board of Health, Dr. Derby says, "As a rule, a well receives drainage on a superficial circular area whose diameter is from one to three times the depth of the well, varying with the character of the soil." On this principle, no well thirty feet deep, could have a privy, pig pen, barn yard, or cess-pool within fifty feet of it in any direction, nor should any slops of the house or refuse of any kind be thrown upon the surface of the ground within the area of this circle. How many farms are there on which this principle is not violated? It is not a sufficient reply to say that the family have drunk from such wells with impunity for a score or more of years. It must be remembered that when the wells were first dug the water was pure, at the ground has been gradually impregnated with foul matter, which, if it has not already permeated to the water, will finally reach and contaminate it. After a fatal case of typhoid fever it will be too late to resort to crystal spring.

THE FRIEND.

THIRD MONTH 18, 1882.

In the editorial columns of No. 29 of our paper, were some remarks on the connection between intellectual culture and the efficient exercise of Gospel ministry. The subject is one of so much importance that it may be desirable to bring before our readers the testimony on this subject of Isaac Pennington. He is a man of excellent natural abilities, and highly educated, having had the advantages of a university training.

In some "Considerations Concerning the State of Israel," vol. 2, p. 411 of his works, (Heston's edition), he thus speaks of those whom the Lord sent forth to revive his work and proclaim the glad tidings of his salvation to the people of Great Britain, in his time.

"They were for the most part mean, as to outward; young country lads, of no deep understanding, or ready expression, but very to be despised everywhere by the wisdom man, and only to be owned in the power of at life wherein they came forth. How ludicrous was their manner of coming forth and appearance to the eye of man! About that poor, trivial circumstances, habits, gestures, and things, did they seem to lay great weight, and make great matters of moment! How far did they seem from being acquainted with the mysteries and depths of religion! In their chief preaching was repentance, and that a light within, and of turning to that, and obtaining the great and terrible day of the Lord to be at hand; wherein I confess my heart exceedingly despised them, and cannot wonder at any wise man, or sort of professors, did so yet, despise them. Yea, they them-

selves were very sensible of their own weakness, and unfitness for that great work and service wherein the Lord had honored them; and of their inability to reason with their spirits) kept close to their testimony, and to the movings of his power, not mattering to answer or satisfy the reasoning part of man, but singly minding the reaching to, and raising of, that to which their testimony was.

"Oh, how did the Lord prosper them in gathering his scattered, wandering sheep into his fold of rest! How did their words drop down like dew, and refresh the hungry, thirsty souls! How did they reach to the life in those to whom they ministered, raising up that which lay dead in the grave, to give a living testimony to the living voice of God in them! How did they batter the wisdom and reasonings of man, making the loftiness thereof stoop and bow to the weak and foolish base of the begettings of life! Eye hath not seen, ear hath not heard, nor hath it entered into the heart of man to conceive, what the power of life hath wrought through them, in the hearts and consciences of those who have longed after and waited for the Lord. Oh! the breathings and meltings of soul, the sense of the living presence of God, the subjecting of the heart unto the Lord, the awakening of and giving strength unto his witness, the falling down and weakening of the powers of darkness, the clear shining of the light of life in the heart, and the sweet running of the pure streams thereof into the enlivened souls, which hath often been known and sealed to from the powerful appearance of God in their ministry! Indeed when I have considered these and such like things in my heart, and narrowly marked them in my converse with them, I have been often forced to cry out concerning them, *Truly here is man very weak and contemptible; but God very glorious and powerful.* And indeed, when at any time I looked on the man, I was hardly able to forbear disdaining them; but, on the other hand, when the eye of my spirit beheld the power and glory of the Lord in them, I could hardly forbear over-esteeming and exalting them.

"How hath the Lord enriched them with gifts and abilities, and every way fitted them for the service and employment He hath had for them! How hath He enlarged their ministry, that they who had very little to say, either by way of declaration or disputation, at first, now abound with strength, and abundantly surpass the knowledge and wisdom both of the world, and of other professors of religion! The Lord indeed hath adorned them, putting his beauty upon them, and causing them to grow up in his strength, and in his wisdom. This mine eye hath seen, and often taken notice of, blessing the name of the Lord, and praying to Him for their preservation. And surely whoever he be, that hath either known himself, or heard the relation of the poverty of these young striplings, when they first came forth in the power of the Lord, how empty in themselves they were, how weakly they went up and down of their own weakness, how little they had to say to people that came to observe them and inquire of them, how afraid they were to be drawn from their watch, at what a distance they stood from entering into reasoning about things.—I say, he that did know, and doth consider this, and shall also behold how the Lord hath

advanced them since, making them mighty and honorable with his gifts and abilities (with the beauty whereof the very man flourisheth to the sight of every eye that is in any measure truly open), cannot but acknowledge the change to be wonderful."

Catharine Phillips, writing in 1784 of her own experience in the ministry, speaks of the manner in which "without forethought," her speech had been accommodated to the capacities of those to whom it was directed. "To such as were illiterate and ignorant, I have spoken in very low terms; and to those of more understanding, in a more elevated level; while to the learned and those of superior natural abilities, I might say with the prophet, 'The Lord God hath given me the tongue of the learned;' although *I had it not by education.* I have not wanted eloquence of speech, or strength of argument, wherein to convey and enforce the doctrines given me to preach."

"O the depth and excellency of true Gospel ministry! The Lord's prophet in the prospect of it might well exclaim, 'How beautiful upon the mountains are the feet of those who bring good tidings, who publish peace, who publish salvation, who say unto Zion, Thy God reigneth!' These are not made so by human or literary acquirements; but the Spirit from on high being poured upon them, under its holy, humbling influence, they are enabled to minister, and 'compare spiritual things with spiritual,' or elucidate them by natural things, as occasion may require, without forecast or premeditation; for they speak extempore, as the Spirit giveth utterance. When the ministry in the general thus returns to its original dignity and simplicity, an education at colleges will not be sought, nor qualify for it. No! those who are accounted for the service of Him 'who spoke as never man spake,' must be educated in his school, and disciplined by his wisdom; whereby they are made able ministers of the new testament, not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life."

SUMMARY OF EVENTS.

UNITED STATES.—In the United States Senate on the 13th inst., bills were reported providing for the allotment of lands in severity to Indians, and extending to Indians the protection of the laws of the States and Territories; defining the qualifications of Territorial Delegates; providing for the appointment of a committee of seven on Public Expenditures; establishing a Court of Appeals; and providing that a majority of the Supreme Court shall constitute a quorum, instead of six as heretofore, and prohibiting any Justice from sitting on a case on appeal on which he has acted in a Circuit Court.

On the 10th inst. the Alcoholic Liquor Commission bill was considered, and Senator Bayard moved an amendment extending the inquiries of the commission to the effects of the use of opiates and other drugs. The amendment was lost—yeas 24, nays 25. On motion of Senator Plumb the number of the commission was fixed at seven, and the time within which it is to report at eighteen months. The bill was then passed by a vote of 34 to 14.

The President has nominated Samuel Blatchford, of New York, to be Associate Justice of the Supreme Court of the United States, and John Russell Young, Minister to China.

The Committee on Indian Affairs of the U. S. Senate, have agreed upon a bill providing for the allotment of lands in severity to the Indians on reservations, "and extending to civil and criminal laws of the respective States and Territories to each Indian to whom land is allotted within their boundaries."

The Secretary of War, in reply to a Senate resolution, reports that the total cost of the service of the United States army west of the Mississippi for fighting and police duty on Indian account during the last ten

years, has been \$205,474,750. Adjutant General Drum furnishes additional items of appropriations for supplies, incidental expenses, transportation, purchase of horses, &c., which swell the aggregate to \$223,891,264. The total cost of the active campaigns against the Indians since 1872, including the Modoc, Sioux, Nez Percé, Bannock, Northern Cheyenne, Apache and other wars, was only \$5,058,821, showing that the bulk of the enormous expenditure was for simple police duty. The report of the Secretary of War covers the operations and expenses of his Department only, and takes no account of those of the Interior Department.

The Secretary of the Interior has given permission to the Indian Agent at the Crow Agency in Montana to send one hundred of the children under his care to Ohio, to be bound to certain farmers "to be educated and reared up in usefulness."

The second public meeting of the Congressional Temperance Society was held in Washington on the evening of the 11th. The speakers were Senator Vance, of North Carolina; Representative Hepburn, of Iowa; Indian Commissioner Price, and Dr. McKenzie, of Salt Lake City.

The total number of persons in immediate need of food and shelter owing to the floods in Mississippi, Arkansas and Tennessee is estimated at 43,000. The weather has suddenly become cold in the afflicted region, and it is feared many must perish from exposure. Relief continues to be furnished as far as possible by the Government, but much more assistance will be needed.

The reports from the flooded regions of the Lower Mississippi Valley continue to be very unfavorable. A slight subsidence in the water is reported at Memphis and two or three other points, but there is no abatement of the suffering and desolation throughout the overflowed districts. The situation at Greenville, Mississippi, is described as "appalling." At Baton Rouge, La., the water is higher than ever before known. The Hard Times, Point Pleasant, Buckner and Woodland levees have given way. The river at Vicksburg rose eight inches on First-day. From Bolivar, Mississippi, to Memphis, the water in the river covers the high and low plantations alike, a deep swift, roaring current." Several additional levees are reported lost by the breaking of Louisiana levees. At Clarendon, fifty miles west of Helena, the water is six feet deep in some of the streets. The river at New Orleans has within six miles of the city the same mark of 1874. Lieutenant Vedder, detailed to ascertain the extent of the suffering in Arkansas, has arrived in Memphis from Little Rock. He estimates that the Government will have to provide for 20,000 destitute people in that State for 60 days from the 20th of March. The situation at Cairo, reports that the Point Coupee levee is widening, and that Poirer's Dyke, a large embankment built to prevent the waters from False river, has been broken. This break, it is expected, will result in the flooding of the Grasse Tete country, and cause great loss in stock and crops. Captain Simons has arrived at New Orleans from Alexandria, Louisiana, and reports that many families living on rafts near that place, in a deplorable condition.

The question of licensing the sale of intoxicating liquors gave a special interest to the town meetings in Massachusetts on last Second-day. Of eighty-six towns from which reports have been received, twenty-three voted for license and twenty-three against it.

A great fan, which has for some time been in course of construction for clearing the railroad tunnel in St. Louis of smoke from passing trains, is now in successful operation. It is said that "the entire tunnel can be cleared of smoke in the shortest time, in twenty-three minutes and when no trains are in it the air is as clear and fresh as that outside."

There were 336 deaths in Philadelphia for the week ending 31st month 11th, as compared with 405 for the previous week, and 381 for the corresponding week of last year. Of the whole number 215 were males, and 171 females: 64 died of consumption, 39 of pneumonia, 18 of marasmus, 14 of typhoid fever and 7 of small-pox. Markets, &c.—U. S. 3½'s, 101 a 102½; 4½'s, 114; 4's, registered, 117½; coupon, 118½; currency 63, 127.

Cotton.—There was no essential change to notice in price per demand. Sales of the week were 12,242 bales at 12½ cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white, 7½ cts. for export, and 8 cts. per gallon for home use.

Flour is quiet and unchanged. Sales of 1806 barrels, including Minnesota extras, at 76.25 a \$6.50 for clear, and 76.75 a \$7.00 for straight. Pennsylvania extra family at 75.75 a \$7.00; western do. \$6.50 a \$7.00; and patents at 75.50 a \$7.75. Rye flour is unchanged; pure at \$1.75 per bbl.

Grain.—Wheat opened active and higher, but closed

unsettled and rather easier. Sales of 2100 bushels red for milling, at 1.33 a \$1.34½. Rye is nominal at 85 cts. for Pennsylvania. Corn is fairly active and higher. Sales of 8000 bushels, including yellow, at 72½ a 73 cts.; mixed at 72 a 73 cts.; steamer, at Richmond, at 73 cts. No. 3 at 71 cts. for the same quality. Oats are in good request and higher. Sales of 15,000 bushels in cleaned white, at 51 a 53 cts., and rejected and mixed at 50 a 51½ cts.

Hay and Straw Market, for week ending 3rd mo. 11th, 1882.—Loads of hay, 211; loads of straw, 34. Average prices during the week: Prime timothy, \$1.10 to \$1.20 per 100 pounds; mixed, 95 cts. to \$1.05 per 100 pounds; Straw, 85 to 95 cts. per 100 pounds.

Beef cattle were in demand this week, and prices were a fraction higher: 2400 head arrived and sold at the different yards at 44 a 74 cts. per pound, as to condition.

Sheep were in fair demand, but prices were unchanged: 8000 head arrived and sold at 4 a 7½ cts., and lambs at 6 a 8 cts. per lb., as to condition.

Hogs were in steady demand: 3000 head arrived and sold at the different yards at 9 a 10 cts. per lb., as to condition.

FOREIGN.—MacLean, the Queen's assailant, has been committed for trial on the charge of high treason.

The three great ports of the world are London, Liverpool and New York. During 1880 they reached their highest trade figures, the imports being at London about \$7,000,000, Liverpool \$6,000,000, and New York \$539,000,000.

De Freycinet, President of the Council and Minister of Foreign Affairs, announces that he has invited the maritime powers to send delegates to an international congress to regulate the question as to the ownership of submarine cables.

After Prince Milan had accepted the title of King Milan I., the Skoptschins proceeded to pass a bill defining the sovereign's rights and prerogatives and the position of the heir apparent. It is understood that Russia, Austria and Germany assented to the elevation of the principality to a kingdom.

The action of the battle between the Austrians and the Crovats, near Jankow, in which the Austrians were defeated after they had blown up Fort Gragali, is from Cetinje, and not from Vienna, and is probably colored in favor of the insurgents.

General Skobeleff has been severely rebuked by the Czar for his recent utterances. It is said that he has expressed contrition and declared that he had no intention of posing as a political agitator. He has received many threatening letters, some containing challenges from Germans, which he treats with contempt. The *Globe* has published a long article in which General Skobeleff declares that no valid reasons exist for war. The late Czar, it says, cultivated the most cordial relations with Germany, as he considered that war with that nation would be a dreadful calamity. The article concludes as follows: Let us hope that the efforts of Chauvinists will be ineffectual. In the name of justice and common sense and for the love of Russian people brought, despite themselves, under Pan Slavist tangle, we desire peace, above all with Germany, as, in the event of war, the victor would pay too dearly for success.

The Bible is translated into thirty-two African languages, and in the light of which the whole of the Scriptures are published.

The population of Pitcairn Island now numbers 96 persons. The latest tidings from that remarkable community report its health and contentment as perfect.

News has been received in Panama of the destruction of Alajuela and other towns in Costa Rica by an earthquake. In Alajuela alone, it is stated, several thousand lives were lost.

Diphtheria of a very malignant type is reported to be carrying off many children in the eastern and western sections of Nova Scotia.

TRACT ASSOCIATION OF FRIENDS.

The Annual Meeting will be held on Fourth-day evening, 1st mo. 1882, at 8 o'clock p.m., in the Committee-room of Arch Street Meeting-house.

Friends generally are invited to attend.

EDWARD MARIS,

Philada., 3d mo. 1882.

WANTED

A woman Friend, to take charge of the Boys' Parlor, at Westtown. Apply to

Anna V. Edge, Downingtown, Pa.

Delorah Rhoads, Haddonfield, New Jersey.

Susanna F. Sharpless, West Chester, Pa.

Sarah E. Smith, 1110 Pine St., Philadelphia.

WANTED

The Committee for the Civilization and Improvement of the Indians, wish to engage a young or middle-aged Friend and his wife, to reside at Tunasassa, assist the Superintendent in conducting the course of the Institution.

Persons who may feel drawn to engage in the service address—

John S. Elkinton, 235 Pine St., Philadelphia
Jos. Sharpless, Chester, Delaware Co., Pa.
Ephraim Smith, 1110 Pine St., Philada.

WANTED—A situation as an attendant to be generally useful in the lighter duties of house-keeping, sewing.

Address S., 304 Arch street, Philadelphia.

DIED, on the 18th of First mo. last, RACHEL GREEN, relict of William Green, in the 83rd year of her age (formerly from Yorkshire, England), a beloved mother and elder of Stillwater Monthly Meeting, Ohio. Her early years, under the sanctifying influence of true Grace, she became a friend of the truths of gospel; and through the lengthened period of her endeavor to regulate her conduct and conversation its pure and self-denying precepts. Her heart's house were ever open to her friends; who were attracted by her affable demeanor, by the warm interest with which she listened to the words of God, and by her humility and meekness of her spirit. She was diligent in assembling with her friends for the purpose of Devotional, and attended meetings for this purpose, for last time on the 14th of the year. Being attacked with pneumonia, she felt that the end of life was near; though deeply sensible of her unworthiness, she had a comfortable hope that her sins of omission commission were blotted out of the Lamb's book of remembrance—all through mercy, unmerited merit. Her sufferings at times were great, and were borne with much patience. Near the last she petitioned to be released, but added, "I will not, but thine, O Lord, be done;" and gently passed away as if falling into a slumber. "Blessed is the man that trusteth in Lord, and whose hope the Lord is."

—, on the 19th of 1st mo. 1882, at his residence near Melford, N. Jersey, JOSHUA ALLEN, a member Upper Evesham Monthly Meeting of Friends, aged 70 years of his age. An upright man whose end was peace.

—, at his residence, near Plymouth, Lyon county, Kansas, on the 29th of 1st mo. 1882, JANE, widow Thomas M. Jones, aged 73 years, 9 months and 21 days. She had been in poor health for over two years, for the last six months she had been away from her bed, but little. She seemed quiet and resigned to her portion, and continued faithful to the principles of Friends to the last.

—, at his residence in New York city, on Second mo. 18th, 1882, SAMUEL WATTS, M.D., aged 60 years. Although suddenly summoned to another and absorbing pursuit, it is humbly believed that was found with his "lamp trimmed and burning;" that the testimony of his attending physician, that he died, as he lived, a consistent Christian, is true. He was called to walk in the silence of God, and scientific investigation, he was yet mercifully enabled to see that the "natural man receiveth not the thing of the Spirit of God, for they are foolishness unto him neither can he know them because they are spirit discerned." Believing thus, there is abundant proof that he was enabled to walk in the silence of God until they were revealed to him by the Spirit of God, and that he knew what it was to be born again have passed from death unto life, so that he could clearly testify, "I know that my Redeemer liveth, because He lives I shall live also." Shortly before he closed, he expressed his belief that the Lord would have done a glorious work in the earth if the people had been faithful; and then added, "And He will yet, if those who love Him continue in the same Spirit in which they have lived." To our own religious duty he was deeply attached, and he left his dying friends to close, he expressed his belief that the Lord would have done a glorious work in the earth if the people had been faithful; and then added, "And He will yet, if those who love Him continue in the same Spirit in which they have lived." To our own religious duty he was deeply attached, and he left his dying friends to close, he expressed his belief that the Lord would have done a glorious work in the earth if the people had been faithful; and then added, "And He will yet, if those who love Him continue in the same Spirit in which they have lived." 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Palestine.

For "The Friend."

[We have received from our friend George Pitt, of England, a small pamphlet, containing an account of a visit paid by him and wife to that country. They left home on the 2nd of 10th month last, and were absent about two months. The following passages, taken from his narrative, we think will be of interesting.

En.]

I feel sure that some persons are, even as we was, so familiar with certain names and places in Palestine, by so often reading them in Scripture, in connection with the sayings and doings of our dear Saviour while in the land, as to know them by heart more readily than the localities of our own neighborhoods.

It is that a longing desire—a kind of wonder rises in the mind to know and realize a little of the history, geography, and present aspect of those sites which the profession of Christianity has so endeared to our minds, and impressed on our memories.

If we have read and well studied the geography of the Old Testament, and the Sacred History of the world from Adam downward, only adds to our curiosity and inflames our desire to know somewhat more of that mysterious country—the Promised Land—the land where Abraham, Isaac, and Jacob dwelt; the land flowing with milk and honey, the land which Moses peeped at, and which Joshua led two millions of Jews to possess; where Elijah and Elisha, with divine power, performed marvels and miracles; where Isaiah, Jeremiah, and the prophets prophesied, and Israel became of kings the chief; where the wisest of all men built a temple to the living God, of all temples the most beautiful and glorious, and made silver as plentiful as the stones in the street; and where also those whom God so favored and blessed, grew stewards, and served other gods.

Palestine is less than 200 miles long, and of an average of about 50 wide. The name Palestine is a Roman one, meaning Land of the Philistines, who occupied the sea coast, bordering Canaan, or Land of Promise, on the east, southwards.

The appellation of "Holy Land," although very times used poetically in the Old Testament only, is a superstitious name for us to use, yet much blazoned about, seeming to infer

it is more holy than other lands; like Christian teachers calling the first day of the week the "Lord's Day," inferring other days are "Devils' Days," which in practice is too often carried out. At Pisa, in Italy, they have a Campo-Santo, or 53 ship loads of earth, extensively enclosed, brought anciently by professing Christians from Jerusalem for purposes of adoration. So for Christians now-a-days to call Palestine "Holy Land," is Pisa's idolatry exactly, moderated in degree.

On Seventh-day, at 5 p.m., 22nd of 10th month, we left Port Said by steamer for Jaffa, about 150 miles, or a 15 hours' run, arriving off there at 8 a.m. next or First-day; then discovering we should have to perform 24 hours' quarantine on board before landing, next morning, therefore, we landed in small boats, with our little luggage, which was well tumbled about by the Turkish Customs officials.

A person named Howard owns a good hotel here, with extensive orange gardens, to whom we went, and made arrangements for a supply of good horses, with English saddles, and a dragoman speaking English to conduct us through Palestine, finding us good board and sleeping accommodation, to commence after we had been to and completed Jerusalem. We were to have a mulester to carry our luggage and look after horses, and a Sheikh on horseback, where the way was dangerous, for protection. This travelling arrangement was to last for twenty consecutive days, and, being a slack time, was concluded for a very moderate round sum, half paid down, and the balance on completion. This Howard is a native, and the great rival of T. Cook, the London excursionist; and I may say the contract was literally and honorably and satisfactorily carried out without our having any fault to find. Our horses were excellent, our provisions good and ample, and our sleeping accommodation all we desired.

In this town, [Jaffa] which covers a steep hill, we saw more camels and donkeys than ever before—hundreds of them. The main streets were blocked with them, carrying burdens. It is about 40 miles from Jerusalem, and the nearest seaport, therefore the great mart for Palestine, and much business is carried on. We went over the place, and by the seaside, where now are several tanbers, and where the house of Simon the Tanner is shown, in which Peter had his remarkable vision concerning the Gentiles.

A few years ago, to oblige the Emperor Napoleon, a Turkish Road, which in all cases means a bad rough road, was made by the late Sultan from Jaffa to Jerusalem, on which small rough vans can and do travel; and as there was one going at 4 p.m. that day, we took places in it. They close the afternoon for starting and travelling all night, for coolness, and to prevent the flies teasing the horses. Our cart or van held five besides the negro driver, and we were drawn by three horses abreast. Our three companions were

powerful Arabs, armed to the teeth, as it were; having swords, double-barrelled guns, daggers, and pistols. Two of them were Sheiks. It might seem alarming to be alone in such company, travelling all night in a desolate, strange country, without lamps or moon; yet we were so accustomed to see them thus armed, and there was such a dignity in their manner, and yet gentleness in their eyes, we had not a moment's fear, and they were exceedingly kind. We struck inland eastwards from the sea, admiring for two or three miles the luxuriant orange groves, laden with large oranges just turning from green to yellow. The roads had for walls or fences hedges of prickly pear, like our cactus plant, but eight to twelve feet high, the stems a foot thick, and some of the leaves the size of dinner dishes. On the road we were shown Gaza, where Samson took away the city gate, posts, bar, and all; and where also he died, slaying 3000 Philistines by pulling away the pillars of the temple of their god Dagon. We also noticed Lydda, night to Joppa, where Peter restored Eneas to health, eight years in bed, and sick of the palsy. Also crossed the plains of Sharon, spoken of by Solomon, but found the "Rose of Sharon" is now extinct there. The last half of the road was a succession of rocky hills or mountains, getting more steep, rugged, and high as we approached Jerusalem, which we reached at sunrise, about 6 a.m., catching the first glimpse of this beautiful and immortalized city from the north-west hills, over which we went, and were set down outside the Damascus gate. We soon walked through it into Jerusalem, putting up at Howard's nice hotel, inside, about the centre of the city, with fine view of Mount Zion, Mount of Olives, and Moab, from the upper story and flat. We rested only two hours, refreshed and washed—for the thrilling emotion of actually reaching Jerusalem, the object and goal of our journey, was too intense to think of fatigue; the sacred associations of this central historical spot were too many and too great to allow of rest, before we had somewhat explored and realized its famous and familiar spots.

So sallying forth, plan in hand, we compassed Jerusalem, by walking all round it, outside the walls, a distance of 3 miles or less; and as we went, noting its gates, towers, hills, valleys, and surrounding objects. Then turning inside, we went through, and through, and across its rough and narrow streets, to get our bearings and understand its quarters. Then crossing to the Mount of Olives, we viewed it to perfection, and realized its localities as on a map. We then engaged a local guide for two days to show and explain all its celebrities.

My first strong impression, and, I may say, my last, on beholding Palestine was one of astonishment. Can this be that glory of all lands—that promised land—the land flowing with milk and honey—the land of oil and wine? No! Surely not. I had pictured fer-

tile plains and dewy meads, with gentle slopes and cultivated lands like Kent or Surrey, bringing forth luxuriant crops almost spontaneously; and I am amazed to find a country of stones, of rugged stone hills, without irrigation for the most part, and with but few springs. You may travel for days and be scarcely able to find a square yard of ground that is not etched with stones, varying in size from a hen's egg to a 4-lb. loaf. It is as if an enemy had tried to mar the land. It is so, round about Jerusalem, and almost everywhere. The hills themselves are stone, and the earth on them is covered with loose stones—you wonder anything can grow—the Valley of Jordan, and Plains of Esdraelon, and a few other patches being exceptions. Palestine, of all countries, is now desolate, barren, and accursed; which, when we think of it, is only the fulfilment of Scripture prophecies, some of which say that briars and thorns should come up upon it, and that they pass by should be astonished at its desolation. Of Jerusalem, Jesus said it should be left unto them desolate; and Jeremiah, that it should be desolate and a hissing, and that passers-by should wag their heads and say, Is this the city which men call the perfection of beauty, the joy of the whole earth? Save the olive tree, in many parts, and the fig tree in some, there are but few trees in Palestine. The inhabitants live in misery and poverty chiefly, their food being coarse or black bread, olives and water.

Yet, with all this desolation, I can well believe it was once highly cultivated and very fertile. If the ground were cleared of stones and the hills terraced with stone walls, as at Hebron and Bethlehem is now done, it might yield plentifully in most parts. Vineyards and olive yards might be made to perfection as once they did, and oil and grapes abound as of old. How true it is that, as God's blessing is given or withdrawn, He maketh of a fruitful field a barren wilderness, and of a barren wilderness a fruitful field.

(To be continued.)

Sweet Pillow Thoughts.—A gentleman had amassed a large property, and people looking on would say that now he could rest at ease and peace. He had money enough. But the man himself found that he never was so ill at ease. His pillow was robbed of sleep. He was haunted nightly by fears of losses and money difficulties, which the sound-sleeping poor man knew nothing of. He did not go to a physician for a sleeping draught; he did something better. He sat down one morning and made out a list of people and causes he would like to help, and before nightfall had given away thirty thousand dollars. That night his sleep was sweet and refreshing, and he always regarded it as an excellent investment of the money. He had hit on a remedy for sleeplessness that no doctor would ever have been likely to suggest to him, but one that did the work well.

Many people are troubled with serious wakefulness who have no such sums to give away. But all can do kind deeds, or speak sweet words, which do good to others, and the remembrance of such little charities are sweet thoughts to take to the pillow. Worry keeps people awake far more than happiness. The blessings of God and his precious promises are the softest pillow on which to rest a weary, troubled head. "So He giveth his beloved sleep."—*Child's World.*

A New Meeting House in Philadelphia.

When recently attending a meeting at the new house in West Philada., it was pleasant to observe the number present, and also to learn that the attendance there generally averages fully one hundred individuals. I was also impressed with the belief, that our Society has suffered loss by not having a similar meeting established in the north-western part of the city, where the same necessity exists, if anything, to a greater extent than in West Philadelphia, and where many Friends reside quite as far away from the old meeting-houses as they do in the latter place.

Friends are proverbially enterprising in their worldly affairs; why, therefore, should they hold back when there is an opportunity to properly extend their usefulness as a religious body, or at least maintain their ground as a church organization? As the city increases in size, our members, either from choice or necessity, move from the older sections of it. The rents are apt to be an important consideration to a large number. Among this class are often young people, whose long distance from our places of worship not infrequently gives an excuse not to attend them; whereas, if there was a meeting held weekly nearer to their homes, they would be induced more regularly to perform this important duty. Not only does the West Philadelphia meeting prove the advantage of expanding our facilities with the growth of the city, but the large new meetings held by those who separated from Friends in 1829, also prove the same. Many strangers attend the latter on Girard Avenue.

On reviewing the history of Friends in Philadelphia, we find that up to within fifty years, they built their meeting-houses in situations to suit their congregations, and did not, as the tendency now is, attempt to bring their congregations to the meeting-houses. Was not such provision on their part blessed to them, and are not we in duty bound to follow their example? I believe that we are working at a disadvantage in endeavoring to keep our meetings concentrated in the older parts of the city.

As far as the writer is able to learn, the principal objection to establishing a meeting in the proposed locality, is that by so doing the other meetings will be weakened, and their strength necessarily divided. This is true to a certain extent, but the manifest advantages to be derived are much greater than this one objection; and if a new meeting were set up, the tendency would doubtless be to place additional responsibility on some of the members, whose religious growth would thereby be increased; and in this way the Society would also be benefited.

I hope those Friends who have lived for years near our present meeting-houses, will consider the wants of their fellow-members who cannot do so, and will be willing to yield possibly some of their personal comfort, as well as their means, to the promotion of this object. They themselves may probably never see the sure result of their inaction, but the generation that succeeds them will certainly feel it. I trust for the sake of the future of the church in this city, that they will more favorably consider this proposition, which by no means is a new one.

Philada., 3rd mo. 7th, 1882.

For "The Friend."

For "The Friend"

Not Too Late to Do Good.

"And about the eleventh hour he went out, and found others standing idle, and saith unto them, 'Stand ye here all the day idle?' They say unto him, 'Because no man hath hired us.' He saith unto them, 'Go ye also into the vineyard; and whosoever is right, that shall ye receive.'"—Matt. xx. 1.

The article in No. 21 of "The Friend" headed, "Too late to do good," contains much of an instructive character that it is worthy of special notice. The good that was to be made the instrument of, through death-bed repentance, seems to have been hidden from the individual. So that, though appearing to receive pardon, as at "eleventh hour," yet to her it seemed "too late to do good." In her we see evidence that the call is yet extended to the "eleventh hour." But how unwise for any to continue in disobedience to the manifestations of Lord's Holy Spirit, under the belief or hope that with them the eleventh hour has not come!

We are not permitted (unless it be revealed to us) to see what hour the shadow marks the dial-plate of our lives. Perhaps to me the last call, "Go, work in my vineyard, now extended. If the call is heeded, the useful design of the great Master of the vineyard is, that we should labor in the vineyard of our own hearts, until they become sanctified to his praise. And having thus expiated of his pardoning mercy, it may prove "Not too late to do good;" though such is not permitted to see it, further than it relates to themselves, and lament that "Too late for them to do good."

In the account alluded to, we have a remarkable instance of the Lord's mercy, of his power to enjoin on his own work in our way, in the happy change that wrought in the hearts of those who had been the gay and worldly associates of her who had been snatched by death from their midst, who, through mercy, appears to have been saved from the wrath to come. The older sister had often noticed those gay worldlings and had desired the opportunity, now given at the funeral of one of their number, to speak to them. "His heart was stirred within him, he thought to pour down upon them the rain and hail of condemnation." But his remarkable instance "of the strong man being bound by a stronger than he;" and his "spoiled!" So that the message he delivered from the dying lips of the departed, seemed to fall as the true gospel rain and distil dew. But how strange that a professed sister of the Gospel did not recognize, in that power was that restrained his tongue from delivering the "scathing lecture." This day of so much seeming religious activity, this instruction might be taken from account given of the effect of the brief message delivered! The Divine blessings seemed to be rested upon it to the producing of better fruit than we hear of being produced by any of so-called "Revival Meetings" amongst those professing our name.

Many instances we have of the Lord's merciful dealings with his rebellious creatures. Those gay worldlings alluded to, seem to have been living in forgetfulness of Him yet He would not suffer "the rain and hail of condemnation" to fall upon them, through man's unsanctified zeal. Nay, He is able to show them, and will carry it on in his own way

Oh "that all flesh might keep silence before Him, that He alone might be feared." What is man, that he should assume of himself to engage in the Lord's work? What will it avail all of us to make a great profession and show of religious activity, if our own will have never been brought into the "obedience of Christ"? We read when the Lord "hath not sent us." If we are all hastening towards our final reckoning: What answer will those have whose time "is always ready," when the query is put to them, "Who hath required this at thy hands?"

Those who are rightly exercised to do the faster's bidding, often feel grieved and tried at heart, and very properly so, at beholding so unconcerned many seem to be about their soul's best interest. They like the "old minister," long for an opportunity to speak to such. If their exercise is of the right kind, if it proceeds from the love of God in their hearts, we have reason to believe that such exercise is heard in Heaven; and may, and often is, blessed to those for whom it is felt. "The effectual fervent prayer of a righteous man availeth much." The Lord answereth true prayer in his own time, and in his own way. And "It is good that a man should both hope and quietly wait for the salvation of the Lord," and not attempt, through the stirrings of the "strong man" in himself, to pour down upon others "the very oil and hail of condemnation."

The dying testimony of the woman in the riddle alluded to, strikingly corresponds with Paul's declaration to Titus, "Not by works of righteousness which we have done, but according to his mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour." "Tell my friends," said the dying woman, "I can now see that my gifts, although they were tender prodigal, were never made in the name of the Master. They may have alleviated suffering for the moment, but were never of the kind that brings the reward promised to the Christian." And she would also testify that she knew "salvation was only possible through the blood of Jesus."

"Faith without works is dead." Yet *works without faith* will not bring the promised reward. Very important is it for all of us to consider well, whether we are in the *true faith* or not. "Without faith it is impossible to please God." If our faith is in our *own works* will not bear the test; it will not save us, however zealous we may appear to be.

"In Christ Jesus neither circumcision availeth any thing nor uncircumcision; but faith which worketh by love."—Gal. v. 6. So that those who are in Christ, moral obligations to the fulfilling of the outward law, is not the chief concern, but to have that "*faith which worketh by love*" to bear rule in them, which will lead those who are brought under its influence, to that faithful discharge of their duties towards their fellows that will bring them the Divine blessing upon them. To which we believe the language applies, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."—Matt. xx. 40.

The whole present system of fashionable life is utterly destructive of seriousness.—*Fannah More.*

For "The Friend."

The Tyranny of Fashion.

"An anti-crimoline society has been established in London. It issues the following protest: 'We, the undersigned, believing that the artificial aid to dress, known as "crimoline" and "hoop," is inconvenient and ungraceful to the last extent, hereby engage ourselves never to wear the same whatever attempt is made on the part of milliners to impose this tyranny upon the ladies of England.'"

Upon reading the above slip from one of our daily papers, the query suggests, Why not have "the axe laid unto the root" of the corrupt tree in its whole gay round of whim, whims and trumpery, by "the ladies of England" and women of America engaging, never to be imposed upon by the tyranny of fashion with all its versatile and foolish vagaries; or led into unholly compliance with the spirit and customs of a world that lieth in wickedness? The broad unequivocal injunction, "Be not conformed to this world," does not only allude to "the artificial crimoline," and "the ungraceful," "hoop," but to the whole of that outward adorning, condemned by the apostle, as hostile to the adorning of "the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For," adds the inspired writer, "after this manner, in the old time, the holy women also, who trusted in God, adorned themselves," &c.

For "The Friend."

Waiting on the Lord.

In a recent conversation with a friend, I inquired of him if he was acquainted with the religious sect known as Quakers. The reply was, O yes, and I think them the best people on earth; but I can hardly endorse their method of silent worship, or waiting on the Lord, as they term it."

As there may be many of the same mind, who think *waiting on the Lord* is simply a vague, unmeaning term, a myth or something of human invention, I give the following from Scripture authority for the benefit of such.

Acts i. 4: "Wait for the promise of the Father." Gal. v. 5: "For we through the Spirit wait for the hope of righteousness by faith." Ps. xxv. 3: "Yea, let none that wait on thee be ashamed." Ps. xxv. 5: "Thou art the God of my salvation; on thee do I wait all the day." Ps. xxv. 21: "Let integrity and uprightness preserve me; for I wait on thee." Ps. xxvii. 14: "Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." Ps. xxxvii. 7: "Rest in the Lord, and wait patiently for Him." Ps. lix. 9: "I will wait upon thee: for God is my defence." Ps. lxi. 3: "I wait for my God." Ps. cxxx. 5: "I wait for the Lord, my soul doth wait, and in his word do I hope." Is. vii. 17: "I will wait upon the Lord." Is. xl. 31: "They that wait upon the Lord shall renew their strength." Jer. xiv. 22: "Art not thou he, O Lord our God? therefore we will wait upon thee." Lam. iii. 26: "It is good that a man quietly hope and wait for the salvation of the Lord." Lam. iii. 25: "The Lord is good unto them that wait for Him." Hos. xii. 6: "Wait on thy God continually." Mic. vii. 7: "I will wait for the God of my salvation." Zeph. iii. 8: "Therefore wait ye upon me, saith the Lord." Gen.

xliv. 18: "I have waited for thy salvation, O Lord." Ps. xl. 1: "I waited patiently for the Lord; and He inclined unto me and heard my cry." Ps. xxxviii. 20: "Our soul waiteth for the Lord: He is our help and our shield." Ps. lxi. 1: "Truly my soul waiteth upon God: from Him cometh my salvation." Is. lxiv. 4: "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for Him." 2 Thes. iii. 5: "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." Is. xxv. 9: "And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in his salvation."

As David and others of the best men recorded in the Scriptures, waited for the salvation of God and received the promised blessing; so let us in patience wait, with faith and trust believing, resting assured that the Lord will come in his own good pleasure and open the windows of Heaven and pour upon us such a blessing as there shall not be room enough to receive it. And now, O Lord, what wait I for? My hope is in thee.

O. A. PRATT.

Greene, N. Y., 12th mo. 13th, 1881.

The Root of a Crime.

Selected.

BY W. A. ROBINSON.

Your discriminating editorial of the 12th ult. on Giteau, revived the memory of a case given me some weeks ago by a leading lawyer and prominent judge. It is an illustration of your theory, that at the inception of this crime, "by turning away from it, he could have cast it out and resisted its fascination; but by voluntarily dwelling upon it, it assumed proportions of great magnitude." Said the judge, "It is exceedingly dangerous for a man to dwell upon the thought of any crime; for by brooding over it he is in great danger of being impelled to its commission. To show how true this is, I will give you the facts in a case I was connected with a few years ago in this State.

"An express company was robbed of \$14,500 in money; the package was taken from the office. Suspicion finally fastened upon a young man who was in the company's employ; he was of an excellent family, and his life up to this time had been irreproachable. I was a personal friend of his father, and he sent for me to manage his defence. Knowing him and his family as I did, I firmly believed him to be innocent, and, with this conviction, labored for his acquittal. The evidence against him was purely circumstantial, and the testimonials to his uprightness of character were so clear and voluminous, that on their strength he was acquitted. A few weeks after the trial I was surprised to see him come into my office; he had with him a small valise, and asked to see me privately. We stepped into my consultation room, and as I closed the door he tossed the valise on the table, and said to me, 'There is that money.' 'What money?' I said. 'Why, that money which I took from the express company.' I was astounded. 'Why,' I said, 'surely you are not guilty!' 'Yes, I am,' said he, 'and I want you to take the money.' I said to him, 'Get right out of my office; I'll have nothing to do with you!'

In great excitement he drew a revolver, and said, 'If you do not take the money I'll put an end to my life right here.' I thought it best to learn the whole story, and then do the best thing which suggested itself. I said to him, 'Sit down and tell me how you were ever led to such a crime. You were in no need of the money; why did you take it?' He answered, 'No; I was comfortably situated, had a good home, and all my wants were supplied; but one day, when in the office, the thought just occurred to me how easy it would be for me to take a package of money. I dismissed the thought with scarcely a minute's consideration of it. In the afternoon I thought of it again, and for a week it came to me off and on, until finally, the morning I took the money, it occurred to me again with great force, and in fifteen minutes afterward I had done the deed. As soon as it was done, and I found it couldn't be undone without detection, I was strongly prompted by my conscience to confess it and restore the money. But I couldn't endure the shame it would bring to myself and family; but my mental distress since the trial has become so great that I cannot be quiet any longer, and now if you can give me any advice which will help me, I want it.' I finally told him I would take the money and restore it to the express company, which I did, with the understanding that the knowledge of the transaction was to be restricted to them, and he was not to be exposed. I then advised him, as he was a young man, and was thoroughly penitent, and had evinced it by restitution, to go West and begin an honorable life anew. To this he at length agreed, and I bade him good-bye. About three months afterward my door-bell rang violently at midnight. On answering it, behold, my 'express robber' was again before me. Said he, 'Judge, it's all over; I'm going home to confess my crime, and suffer its penalty. I stand before the community as an innocent man, when I know I am guilty, and I can have no peace of mind until I confess it.' I could advise him no further. He openly confessed his crime and was sent to the penitentiary."

I have given the substance of the judge's narrative, which was given to illustrate the declaration, that it is exceedingly dangerous for any one to give entertainment to the thought of committing a crime. He who knows the secret springs of all evil has said, "The thought of foolishness is sin."—*Christian Advocate*.

Anecdote of Bishop Jans.—A boy about eleven years of age, a cripple by paralysis from infancy, was being carried by his mother from the cars to the ferry at Jersey City. Just as they were leaving the train, a quiet, unassuming gentleman came to them, saying, "That boy seems too heavy a burden for you; will you allow me to carry him?" The mother assented, and the little fellow put his arm about the stranger's neck, and was carried to the boat and placed carefully in a good seat, and there left with his mother until the boat had crossed, when the gentleman returned to his charge, and with a smile that lingers still upon the memory, and kind words that soothed and comforted, carried the boy to the waiting room of the New York depot, where, on being assured that he could be of no further assistance, he bade the boy good-bye and left him, speaking cordially as he

passed out to an elderly gentleman, who was just entering. The grateful boy beckoned to this elderly gentleman and asked, "Can you give me the name of the gentleman to whom you just spoke?" "That is Bishop Jans, of the Methodist Episcopal Church." That boy had never been taught to venerate Methodists or Methodism, but from that hour was often heard to say he knew at least one good man who was a Methodist. His limbs never received the coveted strength, but God converted his soul, and gave him abundant grace to bear his affliction.—*From "Life of Bishop Jans."*

Selected.

CUMBERED ABOUT MUCH SERVING.

Christ never asks of us such busy labor
As leaves no time for resting at his feet;
The waiting attitude of expectation
He oftentimes counts a service most complete.

He sometimes wants our ear—our rapt attention,
That He some sweetest secret may impart;
'Tis always in the time of deepest silence
That heart finds deepest fellowship with heart.

We sometimes wonder why our Lord doth place us
Within a sphere so narrow, so obscure,
That nothing we call work can find an entrance;
There's only room to suffer—to endure!

Well, God loves patience! Souls that dwell in stillness,
Doing the little things, or resting quite,
May just as perfectly fulfil their mission,
Be just as useful in the Father's sight.

As they who grapple with some giant evil,
Clearing a path that every one may see!
Our Saviour cares for cheerful acquiescence,
Rather than for a busy ministry.

And yet He does love service, where 'tis given
By grateful love that clothes itself in deed;
But work that's done beneath the scourge of duty,
Be sure to such He gives the lesser heed.

Then seek to please Him, whatsoever He bids thee!
Whether to do—to suffer—to lie still!
'Twill matter little by what path He led us,
If in it all we sought to do his will.

—*Christian at Work.*

LINE

In Remembrance of Margaret Hutchinson, an aged minister, who died in the Autumn of 1849.

Safe on the golden sands
Which floor the beach of Paradise, while we,
With struggling spirits and uplifted hands,
Are out at sea.

A kind maternal face,
An aged form for every Sabbath-day
We watched to see in its accustomed place,
Are gone away,

But not forgot. The chord
That bound the old and young was childhood's tie,
Fastened by warm caresses and gentle word
Never to die.

In thy old gallery seat,
Dear pastor of the flock! we see thee still,
Thy step, thy look, the grasp we loved to meet,
Our memories fill;

And all thy tender care
Over the wandering ones, thy spirit meek,
Thy large compassion ever first to spare
The blind, the weak.

And when, too oft, we come
To worship with a full and busy heart,
From life's bright pictures and its pleasant home,
Too hard to part,—

[* We suppose it seemed to the writer a "poetical necessity" to use the word *Sabbath*, as a substitute for the more prosaic *First-day*, which would have been the more correct term.]

We miss thy trembling words,
The world-torn spirit that could gently raise,
Tuning to higher thoughts its inmost chords,
And hymns of praise,
Earnest, and plain, and few;
We listened touched with their heart-tendering power
And owned the Father's waterings anew
Of seed and flower.

Pure tricklings of the stream
That flows for healing from the Eternal Throne,
We only saw the Gospel's crystal gleam,—
Naught of thy own.

We miss thy loving heart
That found its vent in kind words and good deeds,
Planned in those heavenly places, where, apart,
The Christian feeds.

We miss thy noiseless worth,
That asked no notice and we softly lay
Its action to our souls, while "earth to earth"
Sadly we say.

Oh! when the heart lies still,
When the eye closes, and the lip is cold,
When the outgoings of an obedient will
Its rounds have told:—

The memory then, how sweet,
That from the living lip but kindness fell,
And words of love learned at the Saviour's feet,
Or Syrian's well.

11th mo. 1849.

E. L. Jr.

The Day Dawning in the Orient.

A telegraphic despatch from Cairo, Egypt announces the most welcome news that the ministers of the Egyptian government have decided, on principle, on the total abolition of slavery in this most interesting oriental land. Detailed instructions relative to the slave trade and slavery are now either prepared or being prepared, and proper officers for the execution of the good new laws of Egypt have been appointed to repair to the provinces from which are drawn the supplies of bondsmen.

These things seem like the breaking of better day for the land of the Nile, where Ethiopia shall break her bonds, and availing stretch out her hands unto God. Christian lands should give such sympathy and aid to Egypt as to ensure to the Khedive the success of this policy of righteousness, inasmuch as he may see that it advances him to a high place than ever before in the comity of nations.

John Eliot Bowen, in a recent description of an interview with the Khedive, spoke pleasantly of the unassuming dignity and graceful courtesy of this Mahomedan prince. In the course of conversation he spoke freely of the great religious, political and educational reforms at which he claims to be aiming. He emphasized educational reform, remarking that while the people remain ignorant, progress in any direction is impossible. With the spread of learning among the people, political and religious reform will naturally follow.

"For this reason," said he, "I am devoting my greatest energies to the spread of learning. The people must know more than the Koran; they must know geography and arithmetic and algebra, and the sciences, and the modern languages. All these pursuits and studies are now being advanced; schools are being founded in all the large towns of Egypt, both Upper and Lower, and now the numbers have increased from the ten or fifteen thousand found on my accession to between eighty and ninety thousand students. My own boys attend the common schools; and, though prin-

the world, they are there boys with their boys, and stand upon no different footing. Out of my own purse I have given fifteen thousand pounds a year to the schools near I came to the throne. Often, too," he said, "I go to the schools myself, and, if I say anything, I point to the United States for example. I say that its greatness is due to the education of the people, to their enterprise, to their liberty of speech and freedom of thought, and I urge my people to become wisely educated, free and great. Another form that I am about to introduce is the education of women. Heretofore they have been always ignorant, more like slaves and animals than free women; but now they, too, all have their schools, and, being educated, they can be better mothers to their sons, the young children of a new Egypt. Soon, now, so of these schools will be opened in Cairo. I shall send there my own little daughter (the daughters of the nobility of Egypt. I then the others will come. The women enlightened countries are on an equal footing with the men, and they must be here; and, therefore, they must be educated. When travelers come here I do not wish men to look upon us as barbarians, but as most enlightened country of the Orient. I have been barbarous in some things; but this I wish to remove the last vestige. I have already abolished some of the most odious practices of our religion. Last year I put an end to that barbarous ceremony of a sacrifice. Before then it was the custom when yearly pilgrims had returned from Mecca, carrying the holy carpet, to have a great ceremony, most revolting and barbarous. One hundred men would lie prostrate at the door of the mosque, with head toward Mecca, and their bodies would ride upon a horse the length of the mosque. Always from eighteen to twenty of this hundred were killed under the feet of the horse. Europeans used to go crowds to see this spectacle, and then call us barbarous. It is true, it was barbarous, and without authority from the Bible, the Quran, or the Prophet; and so I abolished it. I said a revolution would follow; but we have better for the change.

Another change that I am working for is to make my people content with one wife. I have but one myself, while my predecessor (my father) had many. I set the example I wish my people to follow; for, thank God, I have my own personal desire second to the desire of Egypt and my people. When the people tell me the Koran says a man may have four wives, I tell them to read further in the same book, where it says that the man who is content with one wife will lead a purer and happier life. As it is now, polygamy is impossible. The children's mothers are jealous of those of another, the man cannot be the same husband to all wives that he would be to one. The man and woman must be equal and live their lives each other and their children. And this is not inconsistent with, but the better interpretation of our religion.

Further, I desire to make my people liberal in regard to religious beliefs and respect toward Christians, Jews and Mussulmans. They must not call the Christian the Devil, as they have heretofore; but must respect, if they do not believe. I myself am a Mussulman. I go to the mosque once a week; though my father did not do so before me,

I, nevertheless, said when I came into power, that I would respect my religion and live up to its teachings. But I encourage all religions. Here, in Cairo, I gave land on which to build a Protestant mission, where the young might be instructed; also other land on which to build a hospital, open to people of all religions; and just within a few days I have given land in Upper Egypt for the erection of another Protestant mission. All this I do without changing my own religion or asking others to change theirs. In fact, when a person wrote me the other day that he would like to change his religion for mine, I replied: 'Follow the teachings of your own religion and you will be good without any change.' It is difficult," the Khedive went on, with a perceptible sadness in his voice, "for me to do all that I would like to, or give my people all that I desire while other Powers have their hands in my pockets. Still, I have decreased the royal expenses greatly since I ascended the throne. My allowance is half a million dollars, and even out of this I give considerably. My father before me spent between ten and fifteen millions yearly in supporting his five or six hundred women and a palace and household that rivaled the Vatican for size. But I have great hopes for Egypt," he concluded, "and shall live and work for her prosperity."

It should be remembered that Ismail, the father and predecessor of the present Khedive, gave his sons the advantages of the best modern culture attainable, and to him is in some measure due the wise policy and the noble aspirations of Tewfik. He is now only about thirty years of age, of most pleasing and commanding personality, and it is reasonable to hope that he may be enabled to work great good for his native land—the wondrous and mysterious realm of the Pharaohs. He has only been in power since the 26th of Sixth month, 1879.—*Selected.*

For "The Friend,"

Westtown Boarding School.

(Continued from page 259.)

From a number of "General Rules to be observed by the children," adopted as early as 1800, the following are revived as being worthy of notice at the present time, viz:

1st. That on waking in the morning, you endeavor to turn your thoughts toward your Great Creator, the Author of all our blessings; to begin the day in his fear; that you dress quietly and proceed down stairs without unnecessary noise.

5th. That during the hours of recreation you observe moderation and decency in all your conduct,—that you avoid quarrelling, throwing sticks, stones or snow-balls, striking or vexing one another, calling nick-names, or mocking the aged or deformed, but that you call each other by your proper names. You are not to cut any trees in the wood or elsewhere without permission, nor are the boys to indulge themselves in the dangerous practice of climbing trees; and in all your walks with your teachers you are not to stray beyond the bounds prescribed.

6th. That you maintain a sober becoming behavior in going to, coming from and in our religious meetings, endeavoring to keep your bodies still and erect, not giving way to a restless uneasy disposition.

8th. In the evening after supper you are again to collect together, and after calling the

roll, retire to your bed-chamber and undress with as much stillness as possible, avoiding confusion; folding up your clothes neatly and putting them in their proper places. And you are tenderly and affectionately advised to close the day with remembering your gracious Creator, that being the best preparation for quiet repose.

At a meeting of the committee, 26th of 5th mo. 1802:

"An extract from the last will of James Whiteall, late of this city, deceased, was read, by which he deviseth to the Institution under our care a rent-charge of twenty-two pounds ten shillings per annum: Nicholas Wain and Alexander Wilson are appointed to obtain from James Starr and William Dawson, the executors, a regular conveyance of said rent-charge." "The like care they are requested to extend in obtaining from the executors of Griffith Minshall, deceased, late of Wilmington, Del., a conveyance of a rent-charge of \$28 per annum, arising out of 2 lots." &c.

4th of 10th mo., 1802, at Westtown.—"It appears by a minute of the acting committee, that at a meeting had at this place on the 28th ult., by request of the superintendent they had, on account of the existence of dysentery and scarlet fever in the family, believed it best to leave parents at liberty to remove their children if they thought it right. In consequence of this conclusion a number of the children have been taken away. As soon as it shall be suitable for them to return, the superintendent, with such of the acting committee as can conveniently be got together, are to inform parents and guardians thereof; the children who have been removed pursuant to the conclusion above mentioned, are to be allowed to make up the time from the separation of the school until the time agreed upon for their return.

By the representation of the superintendent we are informed that the boys' school has been gradually declining as to numbers for several months past, and that probably in a month or two, they will be reduced to about one-half of their former numbers, the consideration whereof is affecting, and a desire expressed that the subject may have our future attention in order for a remedy."

At the next meeting, held 19th of 11th mo., the following minute is recorded:

"The subject respecting the diminished number of scholars, mentioned on the minute made at the meeting of this committee last month, coming under consideration, various causes were mentioned to which the falling off might be attributed; among others two have been suggested by the acting committee and brought into notice on reading their minutes. One is apprehended to be the price at present fixed for board and tuition, and another the time for admission being limited to a year. In these two cases it is supposed that in the first, a diminution of the price, and in the latter a shortening of the time to six months might probably operate at least as a partial remedy, but as neither of these rules are within the power of the committee to alter without applying to the Yearly Meeting, it is believed right to keep the subject under deliberation. In the meantime it is much to be desired that such attention may be given to general regulations within the reach of this and of the acting committee, as may be likely to tend to the increasing improvement of the children placed at the school, as well in a re-

religious and moral view as in their school earning. The death of one of the children at the Boarding School, which has lately happened, bringing into notice the necessity of allotting a spot of ground on the farm as a burial place, it is recommended to the acting committee to consider of the most suitable situation for that purpose, and to direct the inclosure of a portion of ground sufficient therefor."

At a meeting held the 17th of 12th month, the diminution of numbers in attendance at Westtown, being again under consideration, to investigate as to the cause thereof and propose a remedy, Nicholas Wain, Samuel Smith, Jonathan Evans and six others were appointed, who were also "requested to consider of and prepare ways and means for the payment of the debt due from the Institution, and for which we are now paying interest."

At a meeting held the 18th of 3d month, 1803, the last named committee presented a clear and concise report, which states, "as their conclusion it would be proper to propose to the Yearly Meeting an alteration in the rule permitting boys to be admitted for a term not less than six months, the entire price of board and tuition to be paid in advance, and that the price thereof be lessened to \$64 a year for each scholar." Concluding, "In hope the Yearly Meeting will turn its attention towards some effectual mode of extinguishing the debt for which we now pay interest."

The following is taken from the report made to the Yearly Meeting this year, viz.: * * "The expectation is hereby corroborated that this Institution if rightly managed, would, among other advantages, be a means of furnishing a number of instructors, whose abilities, as they are coupled with an humble, exemplary conduct, may hold up a good light, and be promotive of real benefit in their respective neighborhoods.

"As many engagements, however clearly directed in their origin, and in early progress attended with confirming evidence of their rectitude, are subject to the intervention of discouraging prospects, and, consequently, close exercise, so in the prosecution of this religious concern, the minds of the committee have not been without a share of trials of this kind. As the guarded education and essential well-being of the rising generation was the principal object designed to be promoted by such a seminary, we much desire that the importance of the subject may renewedly interest the feelings of Friends throughout the Yearly Meeting."

(To be continued.)

For "The Friend."

Religious Items, &c.

First-day Newspapers.—The publication of such papers is condemned in a series of resolutions offered to the Philadelphia M. E. Preachers Meeting. In one of them, the following just remark is made: "By reading [these papers] we are tempted to substitute them for the Holy Scriptures, for other religious literature and the church service, and to keep our minds in secular instead of religious channels; and that such a course tends ultimately to undermine the foundations of public virtue and morality."

The Salvation Army.—The London Times of 1st mo. 20th, gives an account of an attack by a mob on the "soldiers" of the Salvation Army, as the workers are called, during a procession

at Sheffield, on the previous Second-day. It says: "There were many idlers about, and the disturbance approached the proportions of a serious riot. At 10.30 there was the 'putting on of armor' in Thomas street barracks, where an immense crowd waited till 1.30, when the 'triumphant march' was to start, with mounted officers, brass band, female trumpeters, and the General commanding. Two policemen stationed at the barracks were supplemented by twelve stalwart soldiers, who were detached by Major Cadman to assist in protecting the Army. The converted wrestler, bearing marks of rough usage received on the former march, was attired in a scarlet uniform, with shining helmet, and mounted on a white horse. Then came a brass band in a brake, followed in several carriages by General Booth, Mrs. Booth, and various officers of the division. Seven hundred rank and file issued from the barracks, and the moment they did so they were greeted with derisive cries and showers of stones and mud. The converted wrestler had a bad time of it. His uniform was soon one mass of mud, his helmet was hurled to the ground, and himself and his horse were knocked about. Major Cadman was struck with a stone on the nose, from which blood flowed profusely, as well as from a second wound in the head. At Snighill, a crowded quarter of the town, the converted wrestler received a terrific blow from behind with a stick, and would have fallen to the ground had he not been supported. He managed to cling to his horse till the Albert Hall was reached. There it was found that he had sustained concussion of the brain, and he moaned piteously as he lay on a form. A female trumpeter, who had fainted away, had also to receive attendance, while three-fourths of the Army were engaged clearing the mud from their garments and faces before they could hold their 'holiness meeting.' At Barker Pool another crowd in waiting for the Army created further disturbance. Bricks and stones were freely thrown, and shopkeepers hurriedly closed their premises for the afternoon. One assailant was arrested, and will be summoned for assault. An exciting incident of the last march was a fight for the colors, but the Salvation Army beat back the mob and retained their banners."

Worldliness in the Church.—The Philadelphia Methodistist in speaking of some of the members of the Society whose principles it advocates, utters some truths which are of far wider application. It says of those professors of Christianity whose minds are imbued with a love of the world's pleasures and vanities, that their manner of life is much the same as that of all cultivated and self-respecting worldlings. "Living thus our wealthy and worldly-minded people inevitably fall into the mistake of going over to the world for the purpose of influencing it religiously, instead of seeking to bring the world over to them by setting it the example of a self-denying and holy life. Every attempt upon the part of Methodistists to fill churches by renouncing the old strictness and simplicity, must utterly fail. The genteel and circumspect world will say, 'Why should we go to you, when there is little if any difference between us?' It may be that some of our influential Methodistists do not so understand, but it is nevertheless a truth, to which they would do well to give instant heed, that there is no Christian virtue which so deeply impresses thoughtful worldlings as self-denial."

For "The Friend."

Natural History, Science, &c.

Rain of Spider-webs.—In the latter part of the month, the good people of Milwaukee, Wis., and the neighboring towns, were touched by a general fall of spider-webs. The webs seemed to come from "over the lake" and appeared to fall from a great height. The strands were from two feet to several rods in length. At Green Bay the fall was the same, coming from the direction of the bay; the webs varied from sixty feet in length to mere specks, and were seen as far up in air, as the power of the eye could reach. At Vesuvius and Fort Howard, Sheboygan, Oronoke, the fall was similarly observed some places being so thick as to annoy the eye. In all instances the webs were strung in texture and very white.

Curiously there is no mention, in any of the reports that we have seen, of the presence of spiders in this general shower of webs. It is to be hoped that some competent observer that is, some one who has made a study of spiders and their habits—was at hand and report more specifically the condition of this interesting phenomenon.

Quite a number of notable gossamer shows have been reported in different parts of the world. White describes several in his history of Selborne. In one of them the fall continued nearly a whole day, the webs coming from such a height that from the top of the highest hill near by they were seen descending from a region still above the range of tinet vision.

Darwin describes a similar shower observed by him from the deck of the Beagle, off mouth of La Plata River, when the veils were sixty miles from land. He was probably the first to notice that each web of the gossamer carried a Lilliputian aeronaut. He watched the spiders on their arrival, and saw many of them put forth a new web and float away.

About ten A. M., an English writer observed I noticed small spiders running over my sleeves, and had to brush off several trail gossamer web. Looking round I found I found brick walls, houses, branches of trees, &c., these webs dangling from them, and I noticed other gossamer webs were continually falling from above and adding to the accumulation. By mid-day a long fess was festooned from point to point of its triangular rail tops, a ribbon-like ladder of gossamer; and was growing broader and broader as the creatures kept running along this ladder, increasing the breadth by adding its own tribulation of another silken thread.

On examining next an iron palisading I found it in a similar condition, with the ends of the iron spikes connected by a vibrant silken ladder of gossamer, in some places nearly an inch broad. All along this ladder the little strangers were running in an excited and hurried manner, as if they had lost their way, and had got into some strange corner. Some in travelling over their improvised road made mistakes, and got into bordering of the garden spider, where they were speedily devoured. About 1 P. M., the clouds closed off, the sun shone out, and I noticed that some of the spiders had begun to reascend into atmosphere. They might have commenced this reascension earlier; but on observing that some were reascending all my attention was devoted to single spiders, and this I saw. Fixing my eyes on one of the

observed that as it left the gossamer pathway, it selected a clean spot on the iron rail, and gathering its limbs closely together, projected from its spinnerets several threads, which expanded outward and stretched upward from nine to twelve inches. Then this arachute seemed to show a buoyant tendency, and suddenly the tiny creature left hold of the iron rail, or was lifted off it, and quickly vanished into thin air." One after another closely watched, with the same general result; though once or twice when the spider let the rail it floated for a few seconds in an almost horizontal direction, prior to changing for an approximately vertical one. They, however, disappeared from sight so quickly at the angle of ascent could only be guessed at. This, however, may be set down as the rule, at from ninety to one hundred and twenty degrees.—*Scientific American.*

Sea Froth.—E. Gladstone, of Aberdeen, in describing a recent storm says: "When we were within a quarter of a mile of the sea, we were astonished to see great flocks of foam, or snow-balls, flying in all directions. A little further on we came to a large hollow about 100 yards long and 50 broad, which was a sea of slimy foam, much of it 10 feet deep. It was tossing up and down as it were the itself. The waves of water broke far out from the sea, but great rollers of foam kept rolling

The white foam of an ordinary wave, under ordinary circumstances, disappears almost as quickly as the small bubbles of entangled air rise to the surface and break. This percent sea-froth is often formed, though seldom on so large a scale as above described. Its permanence is probably due to a portion of organic matter derived from the sea weed which is uprooted in violent storms.—*Nature.*
Straw for Hats.—The Tuscan straw for hats obtained from wheat. The finest variety grown on a dry soil, and is sown very thickly, in the proportion of about 12½ bushels seed to the acre. This is done in order that the growth of the plant may be so impoverished as to produce a thin stalk.

It is generally pulled out by hand by the roots when the grain is half developed. After being dried it is bleached in the sun, and afterwards with sulphur.

Bad Complexions, Rough Skins, and Bald Heads.—No one can fail to have noticed the unimaging evidence of the permanent injury done to the "appearance" by the artifices which vanity impels the multitude to resort to. Bad complexions, blotchy and rough skins, deficient eyebrows and eyelashes, and bald heads are becoming common characteristics, not only of the frivolous or dissipated classes, but of the respectable and sedate communities as a whole. These are the consequences of that hurtful recourse to washes, soaps, powders, hair strengtheners and depilatories, which has become general of late years. The public were warned by them they would not take heed, and now they are reaping the fruits of their folly. The remedy is not sufficiently recognized is, that the measures adopted to remedy the defects remove the blemishes to which we allude, and perpetuate them. If instead of using the washes and one adjuncts for the toilet, or depilatories which are represented as sure to remove the existing state of matters, persons should suffer from these evils would abandon search for special remedies and simply

substitute ordinary soap and spring water for the elaborate and costly preparations which they now employ, all that can be done to promote the recovery of a healthy state would be accomplished. It is amusing to note the ingenuity and enterprise lavished by sufferers and their would-be benefactors in the devising and production of fresh remedies for these surface troubles. Scarcely a week passes without the introduction of some new preparation to undo the injury which previous preparations have done. The medication of the skin and its appendages has fallen into a vicious circle which needs to be interrupted and its dupes rescued and set free.—*London Lancet.*

THE FRIEND.

THIRD MONTH 25, 1882.

The annual report of the Friends' Free Library and Reading Room at Germantown, is an interesting document. During the year 1881, 597 volumes were added to the Library, making the total number 10,347.

It is one of the very few institutions of the kind open to the general public, from which works of fiction and other injurious publications are conscientiously excluded. Its experience shows that people will read books of an improving character, when such are placed before them, who would otherwise thoughtlessly indulge in reading of a more exciting and hurtful nature. The number who make use of this library is increasing, being about 1600 at the end of the year, which is 200 more than at its beginning.

As illustrating the need of watchfulness over the character of the publications admitted to its shelves and tables, the report says: "A few months ago it was found that one of the Reviews we had been receiving for several years past—one which had the reputation of being a high-toned and valuable periodical—had admitted articles from a professed atheist in support of his pernicious views. On learning this fact, a communication was addressed to the Editor expressing our regret at the course he had seen fit to take, and stating that, as we felt responsible for the character of the reading matter placed on our tables, we must request that the sending of the Review to us be discontinued at once, which was accordingly done."

We quote the concluding paragraphs of the report:—

"The Committee feel encouraged in the belief that, whilst exercising so great care as they do, to provide a mentally-healthy and improving literature for the families of our own members, and also for the community surrounding us, our example has proved serviceable in stimulating some of our library committees and communities to use more discrimination in their selection of books than may have been the case with them in the past. It would seem, indeed, as though in very self-defence they could not do otherwise, seeing that so much of evil has of late years been traced—not merely to the trashy, pernicious literature of the ordinary news-stand—but to the shelves of our great public libraries, and even to a large proportion of the libraries of First-day schools.

"Hence, in jealously inspecting the character of the intellectual food which we assume the responsibility of handing forth without

charge to the community, we desire that we may be kept clear of adding aught to that stream of polluting reading matter, which in this age of enlightenment, tends so powerfully to degrade and brutalize our whole people. From our own precious children we would fain keep away the threatening contamination, if in our power to do so: the divine law of love to our neighbor thence instructs us, to use the opportunity to put far away the evil from him also."

We have recently received a copy of an Address to the Alumni Association of Haverford College, delivered in 1879 by Nereus Mendenhall. We do not know to whom we are indebted for it, nor whether it has recently been reprinted; but we have been interested in noticing the spiritual views of the author, who says he came to see that "to be saved, is to be saved from sin." In answer to the question, "How is this salvation to be secured?" he quotes from William Penn, "That God, through Christ, has placed a principle in every man to inform him of his duty and to enable him to do it, and that those that live up to this principle are the people of God, and that those that live in disobedience to it are not God's people, whatever name they may bear or profession they may make of religion." This he quotes as "an embodiment of the ultimate doctrine to which alike by literature, science and philosophy, the religious world is now being driven."

We publish in the present number, at the request of the family, an obituary notice of a Friend who deceased more than two years ago. We would much prefer that such notices should be promptly forwarded, as then they might convey information which would be of greater interest to the relatives and friends of the deceased. In preparing them, it is not desirable to add much beyond the age, date of decease, and the meeting of which the individual was a member; unless there be some circumstances of general interest, some evidences of the work of Divine Grace, or something calculated to act as a warning to others, which are likely to be useful to the readers, by stirring up the pure mind.

SUMMARY OF EVENTS.

UNITED STATES.—The President has sent to the Senate a communication from the National Board of Health, calling attention to the necessity for additional legislation to prevent the introduction of infectious diseases from foreign countries.

Indian Commissioner Price is preparing a report to the Secretary of the Interior, recommending the removal of the Apache, Navajo and Mesquero Indians, now in New Mexico, to a suitable reservation in the Indian Territory.

Senator Logan has introduced a bill to appropriate the entire income derived from the tax on whisky to the education of all the children living in the United States.

In the House the Speaker presented a communication from the Secretary of War in response to a House resolution of inquiry in regard to the Mississippi floods. The Secretary estimates the number of persons made destitute at \$5,000, divided as follows: Missouri, 2200; Illinois, 2000; Kentucky, 800; Tennessee, 6000; Mississippi, 30,000; Arkansas, 20,000; Louisiana, 25,000; and he states that 713,000 rations have been distributed to date. The appropriation already made is sufficient to purchase 800,000 rations, and he estimates that the supply will be exhausted in Arkansas, Mississippi and Louisiana about the 21st inst. He goes on to say: "No estimate can be made of the time during which the necessity for Congressional aid will continue. No further demands are expected from Illinois and Kentucky, but they are expected from Missouri, Tennessee,

Arkansas and Mississippi. The Department has information that the necessity for subsistence will continue for a period variously estimated at from thirty to sixty days. The Department has no information from Louisiana, but it is thought that it may be placed in the same category as Mississippi.

Both Houses of Congress will be increasing the appropriation for the sufferers by the toll to \$150,000.

Fifteen parishes in Louisiana—East Carroll, West Carroll, Madison, Tensas, Concordia, Morehouse, Richland, Caldwell, Ouachita, Franklin, Catahoula, Point Coupee, Avoyelles, St. Landry and La Fourche—which produced 285,500 bbls of cotton in 1879, are now wholly or partially inundated, the water in some places being 14 feet deep. Two new breaks are reported in the levees in Point Coupee Parish, and four more in Tensas. The latter, if not stopped, will overflow nearly all of Iberville and West Baton Rouge Parishes, and the eastern portion of the Terrebonne Parish, the latter yielding about fifteen thousand bushels of sugar annually. In Tensas Parish several thousand colored people are destitute. Live stock, corn, other produce and general property in large quantities have been destroyed. Should the water in the Terrebonne Parish, 60 days, a fair crop of cotton may be raised, but it will be short, owing to the destruction of stock and fodder.

From the latest accounts, it appears that the Mississippi river is falling above Vicksburg; below that place it is generally stationary. The levees at various points are crowded with refugees, and the numbers are substantially a repetition of the previous reports from Mississippi and Arkansas. Tensas parish is now almost entirely inundated. Several additional lives are reported lost in the flooded districts, but the stories of loss of life told in the special despatches sent North are declared grossly exaggerated.

The Massachusetts House a prohibitory liquor bill has passed to a third reading by a vote of 105 to 80. It is similar to the old prohibitory law of Massachusetts, with the exception of a clause providing for its submission to the people.

The City of New York, and Jersey, contemplates going into bankruptcy and paying 25 cents on the dollar. It owes \$2,000,000 bonded debt, which is almost equal to the entire taxable value of all the property in Rahway.

The Southern States had 16,500,000 acres in cotton last year.

There were 425 deaths in Philadelphia last week; 245 were males, and 210 females. The corresponding week of last year there were 388 deaths, and the week ending 3rd month 18th, 1882, 386 deaths. The number that died of consumption was 70, pneumonia 40, diseases of the heart and its appendages 27, apoplexy, Bright's disease and small-pox, each 10.

Markets, &c.—U. S. 3's, 101 1/4; 4's, 114; 4's, 114; registered, 117; coupon, 118 1/2; currency 6 1/2, 130.

Cotton.—There was a fair business doing at full prices: sales of middlings are reported at 12 1/2 a 12 1/2 cts. per lb. for uplands and New Orleans.

Wheat.—Some wheat sold at 74 cts. for export, and 8 cts. per gallon for home use.

Flour was in better demand, and some holders are asking an advance: sales of 2200 barrels, including Minnesota extras, at \$6.50 a \$6.75 for clear, and at \$6.30 a \$7.25 for straight; Pennsylvania extra family at \$6 a \$6.25; and Pennsylvania \$6.75 a \$7.25, and patents at \$7.50 a \$8. Rye flour is steady at \$4.62 a \$4.75 per bbl.

Grain.—Wheat was excited and higher. Sales of 2200 bushels sold at \$1.36 a \$1.36 1/2. Rye is firm and sells at 55 a 56 cts. for Pennsylvania. Corn is in good demand. Sales of yellow reaper at 75 a 76 cts.; mixed at 74 1/2 cts.; steamers, at 74 and 75 cts. cts., according to location, and No. 3 at 73 1/2 a 74 cts. Oats are firm under light offerings and a good demand. Sales of 7000 bushels including white, at 56 a 59 cts., and rejected and mixed at 54 a 55 cts.

Hay and Straw.—Hay, ending 3rd of straw, 52. Average price during the week—Prime timothy, \$1.10 to \$1.20 per 100 pounds; mixed, 95 cts. to \$1.05 per 100 pounds; Straw, 80 to 90 cts. per 100 pounds.

Beef cattle were in fair demand and prices were a fraction higher. Some were sold and sold at the different yards at 4 1/2 a 7 1/2 cts. per pound, as to condition.

Sheep were in demand at former rates; 10,000 head arrived and sold at the different yards at 5 a 7 1/2 cts., and lambs at 6 a 8 cts. per lb., as to quality.

Hogs were a fraction higher: 3000 head arrived and sold at the different yards at 8 a 10 cts. per lb., as to quality.

FOREIGN.—The Gazette announces that the Queen has directed the issue of letters patent formally annexing Hong Kong and Peking to the dominions of the United Kingdom.

The English medical writer Dr. Goldie thinks that epidemics are often spread by milk which before its delivery to consumers has been kept in vile places where it has "licked up" infection from the surrounding atmosphere.

The returns of the French exports and imports for the 1st and 24 months, show an increase of 90,000,000 and 98,000,000 francs respectively, as compared with the same months in 1881. The principal increase in both imports and exports was in manufactures. The imports of food show a small decrease.

The Tunis correspondent says: "In consequence of a somewhat pressing inquiry by England, the Bey has admitted the cession of all the principal esparto grass districts to French capitalists. The value of the exports of esparto is estimated at 6,250,000 yearly. It appears that Roustani used great pressure with the Bey, and induced him to accede to the demands of the French, whom a concession was granted as a particular friend of Gambetta."

The Berlin correspondent of the *St. James' Gazette*, says the Russian representatives at the German Courts have been instructed to tender to the respective Governments of Austria, Prussia and Denmark, assurances that the Czar is firmly resolved to maintain amicable relations with Germany.

The *Times*, in an editorial, says: War between Austria and Russia is always a possibility, but at present there is not, we trust, serious peril. The establishment of the Servian kingdom under Austrian auspices is an important guarantee of peace, nor is the Slavonic storm likely yet to break on Germany. We have reason to believe that Prince Bismarck has no fears in that direction, and that he neither expects an attack nor intends to strike.

The Prof. of Menel, Prussia, writes to the *Jewish World*, saying that the decisions of the St. Petersburg Commission on the Jewish question in favor of compelling the Jews to quit rural districts, &c., although ostensibly aimed at the prevention of persecutions, will have the immediate effect of depriving a million of people of homes and rendering their life unbearable.

A telegram from St. Petersburg reports that the coronation of the Czar has finally been fixed for 8th month.

A correspondent at Berlin telegraphs that he learns from the best source that Austria has finally determined to annex Bosnia and Herzegovina for good and all; and that the Russian visit to Vienna by the Emperor has made overtures to Prince Bismarck concerning the question, and that Prince Bismarck favors such annexation, and is using considerable pressure to induce the Porte to acquiesce.

According to the latest census returns the population of the Bulgarian Principality is now 1,968,983. Of this number 16,625 are soldiers.

Lieutenant Harber has reached Krasnogorsk, capital of the Government of Yenecisek, where he will await the arrival of Lieutenant Danenhower. A Russian expedition will be organized in the course of the summer to explore the Amur district, and by the arrest of Walker Blaine was about to resign his commission, and would return to the United States with Trescott. A new American Envoy is expected. A protocol has been signed at Santiago, wherein Chili declares that she meant no harm to the United States by the arrest of Senator Calderon. Trescott repudiates Harbur's action as offensive to Chili. The Chilean Government declares that it will not treat with Senator Calderon, and will make peace only on the following conditions: The cession of Tarapaca in perpetuity; the occupation of Chile as Noqueuma and indemnity of \$20,000,000 is paid, and the possession of half of the guano islands of Peru. Trescott agreed to these conditions, and has sent a copy of them to Washington.

WANTED

A woman Friend, to take charge of the Boys' Parlor, at Westtown. Apply to

Anna V. Edge, Downingtown, Pa.
Deborah Rhoads, Haddonfield, New Jersey.
Susanna F. Sharpless, West Chester, Pa.
Sarah E. Smith, 1110 Pine St., Philadelphia.

WANTED—A situation as an attendant to be generally useful in the lighter duties of house-keeping and sewing.

Address S., 304 Arch street, Philadelphia.

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee having charge of the Boarding School at Westtown, will be held at Philadelphia on Sixth-day, 3rd mo. 31st, at 11 A. M.

The Committee on Admissions and the Committee on Instruction will meet the same day at 9 A. M.

The Visiting Committee, appointed to assist the annual Meeting of the School, meet on Second evening, 27th inst. For the accommodation of committee, conveyances will be at Street Road Station on the 27th inst., to meet the trains that leave there at 2.25 and 5 P. M.

WM. EVANS, *Clk.*

Philada., 3d mo. 1882.

TRACT ASSOCIATION OF FRIENDS.

The Annual Meeting will be held on Fourth evening, the 29th inst., at 8 o'clock P. M., in the Committee-room of Arch Street Meeting-house. Friends generally are invited to attend.

EDWARD MARIS, *Clk.*

Philada., 3d mo. 1882.

WANTED

The Committee for the Civilization and Improvement of the Indians, wish to engage a young or middle aged Friend and his wife, to reside at Tunassassa, assist the Superintendent in conducting the course of the Institution.

Persons who may feel drawn to engage in the service address—

John S. Elkinton, 325 Pine St., Philadelphia.
Jos. Sharpless, Chester, Delaware Co., Pa.
Ephraim Smith, 1110 Pine St., Philada.

DIED, at the residence of her son, Jas. D. Maris, McCombsville, Morgan Co., Ohio, 35th of 3rd mo. 1879, Catherine (relict of the late Lewis Maris) in 88th year of her age, an esteemed member of the Field Particular and Monthly Meeting, in the Co. and State aforesaid. During her lengthened pilgrimage she experienced many close proofs, amongst which was the entire loss of her outward vision, for several last years of her life; but she was favored to bear Christian resignation the different dispensations all her, and was oftentimes heard feelingly to commend the goodness of her Heavenly Father in permitting so fully the use of her mental faculties, which, till the very last, she preserved quietly away, leaving a comfortable evidence that the end was peace.

—, on the 27th of 2nd month, 1882, after a lingering illness borne with submissive fortitude, REBECCA, in the 46th year of her age. She was a member of Philadelphia Monthly Meeting, and for many years a valued teacher in Friends' Select School for "He giveth unto his garment for ashes, the oil of joy for mourning, and the garment of praise for the day of heaviness."

—, on the 27th ult., at the residence of her husband, Germantown, Philadelphia, REBECCA A. WILKINSON, in the 64th year of her age, a member of Frankford Monthly Meeting, after a long illness, at his residence, near Frankford, Philadelphia, 3rd mo. 1st, 1882, ROBERT R. LEVICK, in the year of his age, a member of Frankford Particular Monthly Meeting. When near his close, he remarked: "My faith has never faltered or weakened, and I realized the force of the declaration of the Son of God: 'He that followeth me shall not walk in darkness, but shall have the light of life.'"

—, on the 2d of 3rd mo. 1882, LYDIA N. WALKER, wife of Isaac Walker, near West Branch, Iowa, in 60th year of her age, an esteemed member of Hiram Grove Monthly Meeting of Friends. Though near being well qualified, through obedience to her Lord Master, filled the stations of elder and overseer several years (till her death) to the comfort and satisfaction of her friends. Her last illness was of short duration, though caused by a weakness of long standing. Her last condition, about twelve hours before her departure she desired to bid her husband, children and grand-children farewell, taking leave by the hand and very feelingly exhorted all to whom they might be prepared to meet her in Heaven, expressing a desire that her love be given to all Friends of the same faith, and saying, for I do not that I have an enemy in the world."

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Palestine.

(Continued from page 253.)

The present Jerusalem, with its strong high walls, is not the Jerusalem of our Saviour's days. That was destroyed by Titus about thirty-six years after the crucifixion, when about 1,000,000 Jews perished, and 100,000 were taken prisoners. The present Jerusalem is supposed to have been built by Adrian or the Romans, who expelled all Jews. As to the grand Temple of our Saviour's days, not one stone is left on another, though some of the original foundation by Solomon remains. In the centre of the site of this temple is a grand Turkish mosque where Mahomed is supposed to have lived. The city contains 15,000 inhabitants, and has three hills—Mount Zion, the City of David, Mount Moriah (on which the Temple was built, and where Abraham went to offer Isaac), and also Mount Acra—besides smaller hills or mounds. The Turks, as owners, occupy Mount Zion, as the best quarter, while the poor Jews occupy the lowest and most wretched ones. The interior of the city is regular and miserable, and the paving bad, but viewed from Olivet it looks imposing, and even grand, with its flat stone roofs and oval domes. A deep valley or glen surrounds it on three sides, called the Valleys of Hinnom and Jehoshaphat, with the brook Kidron, generally dry, for its narrow bottom. Jerusalem is nearly 2000 feet above the level of the sea, but the hills round it are still higher—the famous Mount of Olives being the highest one, on which olive trees, well matured and gnarled with age, still grow, yet sparingly. It affords the most enchanting view of Jerusalem. From it you can see, like a map, almost every spot and every building of the city, as it gently slopes that way. In Palestine scores of exact spots are shown, or almost every important event named in Scripture. I do not want to dwell on doubts and criticisms, as most writers do, about the authenticity of these spots. Desolation and destruction have reigned so completely and long through the country, that scarcely a reliable artificial record remains to guarantee their true local identities. Those existing are generally not a thousand years old, and suggest superstition and guess-work. Yet my own judgment is, they have probability on their side, and I therefore accept them, as a whole, as sufficiently correct for all practical

purposes. Cities, temples, and monuments of art may dissolve and decay by war or wear, but there are the hills, the natural landmarks, ensuring the positions certainly if not accurately. Whether an event occurred a few feet, north or south, right or left, of the place assigned for it, is not important to those who, out of love, go to see the general aspect of the places pregnant with immortalized events. If any go superstitiously to idolize any place or thing, they deserve to be misled and mistaken. Jost is not there—He is risen.

One of the few outlets round Jerusalem is between the Mount of Olives and Hill of Offence (or Solomon's Haram, where his wives introduced idolatry). This road or way ascends gradually, and winds round the back of Olivet—a way our dear Saviour must often have walked going to or from Jerusalem, to the house of Mary and Martha at Bethany—fifteen furlongs or near two miles away. As you come to the turn of the road from Bethany, where Jerusalem opposite in all its grandeur breaks upon the view, emotion seizes irresistibly. You are on the spot where Jesus wept over Jerusalem. You are on the spot where the people shouted Hosanna, and spread their garments in the way before Jesus.

At the time of our Saviour, Palestine was divided into three regions, Judea, or Kingdom of Judah, including Jerusalem and the south part—Samaria, the central part—and Galilee of the Gentiles, the third and upper or north part. Christians reverence Jerusalem as though it was the Saviour's favorite place, whereas it was quite otherwise. He seldom went there, but to preach and testify against it, and heal the sick; and used to lodge, not in the grand city, but at a small village over the hills, out of sight of its grandeur, profession, and culture, at the house of the most humble and simple folks, even of Mary and her sister. He was brought up and dwelt at Nazareth, in Galilee, and chose his disciples from Galilee also, and did his greatest works there, a place where learning and profession of religion were but very indifferent—they being more simple and poorer in spirit, received Him more readily, and He could there work and convert them better, but when He went to where religion was professed highly, and learning and culture abounded—even Jerusalem—there they could not tolerate his simplicity and power, and so they crucified Him.

Mounting our good horses soon after day-break 10th month 27th, we rode out by the Damascus Gate, round two sides of Jerusalem, past the villages of Siloam and Bethany, to the Dead Sea. There were five of us—once before the other—headed by a Sheikh, or sort of military governor over the district. He rode on a noble grey horse, wore scarlet shoes and leggings, flowing Arab head gear, a gun slung over his shoulder, an elegant sword, pistols, and dagger. Then our Dragoon followed, and we after him, with the man and

luggage behind. The path was too narrow to go abreast—our pace was about three and a half miles an hour—the way being so rough and rugged, we could not go faster. It was nothing but hills, up and down, round and about—not ranges of hills, but round ones, merging into each other about half-way down. A hill on either side, and one in front; when the front one was cleared, then one on either side again, and another in front, and so on. Sometimes to skirt these hills you had to ascend or descend narrow rugged paths, more steep, rough, and dangerous than anything on our Scotch or Cumberland hills, so that care was needed, and sometimes my wife's horse was led for safety. We lunched at a mosque on the hills. The day was rather too hot. At last we had passed the hills, and entered on the plain, reaching the shore end of the Dead Sea at 3 P. M. As the sun shone on it, it did not look so leaden and dismal as represented, near us the water being transparent. I bathed in it, not staying more than five minutes. I tasted it, and found it intensely salt and nasty as saltpetre. It burned my throat painfully, as also made my eyes smart keenly. I tested its weight by trying to lie at the bottom, but could not. You cannot sink in it, you may lie still on your side or front, but cannot sink. It is more buoyant than having a good life-belt on, then you would spin round, here you remain still. I could not dry myself well, but felt like having scales all over. Two hours later we arrived at the river Jordan, in which I again bathed for more than half-an-hour; yet the Dead Sea water produced such an irritation on my skin as to keep me awake all night.

Seven miles up the plain of Jordan (which is perhaps 7 miles wide and 70 long), we struck on that part of Jordan, near where Jesus was baptized by John, and not far from where the Israelites crossed under Joshua, when the waters turned back to admit them on dry ground. The river here was 20 yards wide and 5 feet deep in the middle, with a very strong current—the water cool, and fresh, and nice to drink. Reluctantly we left it, and crossed the plain through the wilderness of Judea where John called the people to repentance, and baptized, and near where Jesus fasted forty days; arriving at New Jericho about 7 P. M., where we dined and lodged, having been ten hours in the saddle in a very hot day. As a sample of the desolation of the country, we never passed an habitation from Bethany to Jericho (save the Mosque), a distance of near 40 miles, and then only a few miserable huts.

(To be concluded.)

There is no hearing his gracious voice, but by humbling ourselves under his mighty power; then doth He make known his will, and blessed are they that hear his word, and obey it; that know his will and do it.—Elizabeth Sturridge.

For "The Friend."

Religious Views and Tenets.

We have many interpretations on deep and important passages of Scripture, by that wisdom in man which knows not God. For the things of God knoweth no man but by the Spirit of God. And all true Friends will believe that our forefathers were led into all our distinguishing views and practices by the infallible Spirit; together with an enlightened and sound interpretation of those deep and mysterious passages alluded to above. Has the Spirit changed? Have the Scriptures changed? Or have the experts of our age more wisdom than our worthy forefathers had? If so, is it a heavenly wisdom? or is it an earthly wisdom? "How long halt ye between two opinions?" If the Lord be God, follow him. But if Baal, then follow him." Are we in the broad way, going with the multitude? or are we in the narrow way which but few find? "No man can serve two masters."

Christ said to his disciples: "If ye were of the world, the world would love his own." &c. Now which do we prefer; the friendship of the world, or the friendship of Christ? It is very pleasant as far as this life is concerned, to walk hand in hand with the world, in our march towards a fancied happiness in the world to come. But will the strait gate be open to receive us, unless we walk in the narrow way while here below? So far as we can accommodate our religion with the world, and assimilate our views and practices with the popular standard of the day; so far our meetings for worship will be swelled by such as are of a kindred spirit around us, but not by those who look upon Zion as a quiet habitation, and prefer it above their chief joy.

We are inclined to look too much outward for that which alone can be found within. We need to turn from the shadow to that substance to which the shadow points. We need to turn from the figurative and ceremonial rites, to the living fountain within. "God is a Spirit; and they that worship Him must worship Him in spirit and in truth;" where they can feel at times the life immortal to rise in dominion over the world, the flesh, and the evil one. Oh that our Zion might be more of a quiet habitation, where we could at times feel after the Lord, in the silence of all flesh, and find Him! We want to witness Him to be in our midst, who is the resurrection and the life in every living soul. We need to have a portion of that same divine life breathed in us afresh, by the quickening Spirit, the second Adam, the Lord from heaven, that our primal parents had in the first place, whereby they became living souls.

And as Adam in the fall became dead as to the divine life, so he had not the heavenly life to communicate to his posterity. And hence, that which is born of the flesh is flesh and void of heavenly life, only as our compassionate Creator, through Christ, breathes in us the breath of immortal life whereby we become living souls. The atmospheric life which man has, in common with the whole animal creation, is sufficient for a season to support our mortal frames, but it does not constitute us as living souls. This heavenly life or divine seed is not of man, yet it has been given to rational man by Him who doeth all things well, and to whom secret things belong.

The wisdom of man that can never know

the things of God, seems to be increasingly gaining foothold amongst us under the guise of religion; deceiving if it were possible the very elect. Deceiving and being deceived. "Receiving honor one of another, and seeking not the honor that cometh from God only." Our holy Redeemer, while personally preaching the gospel among men, said, "I am come in my Father's name and ye receive me not; if another shall come in his own name, him ye will receive." Oh that we might have more faith in the wisdom and power of God in the works of salvation; and less in the wisdom and power of man! Christ says, without me ye can do nothing in it; but we can do a great deal to hinder it. We can compass ourselves about with sparks of our own kindling; and after all our zealous efforts, lie down in sorrow, and rest there, still further from the heavenly kingdom. Will-worship can never do the work. Those who think the Almighty Being can be pleased by musical instruments, or by the varied modulations of the human voice, must look upon Him as a being with corporeal organs, sensible, like poor finite mortals are, of fleshly delights, and not as a Spirit that can only be pleased with that which is in spirit and in truth.

How often do we see the human life rising above the divine, and leading astray by that which produces a sensation on the emotional part of our animal nature, which is too often sadly mistaken for a devotional life.

If we have any example or precept in the New Testament, or in the writings or practice of early Friends, in favor of music of any kind, I have never been able to find it. But I do find that Geo. Fox was led to cry against all manner of music. And I also find that spiritual singing was in a few instances practised in the New Testament times, and by our forefathers. But nowhere do I find that it was studied so as to make artificial music of it, by giving note or tune or uniformity of sound, so that it might be used by the congregation to gratify the carnal ear of man. But I find that R. Barclay and others placed it on the same ground as preaching and praying; and would as soon send our children to school, or go ourselves to learn to preach or pray, as to learn to sing. A thing which all consistent Friends forever have and forever will bear a testimony against. It is the language of the heart which God regards; and not words, however excellent or musical of themselves, they may be. And where individuals join in a congregation, in singing that which does not correspond with the present feelings or experience of the heart, what is it better than solemn mockery? He not deceived, God is not mocked. He searcheth all hearts, and understandeth all the imaginations of the thoughts. And when an individual utters words contrary to the language or feeling of the heart, its being clothed under the enchanting language of song, does not palliate the crime of telling that which is not true. And telling it, too, as in the presence of Almighty God, under the solemn pretence of worshipping Him who scans every secret movement of the heart, and sees us as we are. In that great approaching day which we cannot evade, will night the sinners in Zion be affraid; and fearfulness surprise the hypocrites.

Dublin, Ind., 2d mo. 11th, 1882.

Prayer is the vital breath of faith.

For "The Friend."

A Tribute.

"Reminiscences of Departed Worthies lately published in 'The Friend,' have interested me much, and more particularly the account of William Kirkwood's visit to Buel County, of his sitting silent in more than one meeting, and the remarks concerning it same, since reading which I have also been instructed by reading an epistle in Sewel's History by the author's mother, which contains this language, Vol. II, page 120:

"Dear Friends, keep your meetings in the fear of the Lord, and have a care that your minds are not drawn out to hear words outwardly; but stand in the cross to that which desireth refreshment from without; and who at any time ye feel but little refreshment, let it not enter into your hearts that the Lord not mindful of you; but centre down in yourselves, in the pure light, and stand therein; then it may be ye will find the cause why the presence of the Lord is departed from you for some time; and ye putting away the cause, shall enjoy the Lord again to your comfort."

I knew W. Kirkwood well, being in my youthful days a member of the same meeting he was (viz: Bart, in Lancaster Co., Pa., the branch of Sadsbury Monthly and Quarterly Meeting). At one time I was one of his pupils, and because of his concern manifested for me and his kindness to me, I had sincere respect and affection for him. Some times also my feelings were tendered by his ministry, and desires begotten that I might be enabled to tread in the footsteps of the flock of Christ's companions. I do believe I had a good gift in the ministry, life attending it; and it is indeed a favor when those in the awful calling are obedient either in speaking or in keeping silence, as they may be required to be any thing or nothing as the Great Giver of every good and perfect gift may see meet. I believe W. K. had learned humility in the school of Christ, which brings to esteem others better than ourselves; I did not occupy the first or uppermost seat at his meeting at home, but, (as I was informed he preferred that Truman Cooper, an elder with whom he manifested near unity, should occupy that seat, whilst he sat in the neighborhood. When his health permitted him to be there he was at times favored to proclaim the glad tidings of the gospel amongst some who were not members frequently attended.

After he was laid upon a bed of languishing many were the precious seasons enjoyed with his family and friends in his room. Much tender admonition and sweet counsel flowed from his lips, so that after a season spent in his bedside there was a feeling experienced that it was good to have been known.

Finally, when the time of his death drew near, 5th month, 1847, the liveliness of his spirit in best things, and his love for his dear relatives and friends was increasingly manifested; as long as he could speak frequently naming some of them in a very affectionate manner, and wishing them to remain near him. When the before-mentioned elder stood where he could look upon him, he asked him "Am I dying?" and on T. replying that for present appearances it was not likely he would be much longer with us, he appeared quite resigned and ready to go—had previously said that he did not feel anxious to know whether

was to be raised from that sickness or not—had been willing to stay, or willing to go when the summons came, and be with Christ which is far better. As the end of a righteous man crowns all and is peace, so it was with him; his sun going down in brightness, as the last tokens of his earthly existence gently ebb'd away one after another, and a very precious offering of our Heavenly Father's love experienced. His only surviving daughter (precious as he called her) knelt by his bedside in supplication, and afterward, at his request, read the 3rd chapter of the First Epistle of John.

It was a solemn season, which made a deep impression, the remembrance of which "oft rings with me still." If these few lines could encourage any to more dedicated faithfulness to Him who seeth in secret and rewardeth openly, the desire of the writer will be answered.

For "The Friend."

A Lesson from the Tekoites.

Were it not that we are told that all Scripture is given us for edification, there might be an inclination on the part of some of us to estimate as of slight account, or as not furnishing much moral instruction, some of those passages or chapters in the Bible which seem little else than a simple record of names. One chapter, largely of this nature, is the third of Nehemiah, in which are given the names and the order of those who rebuilt the wall of Jerusalem. Passing by the instructive lesson conveyed in the up-building of the wall by helpers over against their own houses, I desire to allude here, in part, to the double service which devolved upon the men of Tekoa.

After speaking of the repairs which fell in course to Meshullam and Zadok, the account continues (verse 5): "And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord." Nevertheless, it is further mentioned (verse 7) concerning the Tekoites alone of all the "of the wall of Nehemiah's helpers, that the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel."

It would seem, therefore, not an improper reflection to make, that the willing and faithful ones of this tribe having diligently performed the service which had been allotted them, and thus notwithstanding the fact that their nobles stood aloof from "the work of their Lord," were thence singled out for additional honored employ,—their portion near the great tower upon the wall of Ophel lying between that trusted to the Nethinim on the one hand and that of the priests on the other.

As to the nobles of the Tekoites, whom we have reason to believe were both rich and led with pride, because they "put not their necks to the work of the Lord," doubtless these were included in those of their class against whom the indignation of Nehemiah is so stirred when there came to his ears (chapter v.) "a great cry of the people and of their wives against their brethren the Jews." So these nobles, as is explained, some had mortgaged their lands, vineyards and houses, and they might buy corn, whilst others were brought into a condition of bondage without the prospect of redemption. "And I was very angry," is the record of Nehemiah, the governor, "when I heard their cry and these words, and I rebuked the nobles, and the

rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them. And I said unto them, We, after our ability, have redeemed our brethren the Jews which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer."

Again, it is mentioned (chapter xiii.) that, after the wall had been builded, and the people had turned to their regular avocations, men of Tyre dwelling in the city, freely engaged in traffic upon the Sabbath day, selling to the Jews the wine, grapes, figs, sheaves, and all manner of goods which were brought within the gates. In this pursuit some of the nobles—such perhaps as might be classed with the "merchant-princes" of the present—appear to have joined hands with the idolatrous Tyrians, inasmuch as Nehemiah declares: "Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the Sabbath."

High-minded, covetous, contemners of the Sabbath, as we find these rich men of Judah to have been, if we will now turn to the book of the prophet Amos, the herdsman of Tekoa—written at a somewhat earlier day—we will observe that they were also cunning and unscrupulous speculators in the necessities of life, and that they adopted some of the same crafty devices to compass their unholy purposes as do the gamblers in food of the present day. The picture is given in chapter viii. verse 4 to the end.

Knowing, as we very well do, that the same haste to acquire riches has led thousands in all the large cities of this land to engage in speculative or gambling ventures, that the pursuit is alarmingly on the increase, and that its enticements are heightened by many of the refinements and inventions of modern times, we would do well to consider what was the penalty prophesied by Amos as coming upon Judah for this sin: "Behold, the days come, saith the Lord God, that I will send a famine in the land,—not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east they shall run to and fro to seek the word of the Lord, and shall not find it."

In the upraising of the walls of our Zion, generations ago, there was gathered a goodly people—comparable to the industrious, living workers among the Tekoites—who, having faithfully performed the service nearest their hands, as shown them by the Spirit of their God, were thence entrusted to proclaim the everlasting gospel abroad, and, as messengers and prophets of the Most High, to declare it even before kings. If, now, our light as a Society has become comparatively dim,* may it not be that, with increasing riches, the allurements of the world have more and more found entrance into our hearts, so that we find ourselves inclining toward the place of the

* Whilst Friends, I believe, are not a whit behind any religious body which could be named, in works of philanthropy, we need to remember that none of those things can of themselves save us, neither can they preserve our Society as a witness for the Truth in its simplicity and integrity.

nobles who "put not their necks to the yoke of their Lord!" Now, the walls of Zion, resting upon the elect and immovable Corner Stone, are to be builded with "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance—against [which] there is no law;" whilst to as many as are privileged to be participants in this service (to which, indeed, all are called) we know that the promise awaits: "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ."

J. W. L.

For "The Friend."

The following extracts from "The Doctrines of Friends," published by Elisha Bates, in the year 1825, and approved by the Meeting for Sufferings of Ohio Yearly Meeting, I offer for insertion in "The Friend," it approved by the Editors.

Ohio, 12th mo. 25th, 1881.

"Let us therefore remember we are brought with a price, and are not our own, that we may not henceforth live unto ourselves but unto Him who died for us, and rose again, that as He rose from the dead by the power of the Father, so we may walk in newness of life, by the aid and operation of his Spirit, revealed in our hearts.

"I do not consider it proper to enter upon an inquiry into the Divine Nature; or how it subsisted in its different manifestations; or how the Divinity was connected with human nature; or why this was necessary. The secrets of the Divine counsels do not belong to us, and we have no occasion to enter into discussion respecting them. On the contrary, whenever they have been made the subjects of curious and speculative inquiry, the mind has been in danger of being led, by specious reasonings, into views and sentiments incompatible with those which have been presented to us through the medium of Divine Revelation; and thus the whole ground of infidelity lies open before those who enter into such inquiries.

"On reviewing this portion of the doctrines of the gospel, we may remember, that no part of the christian system has been so frequently assailed, or with such varied modes of attack, as this. Here it was that the Jews stumbled and fell. Here the wisdom of the world, from the Greeks down to the present day, has discovered (as it has supposed) much foolishness. Here reason has exerted its powers, to penetrate into the secret counsels of the Almighty, and has boldly attempted to bring down, even the Divine Nature, to the measure of its own limited capacity.

"No wisdom but that which is from above, can comprehend the mysteries of the kingdom of heaven. And as the Divine nature, and the Divine counsels are abundantly wrapped in deep mystery, the curious have been anxious to discover, the presumptuous have been bold to explain, and the sceptical have been ready to deny, those things which mere human faculties never could understand.

"The means of redemption have opened a wide field of conjecture for speculative minds. But how inadequate must be the most exalted human powers, to comprehend the love of God, operating for the redemption of a fallen world! How unable to devise the means! how incapable of tracing them to the accomplished end!

"It still remains to be the divine determination, to 'confound the wisdom of the wise, and bring to nought the understanding of the prudent.' And yet He will, from time to time, reveal to the humble, attentive mind, however simple, all that is necessary for it to know.

"Let us instructive to remember, that when John saw, in the hand of Him that sat on the throne, a book, written within and on the back side, sealed with seven seals; there was no man found in heaven nor on earth worthy to loose the seals or to look thereon." Let us, then, be cautious how we presume to look thereon, or make what lies beyond the seals, the subjects of speculative inquiry. It is the Lion of the tribe of Judah alone that is worthy to open this book, and reveal the deep mysteries it contains. And until He is pleased to do this, all human anxiety is unavailing. And when this great work is going on, it will be *progressive*, and in due order from the first to the seventh. And as it is carried on, how every thing is brought down, into greater and greater degrees of abasement, till nothing but God alone is exalted, and there is silence in heaven.

"He has then seek rather to have our minds enlarged in the love of God in Christ Jesus, that we may adopt the language of the apostle, 'We love Him because He first loved us.' In the affusions of this love, which prompts the filial language of *Father*, we shall be enabled 'to receive the kingdom of heaven as a little child.' How striking the comparison! In the little child there are no bold flights of fancy, no philosophical reasoning, (falsely so-called,) no feelings of its own independent capacities and powers, but all is dependent on the teaching of the parent, all is faith, unhesitating confidence in the counsel and instruction received. In this humble, dependent, teachable state of mind, with love predominating over all, we shall be prepared for the opening of the seals; and view with increasing gratitude, at every stage of this progressive work, the wonders of Redeeming Love, to sing the new song, saying, 'Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood; and hast made us unto God kings and priests; and finally to participate in that heavenly silence, in which God is felt to reign over all with that power and majesty which the language of saints and angels cannot adequately convey."

For "The Friend,"

Waiting on God.

God is a Spirit, and we must worship Him in spirit and in truth. We should go to the place of our worship with the mind taken off from all worldly objects, and with our hearts turned unto the Lord waiting on Him. Then, as his Spirit manifests his will to us, we should run on his errands, and do his commands according to his directions, and not in our own will and way. Then we will have a peace of mind that He can give and none other.

I want to encourage those preachers whom God has called to preach to the people, to keep close to the pointings of his Spirit, and clear up all they undertake. If you watch his pointings you will not miss your way; He leads no one wrong. If any of you should take your eyes off of Him, and miss your way a little, do not be too much discouraged, but

watch closer another time, and ask to be forgiven.

J. M.

Kansas, 2nd mo. 19th, 1882.

For "The Friend,"

PARABLE OF THE LOST PIECE OF SILVER.

Read Luke xv. 8-10.

BY DR. FREESE.

Though ten she have, if lose she one,
What woman will not seek to find;
Light candle, sweep from room to room,
Nor let ought else distract her mind,
Until once more the one with nine
Is safely in her purse again?

And when 'tis found, she'll neighbors call
And say to each, Rejoice, my friend!
The lost is found—again I've all—
Nay, joy for grief now makes amends:
So likewise is there joy in Heaven
O'er one who asks and is forgiven.

Though nine be saved, if one be lost,
No joy we have till lost we find;
Since joy comes not from least or most,
But from contentment of the mind:
And thus with Christ who came to save,
Not nine alone, but all He'd have.

Blest Saviour, we, too, lost have been,
And lost would still be but for Thee;
Thou found us in the ways of sin,
And brought us where we *light* might see;
Thanks! thanks! a thousand thanks, Dear Lord,
That thou wast led to choose THY *Wend*!

Selected.

GRANTED WISHES.

Two little girls let loose from school
Queried what each would be,
One said: "I'd be a queen and rule;"
And one, "The world I'd see."

The years went on. Again they met
And queried what each had been;
"A poor man's wife am I, and yet,"
Said one, "I am a queen."

"My realm a happy household is,
My king a husband true;
I rule by loving services;
How has it been with you?"

She answered: "Still the great world lies
Beyond me as it laid;
O'er love's and duty's boundaries
My feet have never strayed."

"Faint murmurs of the wide world come
Unheeded to my ear;
My widowed mother's sick bedroom
Sufficeth for my sphere."

They clasped each other's hands; with tears
Of solemn joy they cried;
"God gave the wish of our young years,
And we are satisfied."

John G. Whittier.

Selected.

"I AM WITH THEE"

"I am with thee!" He hath said it,
In his truth and tender grace;
Sealed the promise, grandly spoken,
With how many a mighty token
Of his love and faithfulness.

He is with thee! with thee always,
All the nights and all the days;
Never failing, never frowning,
With his loving-kindness crowning,
Turning all thy life to praise.

He is with thee! Thine own Master,
Leading, loving to the end!
Brightening joy and lightening sorrow,
All to-day, yet more to-morrow
King and Saviour, Lord and Friend.

He is with thee! yes, for ever!
Now and through eternity!
Yea, with Him for ever dwelling,
Thou shalt share his joy exalting,
Thou with Christ and Christ with thee.

Frances Ridley Havergal.

For "The Friend."

"It is not of him that willeth, nor of him that runneth but of God who showeth mercy."

This text is brought to mind by an item to-day's issue of "The Friend," treating upon the too prevalent disposition in us to look poor fallible fellow mortals in time of affliction and of the oft ready acquiescence in those a pealed to, to essay to help. I apprehend the is a feeling of caution in the mind of even rightly authorized minister of Christ, or of a spiritually-minded person, not to move such solicitation until assured "necessity, laid upon them." Great is the responsibility of those ever ready to "sew pillows under arm-holes," and set the soul at ease in its strife.

A case in point has lately come under my notice confirming in the better way. A de Friend was lying apparently in her last sickness, and such it proved. Once and again word was given to a person occupying the station of minister, that "she could not so her way so clear as she desired, and if drawn, would be pleased to see said person. After days of prayerful remembrance of the afflicted, the impulse came; but imagine the joy of the servant to find the Master had preceded him—being assured at the outset the mist of doubt had disappeared, and calm resignation to the Divine will, and a living hope in his mercy, now reigned in the heart. A that remained to be done was for visitor to visit to rejoice together. "Weak is the arm of flesh, and vain is the help of man," except so far as he is abilitated and made up, by Him who is "the resurrection and the life."

Though it is not well to be laggards in the Lord's work, "send by whom thou wilt, but send not by me," is to be preferred to a confident spirit. "Lord, keep back thy servant from presumptuous sins!" But we rightly authorized, as E. Pitfield appears have been, and others may yet be, both that minister, and those ministered unto, may be enabled to "put on beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness." But we may well ask ourselves, "if the righteous scarcely be saved, where shall the sinner at the ungodly appear?"

3d mo. 4th, 1882.

Hat Honor.—A student attending college in Glasgow, having felt conscientious scruple against uncovering his head on entering his class-room, was reprimanded severely by the professor, and brought before the Senatus answer for his alleged discourtesy. Having been questioned as to the motives for his offence, as it was considered, he briefly explained that he was actuated by no feeling of disrespect for either the professor or his fellow-students, but solely by a conviction that the uncovering of the head as an honor man was giving to the creature that which was solely due to the Creator. Hereon the Senatus made a minute of the conference, effect acquitting the student of the charge brought against him, leaving him free to abide by his convictions.

When on this subject, we may express our regret that, while in the case before us, the student carried out the testimony of the Society of Friends, though not yet connected with the body, the members themselves in many instances, are weakly complying with the corrupt fashion of the world, giving an

accepting this hat-worship, thus making themselves amenable to the rebuke, "How can we believe who receive honor (so spurious) from another, and seek not the honor which cometh from God only?"—*The British Friend.*

From "The British Friend."

Home Mission Work.

Dear Friend,—In looking over the pamphlet containing the report of the conference held at London on the 29th and 30th of 11th month, what is called "Friends' Home Mission Work," the mind is brought into deep concern because of the evidence there given that any of those assembled did not appear to understand the very rudiments of the ministry of the Gospel, as taught by our Lord and Saviour Jesus Christ, and particularly that they treated the exercise thereof as something at their own command. God is the Father of his people Himself, and "teachers" are not to go before the teaching of God Himself under the New Covenant, but to follow it.

Can any candid mind believe that this important truth was acknowledged by many who had much to say at the conference? The movement is not one that those can unite in who feel that they must have a clear sense of duty as to the time when, or the place where, any gifts committed may be exercised, and that they must wait on the Lord for help and strength renewedly to minister in the ability which God giveth. And is the ministry, coming from God Himself, which descends as dew on the tender ear, or, to use another simile, as milk to the infant babe, who can only be fed immediately by His Father or instrumentally through his chosen vessel.

The priests who bore the ark had to stand with their feet in Jordan until the word command came to go forward; and shall presume to move without it in our religious exercises? Oh that we were willing, a Society, to wait patiently in Jordan until this word came, and the missing link of one of the speakers deplores would not be wanting! This link is only to be found in seeking by the grace of God to be so united unto Christ the vine, that the language may go forth, "If these should hold their ears, the stones would immediately cry out." The first step is to be willing to be truly enabled by Christ's baptism of pure spiritual water, after which the cry would arise, "Lord, at what dost thou have me to do?" Those who have experienced this baptism would not desire a "London Board" to direct them in their work, but Christ Himself would direct them, and bring forth in them those fruits which would be sweet to the taste, and a real unmistakable ingathering would then ensue. The precious testimony of our Society to the freedom of the Gospel ministry is disregarded by many speakers at the conference, although it is founded on the teaching of our Lord and Saviour Himself, when He sent forth his apostles, "Freely ye have received, freely give," and confirmed by the practice of the apostle Paul and other primitive Christians. Paul could say that he had coveted no man's silver or gold; he wrought with his own hands at his trade, so careful was he "to make the Gospel of Christ without charge." Nevertheless, our Lord, in the same charge to his apostles, said that "the

workman was worthy of his meat;" and Friends have always found it a small matter and a very great privilege to minister to the comfort or necessity of those whom the Lord Jesus Christ sends to minister to our spiritual condition, and it is this privilege and this comfort of which Robert Barclay speaks, and not, as the writer on page 67 of the pamphlet asserts, of a "rule laid down for ministers wholly set apart." May an increase of such messengers be known amongst us! Let them come, let them go, knowing nothing but "Jesus Christ and Him crucified."

I will not now go through the numerous expressions in the pamphlet quite out of harmony with the true minister's work, but there is one passage on page 75 which has particularly attracted my attention. The writer says: "It is the man who has indolent conversations with hungering souls, who knows how to hit the mark in his sermons." But a true minister of the Gospel would avoid such conversations, [as a preparation for the exercise of his gift in the ministry,] lest his service should be hurt, and would rely on the assistance of the Lord alone to preach those things which can help forward the truth in any. How precious and comprehensive is the truth as laid down by Robert Barclay in his 11th proposition: "The worship, praying, preaching and singing which we plead for, is such as proceedeth from the Spirit of God, and is always accompanied with its influence, being begun by its motion, and carried on by the power and strength thereof; and so is a worship purely spiritual, such as the Scriptures hold forth" (John iv. 23, 24; 1 Cor. xiv. 15; Eph. vi. 18).

The writer, on page 62, asserts that George Fox "would sometimes stay for days, weeks, or even months in one locality, to aid in settling meetings, * * * and stirring up the ministers to a systematic visitation of places where congregations had been gathered," &c. But this assertion, I think, he will find it difficult to prove. If we except London, which may with good ground be called George Fox's second home, and where also Edward Burroughs finished his course, such was not his practice. We do not find from his Journal that he usually remained long at one place, for he had a care upon him, lest the newly convinced should look too much to him. Many instances are on record of his passing away quickly after meetings in which the Lord's power had been over all—in one instance, when soldiers had been sent to apprehend him on a morning following a meeting, he says, "I was gone before they came." For George Fox's own views on the subject of the ministry, I would refer the reader to his comprehensive address to the ministers assembled at Bedfordshire Yearly Meeting, 1658, in which he may find the views of Friends fully set forth in all that pertains to the sacred office of the ministry.

In what way the Yearly Meeting of 1882 may differ from that of 1861, we cannot at present say. My prayer is that the Lord may watch over that which was and is of his own right hand planting; this I have faith to believe He will do, and that which is not of his own planting will wither away. Still, I fear that some whom the Lord would help to serve Him have lost, and are losing, strength because of the discouragements that abound; but we must hold fast that which we have, that no man take our crown. Thus shall we

be enabled to do the will of our Lord, to our own peace and strengthening, and to the help of others.

Thine truly,

M. M.

1st mo. 24th, 1882.

For "The Friend."

The Gospel of the Grace of God.

If through heavenly condescension and unspeakable mercy we are granted a well grounded hope in the "Amen, the faithful Witness," Jesus Christ in the heart, whose "Spirit itself beareth witness with our spirit, that we are the children of God," then, indeed, can our parched souls drink living water from the Eternal Fountain and be refreshed. "If any man thirst," said the Saviour, "let him come unto me and drink." The invitation is to all. The resource is ample for all; so that none need despair.

We wisely welcome gospel truths which come to us through the agency of our fellow worms; for "how beautiful are the feet of them that preach the gospel of peace!" But here the transmission is through earthly vessels. While the Union vouchsafed us from the Holy One, is an omnipresent, infallible, inward teacher and leader. For while the dear Son of God is "the way" to the Father, his Spirit is no less our guide and instructor in that way, even our guide into all truth.

Helpless and dependent, we need just what is in fatherly compassion provided us—the once incarnate Son of God who suffered and bled for us, to be now a spiritual Redeemer, a holy internal Comforter, High Priest, and King. Thus, though fallen and lost creatures in our unrenewed, natural state, we have a glorious redemption formed for, and offered to us, if we will but accept the self-abasing, thoroughly cleansing, the humbling and contrititious conditions upon which a God of justice as well as of mercy will receive us.—"If any man will come after me, let him deny himself, and take up his cross daily, and follow me." These terms of discipleship observed, He, the Good Shepherd, will make to lie down in green pastures, and lead beside the still waters. He will be with his dedicated faithful followers in all their trials and temptations; and will never take his loving kindness utterly away, "nor suffer his faithfulness to fail."

An Objector Answered.—"I don't like so much talk about religion," said a rude stranger in a city boarding-house, to a lady opposite, who had been answering some questions with regard to a sermon to which she had been listening. "I don't like it. It's something that nobody likes. It's opposed to everything pleasant in the world. It ties a man up, hand and foot. It takes away his liberty; and it isn't natural."

"Oh, no!" answered the lady, "it isn't natural. We have the best authority for saying so. 'The natural man receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned.' True religion is rowing up stream; it is sailing against wind and tide."

A pause for a few moments followed; then the stranger began again.

"People who speak and think so much about religion are queer, any how. I wish they could only know how people speak and think about it; nobody likes them, for

they are like nobody; they are so very peculiar."

"Allow me to interrupt you again, sir," said the lady; "but I am so impressed with the manner in which your language accords with Bible language, that I shall have to introduce another quotation from that blessed book. 'Ye are a chosen generation, a royal priesthood, a peculiar people.'"

"Does the Bible say they are peculiar, then? That's odd. That book, somehow, has got a dose for everybody. Yet, ma'am, you must allow that the commands that book lays upon us poor sinners are hard. It's thou shalt not, and thou shalt not, all the time. Why, its precepts and views of things are not only systematic tyranny, but they are narrow, very narrow."

"Yes," replied the lady, "they are narrow, for the Bible says they are. 'Strait is the gate, and narrow is the way that leads to life.' We have to struggle hard to keep in this narrow way, if we once get in it. It is too narrow for pride, worldliness, and sloth. It is too narrow for the service of two masters. It is too narrow for covetousness, envy, and all other evil passions. Hatred can find no place for so much as the sole of its foot in the narrow way. Good deeds, kind words, faith, hope and charity, occupy all the ground, and will continue to hold it to the end."

The stranger listened, surprised and annoyed, and at last arose and left the room, apparently a more thoughtful, if not a better, man.—*American Messenger.*

For "The Friend."

Religious Items, &c.

Protest Against Conscription.—A hopeful sign of popular awakening has appeared at Antwerp in Belgium. It is a most unusual thing for the people of any Continental nation to dare to convene a public meeting to protest against their burdens, or oppressions. The Continental Governments, for the most part, forbid public meetings and stifle the free voices of their peoples. Therefore the latter have scarcely any means for making their voice known, except through illegal channels, as by Revolution in France, Socialism and conspiracy in Germany, and Nihilism or assassination in Russia.

The Belgian Government is, however, rather more liberal, and, therefore, much more safe.

Its Antwerp citizens have convened a public meeting to protest against the Conscription. In a large printed poster they call upon the fathers, mothers, and families of Belgium to raise their voices against the cruelties of enforced military service, the burdens of barracks, the poverty and misery occasioned by the injuries inflicted upon trade and industry by excessive militarism, and the wide-spread sufferings produced by the withdrawal of so many breadwinners from their occupations and families, thus obliging the latter to depend on charity, or be in danger of starvation. May this meeting be the harbinger of many similar ones on the oppressed Continent of Europe.—*Herald of Peace.*

The Tithe Burden on Land.—The "Agricultural Correspondent" of the *Suffolk* [England] *Chronicle*, a well-known man of mark in the county, writes as follows:

Reduction of rents will be the tenants' watchword for some time, we may be sure. Why don't the landowners, for their part, go in vigorously for reduction of burdens on land?

And instead of nibbling at small burdens like the highway rate or education rate (concerning which their claim is very good, too), why don't they go in boldly for the monster burden of all—namely, the tithe? Why should a tenth of the produce of industry on the land be taken out of the field and the stall to support the National Church, while no other man's industry is mulcted in the same way? What meek and patient men we country people are! If tithes were attempted to be levied on our town industries, wouldn't there be a row! Yet why shouldn't they help to support the church as well as we? Church rates were too much for townspeople's endurance. We meekly paid them long years after all our great towns had emancipated themselves from them. What would they think of tithes? Would they pay them, think you? We should just like to see the experiment tried! Why, then, do farming people go on paying them? Why do we patiently year after year see every tenth shock of corn, every tenth swathe of barley, every tenth cock of bay, every tenth lamb and calf and pig, &c. (or the money value of them, which is just the same), taken off our farms before we touch a penny of the produce? Why do we meekly submit to this? Why? Because we haven't the sense to unite together, as the townspeople would, and say that we will submit to it no longer. That is the only reason. The Quaker for centuries has protested, and often refused to pay. Many of your nonconforming farming readers have heard their fathers and grandfathers denounce the tax in no gentle terms. They only paid it under compulsion. They were obliged to submit to it, for they were in a minority. But now, poor England, and you would find two or three to one against the tithe system. Ten to one would be nearer in the great town populations. The agricultural classes have only to try to help themselves, and we'll warrant you they'll find plenty of backers in the town.

For "The Friend."

Natural History, Science, &c.

Deep-Sea Dredging.—An Atlantic Zoological exploration off the coasts of Spain and Portugal, was made in the Eighth month, 1881. The dredge brought up many animals from the depths of the ocean. Among these were three very rare sharks, living about three-fourths of a mile below the surface, and which seem never to leave great depths.

How Sleigh-bells are made.—It has, no doubt, been a mystery to many how the iron ball inside of sleigh-bells got there, and it is said to have taken considerable thought on the part of the discoverer before the idea struck him. In making sleigh-bells the iron ball is put inside a sand core just the shape of the inside of the bell. Then a mold is made just the shape of the outside of the bell. This sand core, with the gingle inside is placed in the mold of the outside, and the melted metal is poured in, which fills up the space between the core and mold. The hot metal burns the core so that it can be all shaken out, leaving the ball within the shell. Ball valves, swivel joints, and many other articles are cast in the same manner.—*Ch. Adv.*

A Consistence-stricken Animal.—A few years ago Dr. Schomburgk, the Superintendent of the Botanic Garden of Adelaide, Australia, took charge of a select corps of monkeys and kangaroos, a "happy family," he might have

called them, if it had not been for the pravity of an old babuina, or female Bhuno baboon. If she had not been the only representative of her species, he would have tried to get rid of her. Solitary confinement in her wildly obstreperous, but in the fam cage she kept the marsupials in a delirium of terror, and in the evening when her young relatives ventured to enter the sleeping-b she seemed to consider herself ordained to move them by force. But one day she attacked her own keeper, and without any apparent provocation lacerated his wrist in a shocking way. Schomburgk at once ordered her to be shot. The next morning the assistant keeper approached her cage with a shot-gun, who had often been used to shoot the rats that fested the menagerie-building. The other monkeys seemed to expect another *razzia*, the Bhunder knew better. The moment I saw the gun she made a dash into the sleeping-cage, and when the keeper tried to go to the door she yelled as if she hoped to get on a plea of insanity. Meaning to try I the keeper waited till breakfast-time, but the babuina did not show herself. She kept of sight a full hour, till the mess-boy brought an extra lunch of sliced pumpkins, when I made a rush for the bucket in hopes of seeing a portable piece. In that moment the keeper bolted the door of her sleeping cage and went back for his shot-gun. As soon the babuina caught sight of him she fled toward her place of refuge, and, finding the door locked, made a mad attempt to squeeze herself through the interspaces of the frail railing. But the bars proved inflexible, and after another desperate pull at the sleeping-cage door, the babuina flung herself into the corner, closed her eyes, and was apparently dead with fear before the buckshot struck!

—*Popular Science Monthly.*

Sea-weed Sea-serpents.—In a letter to *Madras Mail* on the use of gigantic sea-weed as a protective agent for shores, Capt. J. Taylor, the Master Superintendent of Mad gives the following interesting "sea-serpent" story: "A notable incident connected with this sea-weed is recalled to my recollection Dr. Turnbull's letter. About fifteen years ago while I was in my ship at anchor in the Bay, an enormous monster, as it appeared was seen drifting, or advancing itself round Green Point, into the harbor. It was more than one hundred feet in length, and more with an undulating snake-like motion. Its head was crowned with what appeared to long hair, and the keen-sighted among the afflicted observers declared they could see its eyes and distinguish its features. Its military were called out, and a brisk poured into it at a distance of about five hundred yards. It was hit several times, portions of it knocked off. So serious were its evident injuries, that on its rounding point it became quite still, and boats went to examine it and complete its destruction. It was found to be a specimen of the sea-weed above mentioned, and its stillness after grievous injuries inflicted was due to its lying flat the ground swell and entered the quarters of the bay."—*Scientific American.*

Catching Cold.—While it is easy to catch cold in midsummer, colds are usually more prevalent when low temperature prevails, though less in clear, steady winter than during the variable spring and autumn. "Catching cold," is usually the result of inequali-

temperature in two parts of the body, especially adjacent parts, which disturbs the uniform circulation of the blood. At the place where this disturbance occurs, "congestion" rises, that is, a rush of blood to a part from one direction faster than it is carried off by the chilled blood vessels in the other direction, and this produces serious results if not speedily remedied. This diseased condition may extend over the whole body, affecting most, if not every organ already weak.

Thus a cold may come from damp or chilled feet; from even a slight draft of air blowing through a crack, upon one side or portion of the body and cooling it; from standing near a fire or stove, and heating one side while the other remains comparatively cold; from armor clothing on one part of the body than another; from lightly dressing the arms and lower limbs, or leaving them naked; from standing over a hot register; from the chilling evaporation of water or moisture from the skin only of one's clothing; in general, from any cause producing inequality of temperature.

The cause of a cold, named, indicates how to avoid one. Maintaining general vigor by brisk, well-digested food, gives one power to resist an attack. When to be especially careful, a little tonic, as a grain or two of nitrate of iron, taken in advance of the attack, will, in many cases, be useful. Stimulants, like alcoholic liquors, are but a temporary aid; the reaction after the first stimulating effects, leaves one more subject to take cold than if the stimulant had been discontinued.

Simple remedies will usually remove a cold, taken promptly, before the congestion has produced serious disorganization. When attacked with a sense of chilliness, 15 to 30 drops of Aromatic Spirit of Ammonia, in half a tumbler of water, will often start a uniform circulation all through the body, as this quickens the whole blood and is stimulating. Keeping the feet in warm water, gradually warming the feet as long as it can be borne, will draw off the blood from all the rest of the body, and often relieves congestion in any part. Smart friction upon any part of the whole of the skin surface, or a uniform cold sweating, produces like results. But these cases, special care must be taken to prevent after-chilling of the feet, or any other part. After the feet warm, wipe dry quickly and cover them warmly.

The best remedy we have found for a recent cold is a moderate movement of the bowels with castor oil, or some mild cathartic magma. This produces a flow of fluid, drawn from the blood to the alimentary canal, and reduces the pressure upon any one congested point just as drawing off part of the water from a flooded pond relieves pressure on a weakened dam or embankment. This may be followed by keeping the body warm, comfortable, and toning it up with good food, or a simple tonic like quinine. "Feed a cold," prior to taking a cathartic, is the best possible treatment. It is only adding fuel to increase the congestion. — *American Agriculturist*.

the Cause of Ireland's Woes.—An exchange, speaking of the social and political condition of Ireland, says: "One would suppose from the tone of the press, favorable to Ireland, that all the woe which the people are suffering from oppressive laws. We think the

following words from the Recorder of Dublin, in disposing of certain applications for drink license, show that the want and misery of her people is owing in part, at least, to rum. He says:

"I have been for a whole week trying cases such as no Christian judge ought to have to try—cases of outrage and violence in the city, every one of which originated in public houses. The drinking system of Dublin is responsible for three sentences of penal servitude and seven heavy sentences of imprisonment which I had to impose, varying from twelve to twenty-four calendar months. I marked the evidence in every single case, and every one of them began in the public house. It is the drink system, and drink alone, that leads to all this crime, and misery and sorrow. Yesterday I went through a mile and three-quarters of miserable, wretched streets, manifesting on every side the penury and wretchedness of the unfortunate people who lived in them. The only bright spots were the public houses, which, brilliantly lighted up, reflected and contrasted with the surrounding misery. I hate this magnificence. I look upon it with horror. I know it but too well. As each case of crime and violence comes before me the same wretched story is told—the drink demon is as necessary a part of every case as the police or myself."

THE FRIEND.

FOURTH MONTH 1, 1882.

The Council Fire was established in 1878, by A. B. Meacham, to promote peace with the Indians and the humane and equitable treatment of those people. After laboring faithfully in this cause, its Editor and Proprietor has been removed by death from his field of service.

He had never fully recovered from the wounds received among the Modoc Indians in the Lava Beds in 1873. As his health failed, and he felt the end of life drawing near, he obtained from those who had been his co-workers a promise that the work which he had commenced should be continued.

It is now called *The Council Fire and Arbitrator*, and is published monthly at Washington, D. C., at \$1.00 per annum.

In the number for Third month, we find a sensible explanation of "Why Canada is just and this Government unjust to the Indians." The principle laid down in it, will apply to other people as well as the Indians, and notably to the case of the Chinese on our Pacific coast. The article is as follows:—

"The fact that the Indians are treated humanely and justly in Canada, and that Indian wars are unknown there, while in the United States the Indians are constantly being robbed and murdered by the people and the Government, and Indian wars are perennial, is a matter of surprise to most people who take interest in the matter at all. But there is no mystery about it. Canada is a province of Great Britain, and is under a monarchical government. This country is a republic, in which the will of a majority of the people is the law of the land. The British Government has the power to practically enforce its laws and thus protect its subjects in all that they possess no such power. Public opinion is higher than law, and practical nullification of the acts of Congress, by States and Territories, is quite common. The sentiment of justice is dominant in all countries where the selfish interests of the people are not

brought in conflict with it, but justice goes to the wall wherever avarice and other selfish propensities are directly involved. The Queen of England has no personal interest in wronging the Indians, and possessing the power to protect them in their rights against the cupidity of her white subjects her sense of justice prompts her to do it. The sentiment of the Eastern States of this country is decidedly in favor of justice to the Indians, but this sentiment operates at long range against the opposite sentiment, in the West, and is, therefore, powerless to effect its purpose. Those opposing sentiments are in constant conflict in Congress. A fair illustration of this is furnished by the debate in the Senate, recently, between Senator Dawes on the one side, and Teller and Plumb on the other. Mr. Dawes presented a petition signed by over 100,000 people, asking that this Government keep its treaties with the Indians, and protect them in their rights. Senator Plumb, of Kansas, in opposing and denouncing the petition, said, "Interest in the Indian is in the exact ratio of the distance from him."

As a matter of course, it is. The constituents of Senator Dawes, being in Massachusetts, have no opportunity to profit by injustice to the Indians; hence their sense of justice has full play, and they are not willing that the constituents of Senator Plumb should be permitted to rob and murder them.

Senator Teller, of Colorado, denounced the proposition to keep our treaties with the Indians as impracticable and absurd, simply because it represents a constituency, whose selfish interests prompt them to violate those treaties, by robbing the Indians of the lands guaranteed to them by treaty. There are people in all sections of the country whose sense of justice rise above their selfishness, but unfortunately these are not in a majority.

"The sentiment of justice" is undoubtedly often made to yield to the demands of unprincipled selfishness, yet it is an element which appeals to the consciences of people everywhere; and much good may be effected by keeping it in view, and enforcing its claims in a proper spirit. Even if for the time overpowered, the convictions produced are not lost, and often produce fruits in the future. It was with this belief that Abraham Lincoln went through the political canvass in his struggle with Douglass, not expecting present success, but embracing the opportunity thus presented of calmly reasoning with the people on the impolicy and unrighteousness of the system of slavery.

It is with regret we have observed the introduction into Congress of a bill to prohibit immigration from China—because it seems to be founded more on local prejudices than on far-seeing statesmanship. Quite recently a letter has been placed in our hands written from California by an intelligent member of our Society in the early part of last summer. It says that the Chinese in that country, "so far as we have come in contact with them," are "honest, civil and obliging, and in their persons far more neat and cleanly than our immigrants from Europe."

The writer of the letter makes the following observations in reference to those people. "In my own mind I am convinced that the present advanced condition of California (for a new State) in civilization, and in the comforts of civilized life, is mainly due to the Chinese; and that, if they should be driven away to accommodate Bridget and her husband, whose places here they occupy, a great retrograde in the condition of things would at once take place.

"They are now the main dependence of the whites for nearly all kinds of work, except perhaps on cattle and sheep ranches. They not only do all the washing and cooking and

general household, but are the truckmen that furnish all the vegetables and small fruits consumed. Neither on the farms in the country, nor in the gardens in the towns, have we seen any attempt to grow such, as it is said the Chinese will furnish them cheaper than they can be grown by people who have anything else to do.

"The feeling among the more intelligent classes in California is, I think, increasingly in their favor; at the same time many of these fear that with largely increased facilities for immigration, the number might in time become undesirably great; as it cannot be expected that they will assimilate with the rest of the population [as readily] as the Irish and Germans do."

SUMMARY OF EVENTS.

UNITED STATES.—The Anti-Polygamy bill has passed both Houses of Congress and been signed by the President. The Chinese Exclusion Bill, passed by the House of Representatives, 167 votes were cast for and 65 against it.

Representative Thomas, of Kentucky, from the Committee on Mississippi Levees, reported a bill appropriating \$6,853,000 for the improvement of the Mississippi, Ohio and Illinois rivers, which was referred to the Committee of the Whole.

The flood continues to subside at Vicksburg, and in the Yazoo, Sunflower and Tallahatchee rivers. There is terrible distress in these districts among the poor people, mostly colored, who have been driven from their homes by the waters.

Loss along the Black and Texas rivers and the Bayou Macon, in Louisiana last week, which contain a population of 58,000 persons, is estimated at \$150,000 in stock and fences. The country beyond the mouth of the Black river resembles an inland sea, and the water on many of the fields is six feet in depth.

There is a decided improvement in the situation along the Lower Mississippi. The water continues to subside, and planting has begun at various points in Arkansas and Mississippi which were flooded a few days ago. It is believed that at the present rate of subsidence there will be no necessity for supplies in Mississippi beyond the 10th of 4th month. There are at present 50,000 destitutes in that State. In Louisiana the crevasse on the Arizona plantation is reported to be 12 feet deep and 200 wide, and threatening to overflow a large tract of sugar growing country. On the contrary, on the strength of a reported report from the Interior, that the whole of the Croisse Terre district is under water.

Agent Miles, of the Cheyenne and Arapahoe Agency, in the Indian Territory, reports to the Indian Bureau that it will be very difficult to prevent an outbreak if the nations of the Indians are released, under the refusal of Congress to an appropriation.

Henry W. Longfellow, the poet, died 34th March, at his home in Cambridge, Massachusetts, at the age of 75 years.

Dr. Nolan-Martin lectured at the Franklin Institute, last week, on "The Logic of the Sciences," and at the close of the lecture the audience witnessed the operations of a recently-invented instrument called a "Phonoscope," which is intended to show the effects of different sounds on a soap bubble. A frame of copper, holding a film of soapy water, is placed in a tube, and a highly illuminated picture of the film is then thrown upon a screen by means of a magic lantern. The effect of various sounds is shown by the vibrations of the watery diaphragm.

The steamer Devonshire arrived recently at San Francisco, bringing news of the discovery of a new island in the Kuril group, between Japan and Kamtschatka. The surrounding waters abound in fish and sea otter, and an attempt at colonization will be made.

The city of Elizabeth, New Jersey, is struggling under a pile of debt, and contemplates following the example of its neighbor, Rahway, and going into voluntary bankruptcy, to discharge its debt, and proposes to adjust it by issuing new bonds at fifty cents on the dollar, bearing a four per cent. interest.

There were 356 deaths in Philadelphia during the week ending 3rd month 25th, as compared with 425 the previous week, and 384 for the corresponding week of last year. The number of males was 301, females 155. There were 53 deaths from consumption, 40 from pneumonia, 16 from diphtheria, 18 from typhoid fever and 11 from small-pox.

Markets.—U. S. 31's, 101½ a 103½; 41's, 114½; 4's, registered, 103½; Cotton, 119; current 65, 130; 10's, 130. Prices remain about the same as last quoted. Sales of middlings are reported at 12½ a 12½ cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white, 7½ cts. for export, and 6 cts. per gallon for home use. Grain.—Wheat in fair demand and prices were a fraction higher. Sales of 2200 bushels red at \$1.38½ a \$1.39. Rye.—Nothing doing. Corn is in steady request at full prices. Sales of 7500 bushels, including yellow, at 74 a 77 cts., according to location; soft mixed at 74 a 76½ cts.; steamer, at 75 a 76 cts., and No. 3 at 75 cts. Oats.—In firm and good demand. Sales of 13,000 bushels including white, at 55½ a 56 cts., and rejected and mixed at 53½ cts.

Hay and Straw Market, for week ending 3rd May, 1882.—Loads of hay, 240; loads of straw, 45. Average price during the week was \$1.10 for 100 pounds; Straw, 80 to 90 cts. per 100 pounds.

Beef cattle were in good demand last week, and prices were a fraction higher: 2400 head arrived and sold at the different yards at 5 a 7½ cts. per pound, as to quality.

Hogs were less active, but prices were unchanged: 8000 head arrived and sold at the different yards at 5 a 7½ cts., and lambs at 5½ a 7½ cts. per lb., as to condition.

Hogs were in fair demand: 3000 head arrived and sold at the different yards at 8 a 10½ cts. per lb., as to quality.

FOREIGN.—Gladstone, in acknowledging the receipt of Charles Russell's memorial in favor of enabling the Land Court to make its decisions retrospective, as far as they concern arrears of rent, and to grant loans to tenants for the payment of arrears, writes that he has made the subject of the memorial the subject of careful attention due to its importance and to those who signed it.

The O'Donoghue, member of Parliament for Tralee, replying to Justin McCarthy's circular to the Home Rulers urging them to vote against the cloture, says the defeat of the Gladstone Ministry is the only way to the O'Donoghue to those who would do their best to defeat its working. The O'Donoghue considers that, if wise counsels had prevailed, Ireland would already be contented, and that the cloture is a legitimate and necessary assertion of the power of a majority. The Gladstone Ministry, he says, has promised to the members of Parliament have promised to oppose the cloture.

The first counting of the returns of the recent French census shows a total population of 35,597,000 souls, which is an increase since 1876 of 389,670, or about one-half our increase last year. The census is suggestive of the strong tendency to emigration throughout the country toward emigration to towns and cities. Thus, the Department of the Seine, in which lies Paris, was increased by 337,000, and has now a population of 2,747,000. Other departments in which are Lille, Lyons, and Marseilles, added 147,000, 254,000, and 28,200, respectively, to their population in the same time. In the showings for the agricultural departments, there were corresponding diminutions. All the Norman departments, except those in which Havre and Rouen are situated, show a falling off.

The Governments of England and France have instructed their representatives in Egypt to request of the Khedive a special hypothecation of the revenues assigned to the service of the international debt. The other Powers have approved this demand.

Large reinforcements of French troops are arriving at the French garrison at Sfax has been doubled. The telegraph line between Gabs and Sfax has been cut.

A St. Petersburg correspondent telegraphs that the object of fixing the coronation of the Czar for a late date is to permit the exhibition at Moscow, which opens in 5th month, to be closed before the occurrence of the coronation. The coronation, however, will be simultaneous, the great concourse of people attending the exhibition would give an opportunity to the Nihilists, who are shown by recent arrests to be concentrating their forces in Moscow. A scheme is under consideration for enrolling a number of volunteers to attend the coronation.

The St. Petersburg Herald says that General Ignatieff has ordered all the Jewish chemists of St. Petersburg to sell their business.

A despatch from Pesth reports that 60 houses and out-buildings at Boeszena and 248 houses at Pa have been burned, and several hundred families are a destitute condition.

Three strong shocks of earthquake have been felt at Chios. The people have taken refuge in tents. The severest storm for many years at St. John Newfoundland, prevailed there on Seventh-day and First-day. The roads in all directions were black the drift in some places being ten feet high.

DIED.—On the 14th of Twelfth month, 1881, JOHN SANLEY, in the 1st year of his age, a member upon Springfield Monthly and Particular Meeting.

—, Third month 8th, 1882, at his residence at C. Creek, Keokuk Co., Iowa, after a few days illness, LEONEL BRACKIN, in the thirty-ninth year of his age, a useful and much valued member of Coal Creek Monthly Meeting. He was strongly attached to religious Society of which he was a member, as his close drew near he had suitable counsel to part to the designated members of his family, and passed fully resigned, as said, "I feel so happy—far beyond or exceeding anything that I ever experienced." Soon after this he began to sink rapidly, in a few hours quietly passed away, as we humbly hope to one of those many mansions prepared for the righteous, for which, through the mercy, meekness and goodness of our risen Lord and Saviour, seemed sweetly prepared.

—, on the 10th of 3d mo. 1882, at her residence, Wilmington, Del., ELIZABETH STROUD, a minister member of Wilmington Monthly Meeting, in the 6th year of her age. Having in her earlier years, through the influence of her Saviour, openly confessed her name before men, she was enabled during the remainder of a long life to bear witness to his faithful as the helper of those who wait upon Him. It is believed the promise of the Redeemer is applicable to "Blessed are the pure in heart, for they shall see God." In her last illness, her brother, Thos. W. in Philadelphia, on Third-day the 14th of 3d mo. 1882, ELIZABETH W., wife of Benjamin Hoopes, in the 1st year of her age, a beloved member of Horsham Monthly and Abington Monthly Meeting. During protracted illness of her dear friends, she was enabled to minister to her children, and to her children others at her bed-side. About two weeks before death, she said to a relative: I am very sick, but I do not yet see whether it will be unto death or no rather think it will, and I have a little hope that Father in Heaven will send me to him. I have with water, but there cometh one after me, whither than I, the latchet of whose shoes I am worthy to stoop down and unloose. He will baptize with the Holy Ghost and with fire,—whose fan is in his hand, and He will through the purge of his fire, and the chaff will burn with fire unquenchable." Adding: He thoroughly purge away all the dross and reproach. That is what I crave every day, and at every hour of the day—that I may be thoroughly purged of all sin, by the purifying power of his blood. I have been in this state of mind, though great suffering. He died for me,—for thee for me. My spiritual conflict is not now great; but we know the anguish of spirit I have passed through, back; but if I can only be assured of an entrance into Heaven it is all I ask. Sometimes fear I have been even in earnest; then again He condescended give me a glimmering hope of acceptance. A week before her death she said, I have been very comfortable and happy to-day,—I think I have had an entrance granted me, that I will be admitted into glory. I have been so happy, I have a better life, through the adorable goodness and mercy of my Heavenly Father. I feel as though I was done with everything pertaining to this earth—even my dear husband and children. Again,—the sting of death is taken a but I want every body to know, it is not because of things, but because I have a better life, a better life, devoted to the will and work of my Heavenly Father. For two days previous to her death she was unable speak, and her close was, as she desired it might without a pang or a groan.

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Palestine.

(Concluded from page 265.)

The cave in a rock on mountain, where Elijah hid and was fed by ravens, was the first point of interest till we reached Bethany, I saw Mary and Martha's house, where Jesus lodged; and the tomb of Lazarus, where Jesus wept and raised him to life. We arrived at Jerusalem by 2.30 P. M., and being sixth-day we went to see the *Weeping Jews*—touching sight. There were about 70 in a narrow passage, outside one of the walls enclosing the place where Solomon's Temple stood. Their faces were turned close to the wall, and they were praying fervently, or singing bitterly, or reading Hebrew Psalms, feeling very sad, and moving backwards and forwards as if in distress. There were young, middle aged, and very old there, and for the most part seemed earnest and sincere. A young woman cried aloud and sobbed as if her heart would break. We were told they were praying to God, chiefly that their temple might be rebuilt—it was truly affecting, giving completed our eastern excursion, next day we started for the south.

Five miles out we came to the tomb of Rachel—the beloved wife of Jacob. Seven miles out we came to *Solomon's Pools*, or rather large cisterns in the ground to store water, and from which he laid pipes through Jerusalem to water his fine gardens. About miles out we entered the Vale of Hebron, which is better cultivated than anything we have yet seen. The hills slope more gently, are terraced and covered with vines, so that they grow the best grapes and make the best wine in Palestine. Figs also are plentiful and olive trees are numerous near the city. We visited the spot where Abraham settled, dwelt in the plain of Mamre, which is in Jordan—also Isaac and Jacob dwelt and died there, and walked with God. I saw from here that Jacob sent his sons to buy corn in Egypt. We saw the spot of Abraham's burial, so emphatically named in the Bible as the Field of Machpelah, before Mamre, where he buried Sarah his wife. Isaac, too, he buried there, and his wife Rebekah, and he desired he might be brought up and buried there also, and they did so. Hebron was where Jacob sent Joseph from Egypt to see after his brethren when they came to him to the Ishmaelites. It was near

Hebron where the spies that Moses sent out a branch with one cluster of grapes from the brook Eschol, and bore it on a staff between two men. It was where the tribes anointed David king over Israel, and he reigned 71 years there, and then removed to Jerusalem and dwelt in Mount Zion, having expelled the Jebusites and made Jerusalem the capital of Israel. It was in Hebron where David composed many of his thrilling immortal Psalms, which we never get tired of reading. Hebron, too, was where David's great general, Abner, was slain.

We slept at Hebron—now an Arab town of about 3000 inhabitants,—and left early next morning to return the same way to Jerusalem, calling however at Bethlehem, a little on the right—a district more than usually rocky, yet with large, new convents and buildings, and better cultivation. We went to see the well—or wells, for there are seven close together—where David, in war time, being faint, longed for the water to drink; and his generals cut their way through the enemy to the well and brought some, and then he would not drink, but poured it forth, saying it was the price of blood. Bethlehem, too, was where Samuel anointed the ruddy youth, David, as man thought, a most unfit and unlikely person; but God looked at the heart. It was also David's birth-place. Micah said of Bethlehem that though it was little among the thousands of Judah, yet out of it should come Israel's ruler. It was where Herod slew all the children from two years old and under. We noticed in this journey a little lilac flower growing wild and abundant, resembling our crocuses. In the morning it is closed, but at noon it opens its petals, and forms a beautiful and perfect star, and we were informed it is called "The Star of Bethlehem."

We arrived at Tiberias, an ancient city on the Lake of Gennesaret, Sea of Tiberias, or Sea of Galilee, early in the afternoon, and spent the daylight in viewing the place and its fortifications—ruined by an earthquake; and we walked along the lake, and bathed in it—clear, soft, fresh drinking water. There is no sailing boat now on the lake, and the strong wind then blowing made the boatmen advise us not to go for a row. No place in Palestine possessed a greater charm to me, or a more thrilling, affectionate interest than this lake—being the scene of so many of the miracles and sayings of Christ after He began his ministry. It is situate about 100 miles from Jerusalem, and an easy walking distance from his home, Nazareth. Here it was Peter was a fisherman, and was called to follow Jesus; also, Andrew, James, and John. It was here Jesus taught from a ship the people on the shore. It was here Jesus walked on the sea, and stilled the tempest, and the ship was at land at once. It was here Peter attempted to walk on the sea, and would have succeeded but for want of faith. It was here at Capernaum where Jesus lodged, and He

was asked for tribute, and told Peter to fish, and in the mouth of the first fish he should find money to pay it, and it was so. It was here Jesus entered the Synagogue and taught on the Sabbath, not as the Scribes, but with authority, to their astonishment; and, again, He preached at Capernaum after some days, and the crowd was so great, there was no room, not even at the door, and He preached the Word (not the Bible) unto them. It was here Jesus took a child and set him in the midst of the disciples, who had been disputing who should be greatest, and told them they must receive his Gospel, Himself, and God as a little child, or be disowned. It was here the Centurion came to Him to get his palsied servant healed; and Jesus said He would come; when the Centurion replied, Speak the Word only, and it will do, and it was so; Jesus remarking, such faith He had not found in Israel, and that many should come from all parts and sit down in the Kingdom of Heaven with Abraham. It was on this lake where Philip lived at Bethsaida, also Peter and Andrew. It was here at Magdala, which we passed through, where Jesus cast the devils out of Mary Magdalene. It was of Bethsaida and Chorazin Jesus pronounced the malediction—Woe to them! for Sodom and Gomorrah had more claim to mercy. The very names and sites of these places, as also of Capernaum, are lost and unknown. It was on the shores of this lake Jesus first preached Repentance, healed the sick, restored sight to the blind, cleansed the lepers, and raised the dead. Surely, if anyone has tender emotions, this place will raise them!

The 11th of 11th month, we began the steep ascent of Mount Hermon, which is always covered with snow on the summit, being 11,000 feet high. A five hours' ride brought us to the pass, or top of the Mount, about 9000 feet high, and we were for some hours in the *Desert of Hermon* we read of in Scripture, which was very cold and invigorating. By 3 P. M. we had crossed, and began to descend into Syria, with its vast plain before us. I think we could see 100 miles. We lodged just under the summit of Hermon, which would have taken us two hours to walk or climb. Snow had fallen fresh in the night on the top.

Along this Syrian, well-cultivated plain, we rode next day on a smooth road, arriving at Damascus that afternoon. It is a very large city, well buried in a dozen miles of matured fruit trees, and oaks and white poplars, being watered and rewatered abundantly by a river called Barada, but which is the ancient Abana of Scripture—the other river, Pharpar, being 12 miles to the east. It has 150,000 population, chiefly Arabs and Turks, yet with 20,000 Christians. Apple trees grow in profusion, large as our apple trees, also walnut trees in perfection. Very large grapes are about a halfpenny a pound. Its bazaars far exceed Constantinople and Smyrna, and most articles may be bought here as cheaply as in London.

Four thousand camels arrive here three times a year from Bagdad and Persia, a forty days' journey, laden with coffee, tobacco, dates, and carpets—they were now arriving. Damascus is noted for its superior steel manufacturers, swords and knife blades; it is where our Damask patterns for cloths were first invented. It was near here that Abram defeated the combined armies under Chedorlaomer, and afterwards received the promise of a son.

On Seventh-day, the 17th of 11th month, we left Damascus early for Baalbec—a two days' ride over and along the mountains. On the second day we ascended the Anti-Lebanon range, and crossed it some 9000 feet high, with fine view, gradually descending and reaching the Temple of Baalbec, in the plain beyond, an hour and a half before sunset, to afford time to visit these celebrated ruins. I was doubted their being worth viewing, but its good preservation, and its elaborate workmanship, must obtain for it a name among the critics as a first-class ruin, which in its palmy days must have deserved a place of rank among the very first buildings in the world. Its stone—and it is all stone—is not marble as at Athens, but a coarse kind, yet evidently was polished and well carved. The most astonishing feature is the size of some of its stones and columns. We saw stones in the walls over 60 feet long and 12 thick and wide—a size you can hardly realize without measuring them out; they are as big as some houses. Some of the shafts of the pillars are 7½ feet in diameter and 20 feet high, in one piece. It was worth going to see.

For "The Friend."

Westtown Boarding School.

(Continued from page 262.)

At the Yearly Meeting held in the 4th mo. 1803, a committee composed of six Friends out of each Quarterly Meeting was appointed to consider the circumstances of Westtown, and to suggest some means to increase the funds and for the discharge of the debt on which interest was being paid. The next day after their appointment that committee appears to have reported: "We, the committee appointed to take into consideration the state of the funds belonging to, and the debt owing on account of the Boarding School at Westtown, having met and deliberately considered the same, agree to report, 'That about the sum of four thousand pounds, in addition to the real estate, &c., belonging to that Institution, and which it would be proper to dispose of, appears to be sufficient for the discharge of all its debts.' We therefore propose to the Yearly Meeting that the Quarterly and Monthly Meetings be requested to promote subscriptions among their members to that amount."

Signed on behalf of the committee by Thos. Lightfoot, Geo. Dillwyn and four others. "Which being calmly and deliberately considered (by the Yearly Meeting) is united with and affectionately recommended to the due observance of Friends in all the Quarters."

14th of 6th mo. 1803. "The minutes of the acting committee were read. Although the appointment of a clerk to attend particularly to keeping accounts at the Boarding School may increase expenses, yet, as it is evidently needful that a person qualified for that station should be employed, it is recommended to the

acting committee to seek for and engage such an one as soon as possible."

"The finishing of the Infirmary having for some time been delayed on account of the falling short of the funds raised by the attention of women Friends, we now agree to authorize the superintendents of that building, to draw on the general stock of the Institution for a sum sufficient to complete it."

The report made to the Yearly Meeting in 1804 states, "that with very frugal management, the resources in our hands (owing in part to the smallness of the school in the summer season) have been scarcely sufficient to meet the various expenses and demands which the comfortable and needful accommodation of that large family necessarily requires." "The number of pupils in the school is about 80 of each sex, whose improvement in learning has been obvious, and we trust it will be agreeable information to friends, when we mention that since last Yearly Meeting several of each sex instructed there have, in different parts, engaged in the service of teaching school, and others are qualifying themselves with the same design. Individuals thus occupied we hope will attract the attention and Christian care of their friends wherever situated, and receive suitable countenance and encouragement in so arduous an undertaking."

20th of 4th mo. 1804. "It is recommended as likely to produce effects very beneficial to the general interests of the Institution, that any member of the standing committee having a concern to give up a portion of their time, to be spent at the school, for the furtherance of good order and decorum amongst the children there, be encouraged to offer themselves to the acting committee for this end, who are desired to direct the best accommodation for such volunteers that the state of things there will allow, and it is hoped that ere long a permanent provision for friends thus concerned will be made."

At a previous meeting, three Friends were desired to unite with the acting committee in considering what further may properly be done to render the farm more productive than it has heretofore been, &c.

The report made to the Yearly Meeting in 1805, states "that there are at present about 70 males and 100 females in the school, who are comfortably accommodated and appear to be agreeably engaged in their respective studies." The following remark taken from the same report is equally worthy of attention at the present time: "Though the number of pupils often fluctuates, yet the same care-takers, teachers, &c., must be kept in employ, and the expense not varying with the state of the school, our resources are thus consequently diminished, which, with the enhanced price of provisions, groceries, &c., will account for the excess of expenses above the receipts. Notwithstanding this is at present the case, there is reason to hope that if the school should be kept full, its income would be nearly equal to all its disbursements." &c. After exhibiting a detailed statement of the financial condition of the Institution, the report concludes, "Thus we have endeavored

"Under date of 10th mo. 8th. 1805, Leonard Snowden writes to Rebecca Jones: "Thos. Scattergood remains at Westtown instructing the lambs; it is a good employment. I think it is a favor he has been released from the close exercise he must have experienced in the city."

to render an explicit statement of our circumstances for the information of the meeting desiring that friends may not entertain a discouraging prospect of the business, nor suit their minds to be loosened from this important concern; but that we all may unite in an increasing lively exercise for the advancement of so good a work, which having originated in the direction of unerring Wisdom, there cause to believe that the Divine blessing will be graciously conferred upon our endeavors for its prosperity."

The committee at this period appeared to have been an annual appointment, or at least so renewed. "The men's Yearly Meeting held the present week, having continued the committee last year appointed to superintend the concerns of the Boarding School at Westtown, with the addition of our friend Thom Scattergood, and the women's meeting have made a new appointment consisting of the following friends, viz: Mary Morton, Rebecca Archer, H. Evans, Ruth Richardson, Susan Emlen, Rachel Hunt, Hannah Pusey, A. Comfort, and 24 others; the committees can together on the evening of the 19th of 4 mo. 1805—34 men and 35 women."

Thos. Morris appears to have acted as clerk up to 4th mo. 1808, when Jona. Evans was appointed clerk to the committee, and Thos. Stewardson re-appointed treasurer.

Jno. Shoemaker, Sen., deceased, leaves the "Trustees of Westtown Boarding School the sum of fifty pounds, the interest thereon to be applied to the schooling poor children that may be taught at said school

For "The Friend."

Reminiscences of Departed Worthies.

FROM THE MEMORANDUMS OF M. L. LOVET

1844. After a great conflict of mind some days, on the morning of the 25th of 6th month, I awoke with this language springing up in my soul as a song of praise, "Thou rest from their labors and their works do I love them;" and it so continued, with a heavenly sweetness that language is inadequate to describe. And I began to query with myself what can it mean, when this language seemed to cross my mind, "can Alice Knight be departed?" After which, going about in my affairs, the expressions of my soul ceased, I forgot the holy impression of the finger of God as I now believe it was, that had been upon my heart. Near noon-day a great heaviness and sorrow bore upon my spirit, and felt as if I could willingly have taken to my bed; and while thus laboring with the pressure upon my soul, one came to inform me of a funeral. Then I saw the cause of my song the morning. Oh! I can now fully believe "Blessed are the dead who die in the Lord henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

A short time previous to her death, as was in a neighboring wood, a fresh desire had often felt came upon my mind to visit her; and although it came without a doubt, but feeling so insignificant, so like one who labors were not worthy of the smallest notice, I still put it off, yet felt encouraged there when I could resolve to perform it helped by Him who seeth and knoweth the heart of all men. That day being meeting day felt very much encouraged thereto; and after meeting, as I was standing alone in the hot language, "Thou shalt perform thine

things, and thy life depends upon thy obedience," opened before me; which so settled into my heart that I dare not omit one of them; two of which I immediately performed; and with the Lord's help, for I believe He did help me, although his presence was not very sensibly felt, I was favored to commence and complete a transcript to my beloved friend Eliza Knight, in which I spoke of my many trials in this life, and of the darkness I was then involved in regarding my apprehended call to the ministry, and the tendering seasons I had met with through the baptizing power of her ministry of the Gospel of our Lord and Saviour Jesus Christ, who is Head over all to his church, God blessed forever. Amen.

May I not say that I believe her purified spirit has entered the mansions of eternal rest prepared for the righteous, whose robes have been washed white in the blood of the Lamb immaculate, slain from the foundation of the world, by whom we come to the Father, and through whom alone we can know Him? "No an knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whom the Son will reveal Him." She was baptized into death with her Lord and Saviour, and has risen again with Him and by his power, to sing forever the song of deliverance, unto his praise by whom her deliverance came. She obeyed the commands of the Captain of her salvation, whom she learned to love, and who loved her soul. Greater love hath no man than this, that he lay down his life for his friends, and ye are his friends if ye keep my commandments." But a blessed experience it is to come to know Him to be our guide, and to feel a willingness to follow Him, and forsake the world and things of the world,—to have a living desire to take up our daily cross and follow Him. Something of which willingness have I known hearing the word spoken by her, "O Him who sitteth as a refiner and purifier silver; for truly did I learn it to be so; for found my God to be a consuming fire, burning all that was not of his kingdom when He entered, thereby cleansing the tabernacle and metuary, that He might receive pure and undefiled offerings upon the altar of a clean ear prepared by himself.

to the Association of Friends for the Instruction of Poor Children:

The Managers Report: that the school under their care in the school building in Inslow Street, near Thirteenth Street, has been in regular operation during the past year, with Sarah M. Alexander as principal and Mira Wickersham as assistant, and that a regular number of visits have been made to the visiting managers with one exception, occasioned by the indisposition of those under pointment.

The class list and attendance both show a slight increase over last year's report, as the following table will show.

	1873	'74	'75	'76	'77	'78	'79	'80	'81	Av. for
on list	58	62	66	54	73	76	77	67	71	67
attendance	39	43	51	45	54	56	56	43	51	48.40

which showing encourages us to believe that the work of the association is still esteemed valuable by many, and it is undoubtedly a blessing to some, if not all, of those who attend.

The public school system now provides for the education of all classes who can be spared from the bread-winning force of their house-

holds. But for a class who for various reasons do not reach the public schools the Adelphi school fills an important niche, by taking these little ones and giving them a fair start in the elementary branches, and the labor they bestow upon their studies, and the progress made, we think shows a good return for the few hours of time given by the association to this important work each year.

The prevalence of small pox in the vicinity of the school gave some alarm and prevented the attendance of quite a number of the scholars during 2nd and 3rd months, which reduced the average attendance as compared with the "class list," but the attendance with this exception has been pretty regular, the hour of opening promptly observed by most of the children.

Through the kind liberality of interested friends, some of the children having need of shoes have been provided with them.

Our treasurer has received the sum of five hundred and thirty dollars from the executors of the estate of George B. Wood, deceased, on account of his legacy to the Adelphi Schools.

The executors of the estate of Jesse George, deceased, have made a donation of four hundred dollars to the Adelphi Schools, from funds in their hands for distribution at their option, which fresh remembrance we gratefully acknowledge.

The treasurer has been directed to invest these sums for the benefit of the schools.

On behalf of the Board of Managers,

Geo. Abbott, Jr., Clerk.

Philada., 12th mo. 28th, 1881.

Clerk, —SAMUEL BAKER.

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For "The Friend."

The Whirlpool of Worldliness.

In the acts of the apostle Paul it is recorded, that when he was at Athens "his spirit was stirred in him, when he saw the city wholly given to idolatry." He was, no doubt, pained also in that, as represented, "All the Athenians, and strangers which were there, spent their time in *nothing else*, but either to tell or to hear some new thing." And he furthermore testifies concerning that idolatrous city, "As I passed by, and beheld your devotions, I found an altar with this inscription, 'TO THE UNKNOWN GOD,' &c."

Is there not ground for grave surmise, that were a person unacquainted with the manners and usages of what is called polished, fashionable society, to be at once introduced into such as prevails in some of our opulent, luxurious cities, with those likewise of less account, and even some country places, more especially in the convivial assemblies and brilliant pleasure parties of either, that he would be tempted if not compelled to believe, that those people were, instead of being Christians or followers of Christ, as they profess, but worshippers of some "unknown God." Would not these feelings be increased rather

than diminished, upon observing that instead of seeking to dedicate their time and talents to the one great object for which this uncertain life is given, they, on the contrary, seem to spend it in little else than a continual round of gay festivities, of idle pastimes, of sensuous delights, or of either hearing or telling of some new thing? thus manifesting a forgetfulness of their omnipresent Creator and Redeemer—there being not so much as a reference to Him heard from the lips of any.

Ever fruitless will be the effort of rebellious man to essay to fly from or to drown in the corrupted pleasures of life's polluted stream, the still, small, pleading voice of Him who, either in the day of merciful visitation, or in that of awful judgment and recompense, *will be heard*. For where, through disregard or lukewarmness, the spoiler is allowed to fall upon the summer fruits and upon the vintage, as in the case of Moab, the Lord God of recompenses shall surely require; bringing fear, and the pit, and the snare upon "the crown of the head of the tumultuous ones." Then ever in vain will it be to seek to hide ourselves from Him who made us; or think in dissipation's whirl to abate those responsibilities, or beguile that time, given for so noble and holy a purpose.

"Man dies from time, and time from man: too soon
In sad divorce this double flight must end:
And then where are we?"

If the apostle Paul was jealous over the Corinthians with a godly jealousy, "lest by any means the serpent beguiled Eve through his subtilty, so their minds should be corrupted from the *simplicity that is in Christ*," is there any less cause now for jealous fear, lest such an one as has been alluded to as unacquainted with the manners of polished society, would see little to remind of the self-denying meek and lowly Jesus, who "pleased not Himself." Would He see it in the "Charity Ball," with its grand dance and round of gaiety and merriment—a ball manifesting the will to do good if simultaneously, or with the same ticket, an equivalent of pleasure can be secured? Would he see much to harmonize, in the betting upon games of chance, in the drinking of intoxicants, in the circus or theatre, with the holy requisition to "as strangers and pilgrims, abstain from fleshly lusts that war against the soul?" Would he see it in his fellows toiling early and late to amass wealth, than which class—when the laboring ear is kept steadily tugging from the love of money, from the desire to make a show, to beat a compeer, or to bestow it on their lusts—perhaps none are more in danger of forgetfulness of God? either would such an one see in the numerous throng who, almost without pause or choice, bow at the shrine of the goddess of pleasure which, like Diana of the Ephesians, "the world worshippeth," much to remind him that a profession involves a possession of religion, nor much of the beautiful simplicity that is in Christ?

Moreover, is it possible that the heart can be set upon treasure in heaven, as directed by our divine Lawgiver, while at the same time that unruly member, the tongue, is almost wholly engaged in the idle chat of worldliness, and we running after the vanities of earth, spending the time in well nigh nothing else, but "to hear or to tell some new thing," being too forgetful of the pearl of great price, and the eternal heavenly crown? Or if "of the abundance of the heart the mouth speak-

eth" can that heart be filled with love to God, and at the same time the tongue be so in league with the god of this world, and joined to the things of earth as to be wholly absorbed therewith? Should the creaturely nature, of lying too near the surface, be permitted to have the ascendancy over that hunger and thirst, and striving for the kingdom of Jesus, which is the insignia of discipleship with Him, and to which his blessing is promised? If it be so that the whirlpool of worldliness has captured and drawn in the giddy and the gay into its fatal gulf, how doubly careful should those be who disapprove of such things, not complacently to fall in with, or give currency to them.

But rather deem it time, "If the ease stand thus, For as plain folks, and all who side with us, To build an altar, confident and bold, And say, as stern Elijah said of old, The strife now stand upon a fair award, If Israel's Lord be God, then serve the Lord: If He be silent, faith be all a whim, Then Baal is the God, and worship him."

It will not do to suppose ourselves safe because we avoid gross sins or larger immoralities. In the great end there will be but two classes—"the righteous and the wicked"—"him that serveth God, and him that serveth Him not." It is the testimony of a pious author, that "The falsehoods of refined society, which form the staple of a fashionable woman's conversation, are just as disgusting to pure souls as the broad lies for which the same fashionable lady dismisses her servant, with horror at her untruthful character." If the heart be set upon the idols of earth, and given up to conformity with the fashions and friendships of a world that is at enmity with God, the same will manifest itself in an overflow of worldliness; in indecent dressing; in an excessive hunger for excitement; in the insatiable love of novelty; in a dissolute, irregular course of life; in the consuming dissipations of the theatre, the circus, the ball, the concert, the soiree; and in the pitiful bondage to "divers lusts and pleasures."

Satan is very artful in his approaches and temptations. He would fain persuade us, that if we avoid vulgarity, obscenity, and profanity in our conversation, or if we only conform to the spirit of the world in its more refined attractiveness, we need have no fear. Whereas, among those called polished, there is not only the sly innuendo, but the downright defamation, detraction and slander. As writes a gifted English authoress, though perhaps quite strongly enough conveyed: "More than half of the literature, half of the intercourse, and half of the pleasure of half the human beings in the world, consist in holding up the other half to ridicule and censure." And this notwithstanding the Scripture, "Speak not evil one of another, brethren." And, "He that can rule his tongue shall live without strife, and be that hateth babbling shall have less of evil."

Would that the time past might suffice for these sinful indulgences. Have not the ways of the world and the wages of sin dominated long enough? Would that the holy leaven of Christian piety and purity might be suffered so to operate as to chasten and transform from a state of nature to a state of grace; from sin to holiness; and thus introduce to the glorious liberty of the children of God. Then if the experience be, that the wisdom which is from above "at first tormenteth with her discipline," because of a prodigal course and re-

billion against a just and jealous God, she would in the end prove herself to be transcendently a wisdom whose "ways are ways of pleasantness and all her paths are peace."

"A wisdom that does not covet length of days
Or seek its bliss in pleasures, wealth or praise;
A wisdom that views with an indifferent eye
All idle joys, all blessings born to die.
The soul on earth is an immortal guest,
Compell'd to starve at an unreal feast;
A spark, which upwards tends by nature's force;
A stream diverted from its parent source;
A drop, discover'd from the boundless sea;
A moment parted from eternity;
A pilgrim pining for the rest to come;
An exile, anxious for his native home."

WAITING.

I am watching and waiting to-night by the shore,
In the gloaming which tells that the day's work is o'er,
And the purples which gather afar o'er the sea
Are fringes of glory there waiting for me.
Though weary the feet which have led to the tide,
Long shall rest be, and sweet, on the farthestmost side.

All along the broad fields, and on top of the hill,
Dark shadows of sorrow and care linger still;
But the farrows, if crooked, are honest and true
Of the plowing the Master's hand gave me to do.
No plowing, no reaping, no shadows there be
In the land on the calm other side of the sea.

The voices of day in the twilight wax dim,
Sighs, laughter, and sobbing, plaint, pean, or hymn;
But I wait in the stillness a call that will come
When the Master is ready to bid me go home—
A Voice whose low accents are sweeter to me
Than all the glad sounds on this side of the sea.

I wait but in patience, I watch but with cheer,
Nor dare to pray "quickly, Lord Jesus, come here,"
There are hearts that will ache when that summons shall come,
And shadows will dim the dear sunlight of home.
Or, it may be, some pebbles my hand must yet lay
In the temple of God ere the close of my day.
So I fold up my hands, to my heart say, "Be still!"
And looking in trust unto thee, wait thy will.
Since living is Christ and dying is gain,
In living and dying alike is no pain.
In the gloaming I'm waiting and watching for thee,
Content with thy presence both sides of the sea.

LINES

For "The Friend."

On seeing my father reading his Marriage Certificate.
The hand is thin and wasted that holds the parchment sheet—
The face that bends above it is worn with furrows deep—
The hair upon the temples is spare and silver white,
And the eyes so weak and faded have lost their olden light.
What memories crowd upon him, the lone surviving one,
Thus waiting at the fire's evening the setting of the sun!
Adown the far dim vistas they reach that long ago,
When the face of manhood quickened to joyous rhythmic flow.
When life held out a future of promise and of hope,
And east in rainbow colors a brilliant horoscope.
There was much of care to gladden, there was all to dare and do,
And the blessing of the Father for the faithful and the true.
He reads the names there written of those who gathered then—
How few to-day are standing among the ranks of men!
And she, the loved and cherished, the bride of early years—
Ah! 'twixt the eyes are laden with the precious gift of tears.
A spirit mild and gentle, adorned with virtues rare,
He pictures her beside him with the smile she used to wear.
They toiled through noon together—in joy and grief were one—
Bore each the other's burdens, and cheered the drooping on.
But when the shadows lengthened, and the pathway sloped to west,
She passed "beyond the river" and entered into rest.

We watched her slowly fading, our patient suffering on
Until there came the summons, her work on earth was done.

A memory pure and tender alone is left us now—
No time can dim its lustre, no power it's mine o'erthrow.

The parchment sheet is folded, the glasses laid aside
And deep in reverent fallen his thoughts beyond us glide
Beyond these narrow confines, out into broader day,
Where every tear of sorrow his God shall wipe away
Sometimes, methinks, he listens to spirit voices near
And hears celestial music fall softly on his ear.
What holds the world more lovely, more beautiful than this.

A long life filled with goodness, and crowned at last with bliss?
But see—a baby presence is clamoring at his knee,
And baby hands are lifted to his impudently;
The little clinging touches have power to bring to ear
And call on every feature the smile of pleasure for
He wakens to the present with all the child's delight
Oh! still life's links are binding, and polished cut and bright;

And as the fair head nestles so closely to his breast,
And deep in reverent fallen his thoughts beyond us nest,
A fervent hope will waken, a mother's prayer arise,
That one may, like the other, be ripened for the skies
And find a welcome entrance at the gate of Paradise.

Persistence.

BY CHARLES READE.

On a certain day in the year 1818, an attorney in Shaftsbury was leaving his office for the day, when he was met at the door by a respectable woman and a chubby-faced boy with a bright eye. He knew the woman slightly—a widow that kept a small stationery shop in the town. She opened her business at once. "O Mr. Chitty, I have brought you my Robert; he gives me no peace, his business is so set on being in a lawyer's office. If there! I have not got the money to apprentice him. Only we thought perhaps you could find some place or other for him, if it was so small." Then she broke off, and looked appealingly; and the boy's cheeks and eyes were fired with expectation.

Looking at the pleading widow and the beaming boy, he felt disposed to oblige the widow and rather sorry he could not. He said was a small office, and he had no clerk's place vacant; "and indeed if I had, he is too young—why, he is a mere child."

"I am twelve next so and so," said the boy, giving the month and the day.

"You don't look it, then," said Chitty, credulously.

"Indeed, but he is, sir," said the widow; "he never looked his age, and writes a beautiful hand."

"But I tell you I have no vacancy," said Chitty, turning dogged.

"Well, thank you, sir, all the same," said the widow, with the patience of her sex. "Come, Robert, we musn't detain the gentleman."

So they turned away with disappointment marked on their faces, the boy's especially. Then Chitty said, in a hesitating way: "be sure, there is a vacancy, but it is not sort of thing for you."

"What is it, sir?" asked the widow.

"Well, we want an office-boy."

"An office-boy! What do you say, Robert? I suppose it is a beginning, sir. What he have to do?"

"Why, sweep the office, run errands, carry papers; it is half a crown a week—that is a

The terms were accepted, and Robert entered on his humble duties. He was steady, persevering, and pushing. In less than a year, he got promoted to be a copying clerk.

rom this, in due course, he became a superior clerk. He studied, pushed, and persevered, till at last he became a fair, practical lawyer, and Chitty's head clerk. And so much for perseverance.

He remained some years in this position, trusted by his employers, and respected too; besides his special gifts as a law-clerk, he was strict in morals, and religious without arde.

In those days, country attorneys could not fly to the metropolis and back to dinner; they relied much on London attorneys, their agents. Lawyer Chitty's agent was Bishop, judge's clerk; but in those days a judge's clerk had an insufficient stipend, and was allowed to eke it out by private practice. Bishop was agent to several country attorneys.

Well, Chitty had a heavy case coming on the assizes, and asked Bishop to come down, for once in a way, and help him in person. Bishop did so; and, in working the case, was delighted with Chitty's managing clerk. Before leaving, he told Chitty he sadly wanted a managing clerk he could rely on, could he oblige him, and part with this young man? Chitty made rather a wry face, and said that young man was a pearl. "I don't know what I should do without him; he is my *alter ego*." However, he ended by saying generously that he would not stand the young man's way.

Twenty-four hours after that, our humble hero was installed in Bishop's office, directing large business in town and country. He did that so natively for many years, and got so well known in the legal profession. Another of mine, who for years was one of a number of solicitors in Lincoln's Inn Fields, remembers him well at this period, by meeting him sometimes in his own chambers, and sometimes in judges' chambers. My brother says he could not help noticing him, for he bristled with intelligence, and knew a great deal of law, though he looked only a boy.

He was now amongst books as well as lawyers, and studied closely the principles of law whilst the practice was sharpening him. Law was much in the courts, and every case was cited in argument or judgment he hunted out in the books, and digested it, together with its application in practice, by the living judge, who had quoted, received, or evaded it. He was a Baptist, and lodged with a Baptist minister and his two daughters. He fell down with one of them, and proposed, and was accepted. The couple were married without pomp, and after the ceremony the good minister took them aside and said: "I have only a hundred pounds in the world. I have added it, a little at a time, for my two daughters. Here is your share, my children." Then he handed it to him on a hundred pounds, and the minister smiled approval, and they sat down what fine folks call breakfast, but they did it dinner; and it was.

After dinner and the usual ceremonies, the deegroom rose, and surprised them a little, said: "I am sorry to leave you, but I have particular business to attend to. It will be me just one hour."

Of course there was a look or two interchanged, especially by every female there present; but the confidence in him was too true to be disturbed, and this was his first entreaty.

He left them, went to Gray's Inn, put down

his name for a student for the bar, paid away his wife's dowry in the fees, and returned within the hour.

Next day, the married clerk was at the office as usual, and entered on a two-fold life. He worked as a clerk till five; dined in the hall of Gray's Inn, and studied hard at night. This was followed by a still stronger example of duplicitate existence, and one without a parallel in my reading and experience: he became a writer, and produced a master-piece, which, as regarded the practice of our courts, became at once the manual of attorneys, counsel, and judges. The author, though his book was entitled "practice," showed some qualities of a jurist, and corrected soberly, but firmly, unscientific legislature and judicial blunders.

So here was a student of Gray's Inn, supposed to be picking up in that Inn a small smattering of law, yet, to diversify his crude studies, instructing mature counsel, and correcting the judges themselves, at whose chambers he attended daily as an attorney's clerk. After some weary years, he took the oaths at Westminster, and vacated by that act his place in Bishop's office, salary included, and was a pauper—for an afternoon. But work that has been long and tediously prepared can be executed quickly, and adverse circumstances, when Perseverance conquers them, turn round and become allies.

The ex-clerk and young barrister had ploughed and sowed with such pain and labor that he reaped with comparative ease. Half the managing clerks in London knew him and believed in him. They had the ear of their employers, and brought him pleadings to draw and motions to make. His book, too, brought him clients; and he was soon in full career as a junior counsel and special pleader. Senior counsel soon found that they could rely on his zeal, accuracy, and learning. They began to request that he might be retained with them in difficult cases, and he became first junior counsel at the bar; and so much for Perseverance.

Time rolled its ceaseless course, and a silk gown was at his disposal. Now a popular junior cannot always afford to take silk as they call it. Indeed, if he is learned but not eloquent, he may ruin himself by the change. But the remarkable man, whose career I am epitomizing, did not hesitate; he still pushed onward. And so one morning the Lord Chancellor sat for an hour in the Queen's Bench, and Robert Lush was appointed one of her majesty's counsel, learned in the law, and then and there, by the Chancellor's invitation, stepped out from among the juniors, and took his seat within the bar. So much for Perseverance.

From this point, the outline of his career is known to everybody. He was appointed in 1865 one of the Judges of the Queen's Bench, and, after sitting in that court some years, was promoted to be a Lord Justice of Appeal. A few days ago he died, lamented and revered by the legal profession, which is very critical, and does not bestow its respect lightly.

He was affable to clients, and I had more than one conversation with him very interesting to me; but to intrude these would be egotistical, and disturb the just proportions of this short notice.

We cannot all be judges, but we can all do great things by the perseverance which from an office-boy made this man a clerk, a counsel,

and a judge. Do but measure the difficulties he overcame in his business with the difficulty of rising in any art, profession, or honorable walk, and down with despondency's whine and the groans of self-deceiving laziness! You who have youth and health, never you quail at "those twin jailers of the daring heart, low birth and iron fortune!"

See what becomes of these two bugbears when the stout champion SINGLE-HEART and the giant PERSEVERANCE take them by the throat.

Why, the very year those chilling lines were first given to the public, Robert Lush paid his wife's dowry away to Gray's Inn in fees, and never whined nor doubted, nor looked right nor left, but went straight on—and prevailed.

Genius and talent may have their bounds, but to the power of single-hearted Perseverance, there is no known limit.

Non omnis mortuus est—the departed judge still teaches from his tomb; his diata will outlive him in our English courts; his *gesta* are for mankind. Such an instance of single-heartedness, perseverance, and proportionate success in spite of all odds is not for one narrow island, but the globe. An old man sends it to the young in both hemispheres with this comment: "If difficulties lie in the way, never shrink them; but think of Robert Lush and trample on them. If impossibilities encounter you, up hearts and at 'em."

One thing more to those who would copy Robert Lush in all essentials. Though impregnated from infancy with an honorable ambition, he remembered his Creator in the days of his youth; nor did he forget Him when the world poured its honors on him, and those insidious temptations of prosperity which have hurt the soul far oftener than "low birth and iron fortune." He flourished in a skeptical age, yet he lived and died fearing God.—*Harper's Weekly*.

For "The Friend."

Philadelphia Yearly Meeting—Duties of the Younger Members.

As our Yearly Meeting is approaching, we know that the hearts of the burden-bearers are deeply feeling their own insufficiency, and the need they have of help and strength higher than their own; and their petitions have been, and are going up to the Great Head of the Church, that He would be to them "mouth and wisdom, tongue and utterance." And do we, who are younger, realize as we ought the need there is, for us also, to humbly implore that Divine wisdom and aid by which alone a Yearly Meeting can be rightly conducted. Do we realize that the spirit in which we attend these meetings, day after day through the week, will either tend to draw down the Divine blessing or to repel it; we will either tend to strengthen or to weaken the hands of our older Friends; our influence *will* be felt, and we cannot, if we would, free ourselves therefrom. And when favored with the life-giving presence of the dear Master, and we are enabled to conduct the business before the meeting comfortably and harmoniously together, may we not in any way lean upon that, thinking the next day may be alike favored; but let us see to it, morning by morning, that the fire be renewed upon the altar of our hearts, that acceptable incense may arise therefrom, availing to our Great Helper. And not only need we be aroused to

these things, in the near view of our Yearly Meeting, but as members of our beloved Society, upon whose shoulders its responsibility must shortly rest. We do dearly love our Society, we only know how dearly when we hear its principles and testimonies lightly spoken of, or see innovations made thereon. We are deeply interested in the affairs of the Church, and we greatly appreciate the excellent counsel and advice which is so often handed forth to us; but there is something more than this for us to do, if we are living members of the living Church.

Some of us have been brought up, as it were, in the lap of our Society; we have largely partaken of its privileges and favors; we have been blessed with religiously concerned parents, and we have all our lives been accustomed to have those who fill conspicuous places in the Church frequently visit at our homes; we have freely mingled with these in a social way, and in precious religious opportunities, where we have heard their words of warning and encouragement, and have listened to their fervent petitions on our behalf, which have gone up over and again from our different homes, in earnest pleadings to the throne of grace.

The Giver of all our blessings has done *his part*, and if we are not faithful to the manifestations of his will to us, we may be numbered at last among the worse sort of people, and none may more offend a just and righteous God. For could we even trace the history of the lives of those who are daily shocking us with their crimes, we would in many instances find, they have been early trained in the school of iniquity, and the influences surrounding them from childhood have often been of a most debasing nature. We know what was said of "those who knew their Lord's will and did it not." That to be "*wholly faithful*" to our blessed Redeemer is what we are called to, not looking around us and comparing ourselves with others, but to "obey and our souls shall live." And while none may have more need than the writer to take these things closely home for instruction, yet desires have been felt for myself, and for us *all*, that our abiding may be so close to our dear Saviour, that the place which He would have us fill, in the Church and in the world, may be nobly, honestly and humbly filled; and the work He designs for each one of us to do, may be *all done*. Whether it is little or much, hidden and out of sight, or filling more conspicuous places, it will matter not, but only that *his will be all accomplished* in and through us, to the saving of our souls, and to the glory of His great name.

We know this is the sincere desire of many of our younger Friends, even in our near circle of acquaintance; and may we not trustfully believe that the Scripture declaration may yet be fulfilled in our Society, which our late friend, Thomas Evans, when at our Quarterly Meeting, closed one of his favored sermons with, and which impressed the hearts of us, who were then children, and near the first of our attendance there. "For the Lord shall comfort Zion; He will comfort all her waste places: and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."

Chester Co., Pa.

Calmness in Danger.

"The secret of the Lord is with them that fear Him."

A writer in the *Christian Advocate*, who was an eye-witness of the scene, describes the recent fire in New York, in which several lives were lost, and the courage manifested by one young woman who was in extreme peril, but who was happily rescued from death. He says:

"I was at the scene of the fire about five minutes after it was discovered. In that brief time the fire had spread so rapidly that the entire roof of the 'World Building' was all ablaze, and volumes of dense black smoke and forked flames were pouring out of the top of all the windows of the 4th and 5th stories. From these windows men, women and children, having no other way of escape, were earnestly and piteously calling for help. I saw the poor colored woman jump from the sill of the fifth-story window, where she stood frantically calling for assistance, until compelled by the flames to jump to her death! I heard the terrible thud of her body as it fell upon the pavement! There were two men crouching on the lintels of two third-story windows on the Park Row side, and I expected every moment to see them perish and go into eternity; but they were rescued by two brave firemen.

On the Beekman street side of the burning building, and near Park Row, on the lintel of the third-story window, holding on to a telegraph-wire attached to the burning sill of the fourth-story window, stood our Christian heroine, Ida Small, dressed in deep black, bare headed, erect, calm, and with wonderful presence of mind. The excited crowd in the streets were intensely moved with alarm as they perceived the flames rapidly approaching where she stood. In response to the calls to her to jump she nodded her head, to assure them that she comprehended the situation, and was still courageous and hopeful. Stout-hearted men went like children, and made remarks like these, 'There is pluck for you!' 'Did you ever see such courage!' 'She's a game little woman!' I said, 'Gentlemen, back of that physical courage there is another element—an important factor; you may depend she is a Christian woman, and sustained by Christian fortitude.' I did not know her, but upon no other theory could I account for her courage, and the maintenance of her physical and mental powers in such a fearful ordeal.

Last evening, upon invitation, she visited my family, and gave us the story of her experience and providential deliverance from the fearful death that confronted her on that eventful day. Miss Small said: 'I was sitting alone in the office of my employer, and hearing an unusual commotion in the hallway; to which at first, I paid no particular attention, until startled by the cry of 'fire!' I quickly arose and opened the office door; the flames and smoke singed my hair, and almost stifled me. I managed to close the door again, and thus diverted the flames and smoke from the window, which was my only avenue of escape. I at once realized the imminent peril I was in, and that in all human probability my earthly career was to end quickly. For a moment only I stood affrighted; then I recalled the fact, that I had given myself to my Saviour, and had tried to serve him lovingly and faithfully. Committing all my interests

for time and eternity to the dear Lord, I was inexpressibly happy and ready to die, if that was his will I should die, then and the Trusting in my Saviour, I proceeded to the window of the fourth story and climbed on and stood on the lintel of the third-story window on the Beekman-street side, near Nass street, until compelled by the heat to move to the next window, and the next, each time barely touching the lintels as I stepped from one window to another at that dizzy height until I reached near the corner of Park Row, where I stood when you saw me. All the time the most beautiful passages of Scripture and hymns I had learned in school were passing through my mind, comforting my soul and supporting my strength. So composed was I, and acquiescent in the will of my heavenly Father concerning me, that I memorably forgot my own peril, and felt sorry for those who were so distressed about me, and doing all in their power to effect my rescue."

Children's Playthings.—Playthings that children make for themselves are a great deal better than those that are bought for them. They enjoy them a much longer time, they exercise ingenuity, and they really please them more. A little girl had better fashion her cups and saucers of acorns than to have a set of earthen ones supplied. A boy takes ten times more pleasure in a little wooden cart than would in a painted and gilded carriage bought from the toy store; and we do not believe an expensive rocking horse ever gave so much satisfaction as we have seen a child in the country take with a cocoanut husk which had bridled and placed on four sticks. This is a peculiar satisfaction in inventing things for one's self.

No matter though the construction be clumsy and awkward, it employs time (which is a great object in childhood); and the pleasure the invention gives, is the first impetus to ingenuity and skill. For this reason, making of little boats and mechanical toys should not be discouraged; and when a difficulty occurs above the powers of a child, assistance should be cheerfully given.—*Plymptonian Journal*.

Religious Items, &c.

Weakened Influence of the Pulpit.—In a lecture on the diminished attendance at places of public worship as compared with a century ago, E. G. Robinson of Brown University gives several reasons in explanation of the fact. One of these is the existence of a widespread spirit of doubt, or general skepticism. Another is the great increase in literature, not only of a general character, but also what may be termed *Christian literature*. This tempts many to spend the day in reading in their own homes, where they may find sermons to peruse superior in intellectual merit to any their preachers are likely to produce. This cause would have little influence if the meetings of Christian professors were relieved from the present system of out-of-pocket performances, and were regarded as seasons for waiting on and worshipping the Lord in spirit. Another cause is the prevalence of first-day schools, which operates in two ways: It so taxes the energies of the teachers and superintendents that they often feel compelled to absent themselves from the regular meetings.

For "The Friend"

g; and it has become common for the children to go home when school is over, and have the public worship to their parents. The result is, a large class of persons trained these schools, who have in age outgrown them, and have at the same time outgrown and abandoned all religious use of the First-day of the week. Another cause is the influx among us of millions of foreigners who were meeting-going people in their own land, and who here ignore all preaching and all regard for the religious observance of the day or rest.

For "The Friend."

Natural History, Science, &c.

Monkey Traits.—Records show that these creatures possess good qualities and can perform really noble actions quite irrespective of education. Darwin furnishes much conclusive evidence of this in a story he tells. A hyacinth in the Zoological Gardens, while kneeling on the floor of the cage, was suddenly attacked by a fierce baboon. A little American monkey, which was a warm friend of the hyacinth, lived in the same compartment with it. It was dreadfully afraid of the great baboon. But as soon as the poor little fellow saw his friend, the keeper, in peril, he rushed to the rescue, and by screams and bites so enraged the baboon that the man was enabled to effect his escape, not, however, without having run great risk of losing his life, according to the opinion of the surgeon who attended him. Monkeys have long memories, and some of them can inflict cruel punishment. — Lee tells of having greatly annoyed one in the Jardin des Plantes at Paris, by giving him on his hands for eating one of his fellow-prisoners, and he never forgave him. Whenever he saw her on future occasions, or even when he heard her voice, he fell into a passion and rolled about in rage, one instance seizing her gown through the folds of his cage and tearing a piece out of it, though it was of stout material. Happily, most of these imprisoned "men of the woods" are better natured, and so deeply attached to their other, that, if one die, its companion would have one—almost always dies of grief. *The Standard*, for February, 1859, stated that the cat-faced monkeys from New Granada had died within a few days of each other, the female from inflammation of the lungs, and the male apparently from grief, as the death of his companion he refused food. These models of conjugal tenderness are at the Jardin des Plantes for seven years. — *Chambers's Journal*.

The Nostrum Fallacy.—When a child complains of headache, lassitude, or want of appetite, the nurse concludes that he must "take something." If the complexion of a young girl grows every day paler and pastier, her mother will insist that she must "get something" to purify her blood. If the baby is expected to "prescribe something," it is at that something should be, the parents feel unable to define, but they have a vague idea that it should come from the drug-store, and that it cannot be good for medicine, as it is bitter or nauseous. But Nature persists in following her own laws. Her physiological laws she announces by means of the instincts which man shares with the lowest of his fellow-creatures, and health is a free gift to all who trust themselves to

the guidance of those instincts. Health is not lost by accident, nor can it be repurchased at the drug-store. It is lost by physiological sins, and can be regained only by sinning no more. Disease is Nature's protest against a gross violation of her laws. We cannot bully Nature; we cannot defy her re-assertment by a fresh provocation. Drugs may change the form of the disease—that is, modify the terms of the protest—but the law cannot be baffled by complicating the offence; before the drugged patient can recover, he has to expiate a double sin—the medicine and the original cause of the disease. But shall parents look on and let a sick child ask in vain for help? By no means. Something is certainly wrong, and has to be righted. The disease itself is a cry for help—but not for drugs. Instead of "taking something," something ought to be done, and often something habitually done ought to be omitted. If the baby's stomach has been tormented with ten nursings a day, omit six of them; omit tea and coffee from the young lady's menu; stop the dyspeptic's meat-rations, and the youngster's grammar-lessons after dinner. But open the bed-room windows, open the door and let your children take a romp in the garden or on the street, even on a snow-covered street. Send for the carpenter, and let him turn the nursery or the wood-shed into a gymnasium. In case you have nothing but your bedroom and kitchen, there will still be room for a grapple-swing; the Boston Hygienic Institute has patented a kind that can be fastened without visible damage to the ceiling. If the baby won't stop crying, something ought to be done about it. Yes, and as soon as possible; remove the strait-jacket apparatus, swaddling-clothes, petticoat, and all, and spread a couple of rugs in a comfortable corner, and give the poor little martyr a chance to move his cramped limbs; let him roll, tumble and kick to his heart's content, and complete his happiness by throwing the pargorie-bottle out of the window.—*Dr. Felix L. Osseid*, in "Popular Science Monthly."

A Lady's Pet Fishes.—There lives in Sandwich, Mass., on the borders of one of the most charming lakes in America, F. H. Burgess. It has been his custom once or twice a day for quite a period to feed the fish in this lake, and a few days ago we chanced to be favored with an invitation to witness this novel feast. She first splashes the water with her hand, when in a moment there may be seen approaching from every direction hundreds of large shiners; then eels, varying in size from one to about three feet in length, may be seen cautiously approaching. Next turtles appear on the surface, ten, twenty, and thirty feet away, their necks stretched apparently to see whether it is friend or foe who is disturbing the waters. In less than three minutes these various species had collected directly before her, and as she commenced to feed, the water fairly alive with them. They take bread directly from her hands, and turtles would allow her to take them entirely out of the water, and while she held them in one hand, they would eat with the greatest voracity from the other. But the eels amused us most. There was one she called Quinn, measuring about three feet in length, that repeatedly came to the surface, and would glide back and forth through her hands, and several times she lifted him partially out of the water, but he was careful to keep his head under. He

seemed to feel that she would take no undue liberties with him so long as his head was in its natural element; but the moment he saw daylight he would dart back as only an eel could. Another small one, about a foot in length, seemed to be particularly fond of her caresses, and could be handled about as she pleased, it being understood that he was to remain under water though.—*Marlborough Union Journal*.

THE FRIEND.

FOURTH MONTH 8, 1882

We have received from the secretary of the Society for Organizing Charity a circular statement of a recent interview of a committee of that society with our City Mayor—the object being to attempt the suppression of street begging. The committee informed the mayor that "The Society has recently extended its organization over the whole city. Every district has a superintendent, who keeps an office open at fixed hours, and who is charged with the duty of investigating the case of every applicant, and giving relief in pressing emergencies, or referring the case to the proper institution or family.

It is proposed to furnish to the police department, for the use of each officer, a card with a list of the district officers of the charity organization, their location and superintendents; also a supply of tickets to be used in directing beggars to the office of the proper district. While earnestly wishing that there may be no harshness or unkindness toward any one, the Society requested the mayor to instruct the police to give to every person found begging on the streets in the first instance, a ticket of investigation to one of the district charity offices; and if such beggar shall refuse to go, or shall be found begging again, then the case shall be treated as an offence against the law, and the beggar shall be arrested and committed to the House of Correction, or other public institution.

The mayor responded by expressing his pleasure at the request, and promising the cooperation of the police."

It is to be hoped that this movement will at least lessen the amount of professional begging—an employment destructive of self-respect and all moral qualities in those who follow it—and yet will provide a way of obtaining relief for those who are really in want.

The minutes of the Meeting for Sufferings which were read at our last Yearly Meeting, contained a notice of the appointment of a committee to consider what steps could be taken to counteract in measure the growing evils resulting from the demoralizing character of some of the literature, pictorial representations and statuary, which are now admitted in circles claiming respectability, and which are gradually lowering the standard of morality in the community.

One result of the labors of this committee is an Address on these subjects, designed to awaken the attention of thoughtful and religiously minded persons of all denominations, to the duty of bearing a "fuller and more united testimony against evil in every shape," so that a higher tone may be given to public sentiment. This pamphlet may be procured at the Book Store, 304 Arch street.

SUMMARY OF EVENTS.

UNITED STATES.—In the Senate the Indian Appropriation bill was resumed, and Senator Hoar's amendment, making an appropriation for educational purposes (the amount being reduced to \$250,000) was adopted—yeas 29, nays 18. The bill, with other amendments, was then passed.

There seems little doubt that the President will veto the Chinese bill, on the ground that it violates the treaty with China, and is opposed to American principles. The President has signed the bill pensioning the widows of Presidents Garfield, Polk and Tyler.

The public debt statement for 31st month shows a decrease of \$16,692,946.

General Stephen A. Hurlbut, lately Minister to Peru, died suddenly of heart disease in Lima on the 28th ult.

The floods in the Lower Mississippi region continue to subside, though in some of the interior districts the back water continues to rise, and the condition of the poor colored people, refugees and others, is deplorable. At Morgan City, Louisiana, at midnight on Seventeenth last, the river was 13 inches above the flood mark of 1874. Many whole families are leaving the city, and in other cases the women and children are being sent west to the highlands.

It is announced that no more trains will be run from New Orleans to Morgan City for the present, and this causes much anxiety in the latter place, its stock of provisions being small and the people depending on the railroad and swamps for their support.

Several buildings in the town have been threatened by rising waters, and some of the stockholders have retrieved their goods and closed their stores.

Statistician Dodge, of the Agricultural Department, thinks that if the floods in the Lower Mississippi region recede "in any reasonable time" there may be a fair cotton crop, "although, of course, late and less than the average in quality."

The steamer Golden City took fire as she was approaching her wharf at Memphis, on the morning of the 31st ult. She was made fast to a coal barge, but the line parted, and she drifted down the current a mass of flames. She had a large number of passengers on board, and all lives are supposed to have been saved.

In 25 feet of water. Washington Smith, captain of the watch, through whose carelessness in carrying a lamp the disaster occurred, is in jail, awaiting the action of the Grand Jury.

It is reported from Winnipeg that the United States authorities propose to transfer sitting Bull and his immediate followers from Fort Randall to the Yankton Agency, where they will be placed under charge of officers of the Interior Department "for instruction in the usages and mode of civilization, for which the old chief claims to be ready."

Reports from the interior of California indicate that the grain crop will be better than the average everywhere, except in the San Joaquin Valley.

In reviewing the business and crop prospects of California, the San Francisco *Commercial Herald* says that the copious rains produce congratulations on every hand, and the country rejoices in the assurance of a more than expected harvest. It has added millions to the prospective wealth of the entire State, and has stimulated every branch of trade. It has quickened trade investments, and has dissipated the fears of a dry season that were so prevalent. It has induced a more active purchasing of no more stock than the circumstances would warrant. Money continues abundant, and can be had on reasonable terms. Real estate investments are increasing and prices of property are augmenting.

Reports from one hundred and fifty different points in Kansas, Missouri, Illinois, Indiana, Ohio and Michigan represent the wheat to be in an advanced state, and the prospects favorable for a good crop.

In the Senate of Massachusetts, a bill to permit women to practise as attorneys has passed to engrossment. In the House of Representatives a motion to strike out the provision submitting the Prohibitory bill to the people was lost—yeas 105, nays 116. The bill failed on final passage by a tie vote, 110 to 110.

The cotton crop of last year produced about 3,600,000 tons of seed.

There were 439 deaths in Philadelphia for the week ending 4th month last, as compared with 339 for the previous week, and 370 for the same period of last year. The number of males was 223, of females 216. There were 70 deaths from consumption, 33 from pneumonia, 29 from old age, 17 from typhoid fever, 13 from diphtheria, 19 from bronchitis, and 4 from small pox.

Markets, &c., &c., 22¢, 101½ 102½; 4½, 115½; 4½, 118½; currency 6½, 132.

Cotton was firmly held at former rates. Sales of

middlings are reported at 12½ a 12½ cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white, 7½ cts. for export, and 8 cts. per gallon for home use.

Flour is very firm, but the demand is light. Sales of 2900 barrels, including Minnesota extras, at \$7 for clear, and at \$7.25 a \$7.50 for straight; Pennsylvania extras at \$7.25 a \$7.50; and \$7.50 a \$8.25 western. Rye flour is steady at \$4.50 a \$4.75 per bbl.

Grain.—Wheat was a fraction higher. Sales of 3000 bushels, red at \$1.39½ a \$1.43. Rye is scarce. Sales of 3000 bushels is worth 86 cts. Corn.—Local lots are quiet. Higher and scarcer; options are also higher. Sales of 5000 bushels, including yellow, at 82 a 83 cts., rail mixed at 82 cts.; steamer, at 82 cts., and rejected at 81 cts. Oats are higher. Sales of 8000 bushels including No. 3 and 2 white, at 58 a 59 cts., and rejected and mixed at 57 a 58 cts.

Hay and Straw Market.—For week ending 4th mo. last, 1882.—Loads of hay, 226; loads of straw, 42.

Average price during the week—Prize timothy, \$1.25 to \$1.35 per 100 pounds; mixed, \$1.10 a \$1.20 per 100 pounds; Straw, 80 to 90 cts. per 100.

Beef cattle were in good demand, and prices were firm. From 1000 to 1200 head were offered and sold at the different yards at 5½ a 7½ cts. per pound, the latter rate for sheep.

Sheep were in fair demand and prices were firm: 10,000 head arrived and sold at the different yards at 5 7½ cts., and lambs at 6½ a 8 cts. per lb., as to quality.

FOREIGN.—The "Nineteenth Century" contains a protest against the channel tunnel, on the ground that it would drive England into the hands of the United States, from which as an island she has hitherto been free. Among the signatories are Lord Lytton, Sir Richard Assheton Cross, Cardinal Manning, Alfred Tennyson, Robert Browning, Professors Huxley and Goldwin Smith, James Caird, Generals Sir Lighthorne Simeon and Sir Henry Havelock, Allan, Sir Fievelo, &c., &c., the editors of the *Spektor*, the *Morning Post* and the *St. James's Gazette*, and Blanchard Jerome.

London, 3rd mo. 31st.—The revenue returns for the fiscal year ending to-day show that the receipts amount to £35,522,282, being an increase of £1,750,694, as compared with the returns for the previous year.

Four hundred and fifty peasants from the Bernese Oberland have left Thun for the United States. The emigrants are described as the flower of the population. They are mostly possessed of fair means, but are compelled to emigrate by the depression of agriculture.

Paris, 4th mo. 2d.—The following is published in a semi official form: Despatches received here state that the tension between Austria and Russia is now disappearing.

The authorities of Kief have ordered the Jews to abandon their residences in the "Podol" or commercial quarter, and remove to the suburbs. In the old city the canal. They have also ordered all Jewish domestic, unless authorized to reside in Kief, to relinquish their situations and leave the town. The Jews are required to dismiss all their Christian servants.

At a meeting at Sofia, consisting mostly of Russian officers, the Bulgarian service, in the consumption of tea grown in India amounting to 20,500,000 pounds, while, at the same time, there has been a decrease in the consumption of the tea grown in China of about 9,000,000 pounds.

The Mexican Congress opened on Seventh-day evening. President Gonzalez read an address in which he said that the Guatemalan trouble remains unsettled, but Guatemala must speedily recognize her pretensions to Chiapas and Sacconaco, or war will be inevitable. He congratulated the country on the progress made in the building of railroad and telegraph lines, the increase of public revenue, and the immigration from the Latin countries of Europe to Mexico.

South American mail advices, received in New York, state that Trescott, in correspondence published in the

Chilian papers, formally withdraws any offer of gift offices of the United States in the conclusion of peace between Chili and Peru.

Great privation is reported on the Magdalen Island potatoes being scarce and dear.

WESTTOWN BOARDING SCHOOL.

The SUMMER SESSION opens on Second day, the 5th of month.

Parents and others intending to send pupils, y please make early application to JONATHAN G. W. HAMIS, SCOT, (address Westtown P. O., Chester I. Pa.), or to CHARLES J. ALLEN, TREAS'R, 304 Arch Philadelphia.

AGENT APPOINTED.

James Mansley, Danville, Hendricks Co., India has been appointed Agent for "The Friend."

WANTED

In Seventh month next, a Friend aged 25 or more years, as gormness to children under 14. One y would assist in their training, and share the duties responsibilities of a family.

Apply with references to C. JACOB, West Gutes Chester Co., Penna.

Arrangements have been made by which friends attending the Yearly Meeting can be furnished y simple meals, both before and after the sittings of meeting, at moderate charge (15 cents), in the sec story of the central part of the Arch St. Meeting-ho Meals will also be furnished for those attending the Yearly Meetings. Sufferings and Select Meetings, the eeding week.

FRIENDS' FREEDMEN'S ASSOCIATION (PHILADELPHIA AND ITS VICINITY).

The Annual Meeting of "The Contributors" will held in the Committee-room of Arch St. Meeting-ho on Second-day evening, 4th mo. 17th, at 8 o'clock. Friends who are interested in the cause, and who are invited to attend.

THOS. SCATTERGOOD, Secy.

The Thirtieth Annual Meeting of the Indian Association of Friends of Philadelphia Yearly Meet will be held at Arch Street Meeting-house, Phila on Fifth-day, 4th mo. 20th, 1882, at 8 P. M.

Friends generally are invited to attend.

RICHARD CADBURY, Cler.

FRIENDS' ASYLUM FOR THE INSANE Near Frankford, (Twenty third Ward,) Philadelphia. Physician and Superintendent.—JOHN C. HALL. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, at the residence of her son-in-law, C. Evans, on the 5th of Second mo. 1882, BEULAH EVANS, in the 80th year of her age, an ardent over-seer of London Britain Particular, and New York, Pa., Monthly Meeting. For several years dear Friend suffered from mental depression, but a end drew near, the cloud was mercifully lifted. She was ill but a few days; from the first she felt her spirit passing through the portals of shadow into brightness, the "fulness beyond, the rest forever with Saviour "beside the still waters."

—, suddenly, at Pine Iron Works, Berks Co., on 3rd mo. 9th, 1882, JOSEPH R. WHITACE, a mem of Exeter Monthly Meeting, in the 46th year of his age, after his residence in Salem, on 12th mo. 1st month last, ELIZABETH C. PRICE, widow of John Price, a member of Philadelphia Monthly Meeting Friends.

—, at his residence in Salem, Columbia co., Ohio, the 12th of 3rd mo. 1882, FREDERICK MAE a member of Salem Monthly Meeting Friends, in the 65th year of his age.

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AT NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend."

Religious Epidemics.

Through the kindness of the author, we have been furnished with a copy of an article written several years ago for one of the Medical Journals, by Dr. James J. Leavick of this city, and entitled "A Historical Sketch of the Dance of St. Vitus, with notices of some hundred disorders." In the early volumes of "The Friend," we think there will be found notice of the learned work of Dr. Hecker of Germany, on the Epidemics of the Middle Ages, containing some very curious information. The whole subject is so interesting in itself, and furnishes so much food for instruction, that we thought, that we propose reprinting portions of Dr. Leavick's article, and adding a few facts and considerations drawn from other sources.

Few persons, who derive their impressions of St. Vitus's dance from the comparatively isolated cases which now present themselves, would suspect that this disease is but the feeble descendant of a powerful epidemic influence which, at one time, numbered victims by thousands, which over-spread the great empires of Europe, and which, after a triumphant career of centuries, was at last but imperfectly vanished when the combined forces of Church and State were brought to bear upon it.

Over what had long been the obscure history of this strange disorder a flood of light has been thrown by the researches of the distinguished German professor, J. F. C. Hecker, in his classical work, "The Epidemics of the Middle Ages."

Fully to appreciate this history, we must bear in mind that the adoption of the Christian faith, on the continent of Europe, was much mixed up with idolatrous observances of that which had preceded it. A religion which came from its Divine author as pure as the driven snow, scarcely had touched the soil of Europe before it became defiled by the mire of pagan superstition. As the temple Jupiter, with its altars for heathen sacrifices, became dedicated to the worship of the true God, so, the other hand, the rites and ceremonies which had celebrated the festal days of the pagan deities were transferred, in measure, to those of the Christian saints.

The reader of classical literature will readily refer to his memory the *ustration*, or sacrifice of purification, by which the Romans avenged disease, freed themselves from crime, and their homes from impurity, and he will not fail to recognize its analogue in the ceremonies with which the people of the Low countries were accustomed to celebrate the worship

of St. John the Baptist; on whose day it was the custom to kindle large bonfires with bones, horns, and other rubbish, while around the crackling flames crowds of persons of all ages were dancing as if possessed, and through the flames men, women, and children jumped, and were thus protected, as it was thought, for a whole year, from fevers and other diseases. This mode of celebrating St. John's day was by no means confined to a similar observance of the day to this. Thus we find that in the countries we have referred to, prevailed in Syria and in Constantinople, while we are told by the historian already quoted, that the Germans transferred to the festival of St. John's day "an ancient heathen usage, the kindling of the Noddy, and the belief subsists to this day, that people and animals that have passed through these flames, or their smoke, are protected for a whole year from fevers and other diseases, as if by a kind of baptism by fire." Madden states that even within his memory the festival of St. John, and the eve of it, were solemnized by bonfires, leaping through the flames, by patterns at holy wells dedicated to the saints, by music, and by dancing.

These practices, which at first were religious ceremonies of ephemeral duration, in the course of time, from the extent to which they were carried, became fearful, persistent disorders, affecting great numbers of people, and producing consequences of the most distressing kind. That such should have been the result need not surprise us, when we learn what were the physical and mental conditions of those who became the victims. The fatal pestilence known as the Black Death, or Plague, by which, in the brief space of a few years, twenty-five millions of people perished, had just subsided; calamities of the most fearful character prevailed; great floods had devastated the country, driving the wretched inhabitants from their homes in the midst of an inclement season.

While the wild revels of St. John's day were without doubt an immediately exciting cause of the disorder we are considering, there were other causes than those we have mentioned which predisposed to its development. So early as the year 400 of our era, the practice of self-flagellation as an atonement for sin appears to have prevailed to some extent among Christians, derived, no doubt, from the tradition of similar modes of penance which had existed among their pagan ancestors. This relic of barbarism seems to have met with varying favor from the date mentioned, as it had the approval or condemnation of the church: thus it appears to have prevailed to a considerable extent in Italy, A. D. 1260, but it was not until the middle of the fourteenth century (1349) that it received a fresh impulse, doubtless from the morbid feelings which the fearful pestilence then prevailing had engendered.

At that time, we are told by Hecker, an awful sense of contrition seized Christians of every communion; they resolved to forsake their vices, to make restitution for past offences before they were summoned hence; to seek reconciliation with their Maker, and to avert, by self-chastisement, the punishment due to their former sins. From other sources we learn that these feelings produced the sect of Flagellants, who flogged themselves unmercifully. This "Brotherhood of the Flagellants," or, as they were also called, the Brethren of the Cross, took upon themselves the repentance of the people for the sins they had committed, and offered prayers for the averting of the plague. At first chiefly composed of the lower classes, they were soon joined by many nobles and ecclesiastics; and at one time such was the popular enthusiasm that they numbered 10,000 in their ranks. They did penance twice a day, morning and evening, going abroad in pairs, singing psalms, and on arriving at the place of flagel-

lation they stripped the upper part of their bodies, put off their shoes, and applied the scourges with such violence that blood flowed from their wounds.

It was in the midst of events and scenes such as have been referred to that the festival of St. John the Baptist was celebrated in the year 1374; and with such influences, we are not surprised to learn that, soon after this celebration, "great crowds of men and women were seen at Aix-la-Chapelle who had come out of Germany, and who, united by one common delusion, exhibited to the public, both in the streets and in the churches, the following strange spectacle. They formed circles, hand in hand, and appeared to have lost all control over their senses, continued dancing, regardless of the by-standers, for hours together in wild delirium, until at length they fell to the ground in a state of exhaustion. They then complained of extreme oppression, and groined as if in the agonies of death, until they were swathed in cloths bound tightly around their waists, upon which they again recovered, and remained free from complaint until the next attack. This practice of swathing was resorted to on account of the tympany which followed these spasmodic ravings; but the by-standers frequently relieved patients in a less artificial manner, by thumping and trampling upon the parts affected. Throughout the towns of what is now Belgium, over the Netherlands, and elsewhere, this strange epidemic spread with frightful rapidity. With their waists girt with cloths, and with garlands in their hair, five hundred dancers appeared in Cologne, and eleven hundred in Metz. Religious houses were eagerly resorted to, and under the impression that it was the work of the evil one, the priests and other church dignitaries were earnestly applied to for help. Hence prayers, masses, and exorcisms became the chief means of relief to these unhappy victims of a disordered imagination. . . .

Finding that their own prayers and exorcisms were not always effectual, or, what explained their failure, that the deluded people had lost confidence in their efficiency, the priests had recourse to the powers of the sainted dead, and having ingeniously assigned to St. Vitus or St. Veit, the tradition that "just before he bent his neck to the sword he had prayed that he might protect from the dancing mania all those who would properly solemnize the day of his commemoration; and that therefore a voice was heard from heaven saying, Vitus, thy prayer is accepted!" his shrine became the resort of the dancers of St. John, and his name irrevocably associated with the disease and its various modifications.

The disease became less and less frequent, and instead of affecting great numbers of people, it gradually became limited to a few individual cases. Even in the days of Paracelsus it had lost many of its peculiar symptoms, and had presented the features we now recognize as those of simple chorea, (or, a dance), which name we retain, although dancing forms now no necessary part of the disorder.

A recent writer states that the dancing mania of Germany, of the fifteenth century, is still kept in popular remembrance in some places by an annual festival, especially at Echternach, a small town in Luxembourg, about twenty miles from Treves, where thousands of people annually meet on Whit-Tuesday to solemnize this feast with what is called "the jumping procession," and also the procession of the jumping saints. On Whit-Tuesday, the procession still winds its way to the grave of St. Willebrodus, in the ancient abbey church of Echternach. The festival opens with a grand mass, accompanied by several bands of music. The pilgrims of both sexes form in rows, and spring, first four steps forward and three back, then eight forward and three back; so on, continually increasing the steps forward; but

making no change in those backward, until they reach the church, where they throw themselves on their faces and begin to pray.

Traces of analogous disorders may be found marking the path of succeeding centuries down to the present time.

Thus, immediately subsequent to the dance of St. Vitus, if not, indeed, contemporaneously with it, there arose another dancing mania known as *Tarantula*, from its supposed origin in the bite of the *tarantula*, a kind of spider which abounded in Italy. Persons thus bitten became melancholy, stupefied, and lost their senses. "This condition," says Hecker, "was united with so great a sensibility to music, that at the very first notes of their favorite melodies, they sprang up, shouting for joy, and danced on without intermission until they sunk exhausted and almost lifeless."

While the fear of the *tarantula* seems to have affected all classes of people so that the bite of a harmless insect inspired the greatest terror, and induced in systems predisposed by the causes we have formerly mentioned, the most alarming nervous symptoms, yet, by a strange perversity of the human mind, there would appear to have been blended with the terrors of the disease such an enjoyment of the music and the dance that the periodical occurrence of the days on which bands of musicians traversed Italy for the cure of those affected with tarantism, was looked forward to with pleasure, and the occasion was known as "the woman's little carnival." The women, as we are told, throughout the country saving up their spare money to reward the welcome musicians.

(To be continued.)

The work done inside.—One of my friends is a very earnest, shrewd man, who seems at all ways to know how to do the best thing at the right time. One day he was passing a gin shop in Manchester when he saw a drunken man lying on the ground. The poor fellow had evidently been turned out of doors when all his money was gone. In a moment my friend hastened across the street and entered a grocer's shop, addressing the master, saying, "Will you oblige me with the largest sheet of paper you have?" "What for, my friend? What's the matter?" "Oh! you shall see in a minute or two. Please let it be the largest sheet you have." The sheet was soon procured. "Now will you lend me a piece of chalk?" "Why, what are you going to do?" "You shall see, presently." He then quickly printed in large letters: "Specimen of the work done inside." He then fastened the paper right over the drunken man, and retired a short distance.

In a short time passers by stopped and read: "Specimen of the work done inside." In a very short time a crowd assembled, and the saloon-keeper, hearing the laughter and noise outside, came out to see what it was all about. He eagerly bent down and read the inscription on the paper, and then demanded in an angry voice, "Who did that? Which?" asked my friend, who now joined the crowd. "If you mean what is on the paper, I did that, but if you mean the man, you did that! This morning when he arose, he was sober—when he walked down this street on his way to work, when he went into your gin shop he was sober, and now he is what you made him. Is he not a true specimen of the work done inside?"—Charles Garrett.

There is a knowing of the Truth, as it is in Jesus, as it is in a Christ-like nature, as it is in that sweet, mild, humble and loving spirit of Jesus, which spreads itself like a morning sun, upon the souls of good men, full of light and life.—R. Barclay.

For "The Friend."

Religious Views and Tenets.

When we assemble to worship that God who seeth in secret, and who is an ever-present Spirit, we should endeavor to restrain the wanderings of the carnal mind, and seek to draw nigh unto Him, that He may draw nigh unto us. And as we patiently wait for Him, with the earnest breathings of the soul, and cryings of the heart to Him, He often in mercy inclines unto us, and hears our cry, and tenders our hearts; bringing them into a humble reverential frame of spirit. And while under this holy canopy, if any one feels an impression of duty laid upon him to give vocal utterance or vent to his feelings in that way, he will speak or exhort or pray or sing as the oracles of God. And if any man minister under the above feeling, he will do it as of the ability which God giveth; ministering that out to others, which God through the Spirit gives him for the special occasion; that God in all things might be glorified, and not man.

But as to the customary way of singing as a part of worship, wherein it is turned into music by human art, to please the carnal ear, I find no authority for it either in the New Testament, nor in the authorized writings of our Society. There is much that is merely emotional belonging to the natural part in man; much that aspires after more prominence and activity in relation to religion than what, under the restraining spirit of the gospel, belongs to it; much that has to pass under the cross of Christ—under the flaming sword which turns every way upon the transgressing nature within, until it is crucified and destroyed—cut off and burnt up by the fire of the Lord which burns inwardly, like an oven. We admit that music has an emotional effect, which is too apt to be mistaken for devotion. But it charms alike the unconverted, without changing the heart; without enabling us to overcome the evil propensities there.

John, in his wonderful revelations, "saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." Here we see presented to view, though in very figurative language, (the sea of glass) a critical standing. But yet such as "had gotten the victory, or had overcome the beast, or beastly nature in all its various appearances or forms, could stand on the slippery standing; and not only stand, but have the harps of God. And they could sing not only the song of Moses their outward deliverer, and the leader of Israel towards an outward inheritance, but the song of the Lamb, the spiritual deliverer and leader of his spiritual Israel through the wilderness of this world, to an inheritance beyond Jordan, even "an inheritance incorruptible and undefiled, and that fadeth not away." Yes, those redeemed ones that had, through many a conflict, and through much tribulation obtained the victory, could sing the song of Moses the servant

of God, and the song of the Lamb. "Sayings great and marvellous are thy works," &c. But who would be so gross as to believe that soul of the sanctified ones, needed the embellishment of man, so as to make it musical to the carnal ear by note or tune or the art of man and thus turning it into artificial music? Far more likely may we believe that it was

Not a song fitted up by human contriving, And sung by un sanctified children of mirth, But a spiritual anthem—a melody rising As incense from spirits redeemed from the earth.

So we meet in worship, not to gratify natural, fallen sensibilities of the carnal man but to worship God in spirit and in truth that we might witness the renewings of our minds, and be strengthened to overcome "the lust of the flesh, the lust of the eyes, (the lust of the ears,) and the pride of life which is not of the Father, but is of the world" that lies wickedness.

No forms of devotion invented by man—eloquence of language, or fervency of delivery can supply the lack of Divine life, or fill the place of the Spirit. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." The natural man may know the things of man by the spirit of man that is in him; and he may so speak, by the same knowledge, as to receive the high praise of those who are of a kindred spirit. But the things of God knoweth no man but the Spirit of God. And if we have not the Spirit of Christ, we are none of his. So must have the heavenly birth, before we can know heavenly things. And if we labor the cause of God without the Spirit of Christ, all our high-flown words and plausible pretensions in the way of converting sinners, Him, will perhaps be of no more avail than "sounding brass or tinkling cymbals."

Oh how the wisdom of this world is working in and usurping the place of the wisdom of God! And exalting itself above the truth and worship and knowledge of God. "Sitting the temple of God;" and speaking great swelling words of vanity; alluring the unwary and drawing them far from the simplicity of the gospel. Therefore ye humble, dedicated children of the Lord, "Watch ye, stand fast in the faith, quit yourselves like men, be strong. Let all your things be done with charity." "For unto you it is given in behalf of Christ, not only to believe on Him but also to suffer for his sake."

Now let us look a little at the case of Lazarus, and learn a lesson of encouragement from it. He was a man whom Jesus loved. We are a people whom Jesus loved. Lazarus sickened and died. Martha said to Jesus, "Lord, if thou hadst been here my brother had not died." If we had Him more abiding, with us would our brethren have died (spiritually) like many of them have? Martha believed, and went to Mary, her sister, saying, "The Master is come and calleth for thee." Yes, the Master now has come, and call for the true mourners in our Zion to come and weep with Him over the death of our dear brethren—the death of those of whom might be said, "Lord, by this time he should have been up." But when the Saviour called, Lazarus came forth! the dead was quickened and obeyed the voice. He was then a quickened Spirit, with quickening power, and so He now. "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." Lazarus

obeyed the call and came forth; though bound and foot, and with grave-clothes on. But the command was, "loose him and let him go." Is the Lord's hand shortened that it cannot save from death? Has Christ's quickening power departed that it cannot raise the spiritually dead? Nay, He is still the life and light of men. And by his light and power we are quickened and brought to life; so that they who are spiritually dead, and as in the graves of sin, may hear his voice, and come forth and live, and be let loose to go in the freedom of the gospel, to proclaim the mercy and goodness of His life who has given their resurrection and their life. Christ himself was raised from the dead by the glory of the Father. Even so we also, as individuals, and as a people, may, by his power, be raised from spiritual death and darkness, and walk in him in newness of life and light. "Happy that people that are in such a case: yea, happy is that people whose God is the Lord." D. H.

Dublin, Ind., 3rd mo. 9th, 1882.

Westtown Boarding School.

(Continued from page 274.)

The report made to the Yearly Meeting in 1870, informs "that the amount charged for board and tuition has been equal to the expenditures;" also, "proposes an enlargement of the building, not with the view of adding the number of pupils, but for the better accommodation of those already there."

At a meeting of the committee, 16th of 4th mo., a communication was produced from Anna and Ann Sharpless, expressing that they have for a considerable time past, apprehended the period had nearly arrived when a cessation from their present charge at the school would be proper, and are desirous to set at liberty before the ensuing winter." A minute of the Yearly Meeting this year states: "As the committee have requested liberty to erect additional buildings for the more convenient accommodation of the family, under an expectation that a sufficient sum of money would be obtained by the voluntary contributions of Friends, it is agreed that they may prosecute such a measure whenever they may be in possession of the means."

The following minute was made at a special meeting of the committee held 25th of 1st mo. 1881: "This committee was convened at the request of the acting committee, in order to consider the propriety of purchasing a stone house which has been erected opposite the east end of the school-house, and which there is reason to believe is intended to be occupied as a store, and from its situation it is apprehended it would be difficult to prevent improper communication with the scholars. It appears that the owner is willing to sell it for \$1300 (30 perches along the road by 8 rods wide), finish the house, together with a well worth \$40, wall the well and put a pump in it; the whole for \$1300. On careful consideration (it being believed best to make a purchase), Eli Yarnall, Thos. Stewardson and Ab'm Sharpless are appointed to effect the purchase."

At the next meeting, 12th of 4th mo., the committee reported having made the purchase, at which meeting it was agreed to pay the salary of the superintendent at \$500 per annum.

The report to the Yearly Meeting this year informs, that the average attendance of pupils during the past year was 92 boys and 95 girls; 44 men and 38 women Friends were this year appointed by the Yearly Meeting to have the oversight of the school—from which an "acting committee" consisting of Thos. Scattergood, Eli Yarnall, Jona. Evans and 26 other men, and Mary Morton, Catharine Morris, Beulah Sansom and 23 other women Friends were appointed.

At a special meeting of the acting committee, held 6th of 5th mo. 1881, "our friend Joseph Whitall attended this committee and spread before us a prospect that had engaged his attention, under which he apprehended it would be right, if way opened in the minds of his friends therefore, for him to stand resigned to supply the place of superintendent at Westtown; to visit him and his family, feel with them on this important subject, and report their sense thereon to a future meeting, Jno. Cox, and 4 other men, and Hannah Evans, and 3 additional women Friends are appointed."

"At a stated meeting held 11th of 6th mo. the committee separated to visit Jas. Whitall and wife on the subject spread before us at our last meeting, inform that they have had a satisfactory opportunity with them. On solidly weighing the matter, friends appearing united in sentiment that it would be reasonable to forward the subject to the general committee for its judgment, it is therefore agreed to convene that committee the 20th inst., at 7 o'clock in the evening."

Extracted from the minutes,

SAM'L BETTLE, Clerk."

The Book of Minutes does not appear to contain any account of the proceedings of the meeting directed to be called on the 20th inst.; but in the History of Westtown, by W. W. Dewees, the date of the appointment of J. and H. Whitall is fixed as 10th mo. 5th, 1881; which would make it to be one year and about seven months after Joshua and Ann Sharpless had tendered their resignation!

Meeting of acting committee, 10th of 3rd mo. 1882: "The subject respecting the propriety and usefulness of continuing the reading in the afternoon meetings on the first day of the week, with the children, which has several times engaged the weighty attention of this committee being again brought into view and obtaining renewed solid consideration, it appears to be the sense of the committee that the reading had best be omitted; and it is believed seasonable to spread the matter before the general committee for their judgment whether the meeting in future had not best be held in the same manner as our other meetings for worship."

In the report made to the Yearly Meeting in 1882, it is proposed "in order to meet the necessary disbursements and to keep the buildings, furniture and improvements in a decent state of preservation, it would be proper that the price of board and tuition be raised from \$72 to \$80 per annum." "As the schools for a considerable time have been kept nearly full, we continue to feel the inconveniences from the want of more comfortable accommodations, and have concluded with such means as have come into our hands, it would be justifiable to provide materials for a building to be joined to the east end of the present house; this, if we are enabled to erect it, would form a valuable addition to the chambers of

the boys and girls; afford commodious rooms for the boy's school, and on the lower story leave for the use of the family, two rooms which are now occupied for teaching arithmetic and writing; we hope, therefore, that the utility and expediency of the measure will excite a disposition to promote its accomplishment."

At a stated meeting of the general committee, 4th mo. 16th, 1883: "Our friend Jno. Morton being deceased, Geo. Williams is appointed clerk to this committee."

4th mo. 23rd, adjourned meeting: The following minute of the Yearly Meeting was directed to be inserted, viz: "Considerable advantages having resulted from the application of a small fund in the hands of the committee, bequeathed for the purpose of educating young persons who are not in circumstances to defray the expenses of such education, a lively exercise was prevalent in the meeting on the introduction of this subject, and desires were expressed that Friends will be liberal in furnishing the means of increasing the fund, so that it may become more extensively beneficial." The Boarding School Committee are directed to take charge of and apply any gifts or legacies which may be offered for this benevolent purpose.

Extracted from the minutes of our Yearly Meeting, held in Philadelphia by adjournments, &c., 4th mo. 23d, 1883.

JOHN COX,

Clerk to the meeting this year.

Among the worthies who were concerned in the first establishment of this still interesting institution, the name of Thomas Morris frequently appears. He served as clerk to the committee until 4th mo. 1869, when he was succeeded by Jno. Morton. The records are kept in a legible hand, and the minutes rather remarkable for clearness and brevity, evidently qualifications for his duty as a clerk that must have been very satisfactory to his contemporaries.

It is related of this friend, and believed to be authentic, that the time of his death was clearly shown to his friend Thos. Scattergood, who, on awakening in the night, informed his wife "that their friend Thomas Morris was dead;" she looked at the watch, and information received next morning confirmed the correctness of the vision of the prophet, T. M. having departed this life just at the time mentioned.

(To be continued.)

Selected for "The Friend."

It is a very false idea that the need of forgiveness will lessen our love for our friends, and that once doubting them our faith in them can never again be complete. There is no affection so strong as that which follows on reconciliation and forgiveness—it is akin to that which the Master felt for her to whom much was forgiven for she loved much. And have we not his own blessed authority in the words, "Tell me, therefore, which of them will love him most," &c. And in every relation of life there is need for forgiveness and faith, and that large charity which "bepeth all things, endureth all things, never faileth." What are we that we should judge others and close our eyes to all that may excuse them? Circumstances unseen by us may have influenced them, and nothing can so bind two hearts together as a generous forgiveness, a renewed faith.

For "The Friend."

Thou Afflicted, and Tossed with Tempest.

Though this be a day when conformity to the world in its varied specious temptations has beguiled many; though the offence of the cross may have led to seeking out inventions to widen the straight gate and the narrow way in order to admit the customs, fashions and pride of life; though the present be an era when the determination, despite the final reckoning seems to be, to devote well nigh every energy, even if solemnly imposed convictions be thereby stifled, to the pursuit and greed of wealth; when the choice, as manifested by the act, is to live for this present world—its honors, its riches, its pleasures—rather than, through the lonely portals of self-abasement and self-denial, and the obedience which is of faith in Christ, to strive after an eternal, glorified inheritance to come; though these things be, the writer is nevertheless assured, that there is a hidden, humble, prayerful remnant, it may be oft "tossed with tempest and not comforted," whose life is hid with Christ in God; and who, by no means blind to the signs of the times, mourn, being deeply "grieved for the afflictions of Joseph." These, while heeding the precept to "wash and anoint" often sigh and cry inwardly because of their own shortcomings, and because of the unconcernedness and lukewarmness too evidently to be seen and felt around them. These can say, in measure, with Nehemiah to his fellow Jews: "Ye see the distress that we are in," &c., when viewing the changes by the removal of ancient land-marks, and of the innovations that so abound. But may these remember that the God of Israel still lives; and that "in the Lord Jehovah is everlasting strength." His arm is not shortened that it cannot save, neither his tender mercy withdrawn from those who seek, and fear, and put their trust in Him. With Moses, may these endure as seeing Him who is invisible. With Elijah, may their faith be renewed and be steadfast in the Eternal Arm. When the brook Chorith—whither by the command of the Lord he had been sent—dried up, because of the great drought, he, with unfailing reliance, as instructed, went unto Sarepta, and, through power from on high, was instrumental in saving the life of a poor widow and her son, with faithfulness unto prayer, and faithfulness to a power that is almighty, is all that is required. His power is above every power. The Lord on high is mightier than the noise of many waters, yea than the mighty waves of the sea. "There is no restraint to the Lord to save by many or by few." They that trust in Him shall not want any good thing; and He shall save the souls of the needy. He delivered Jonah from the depths of the sea; Daniel from the lion's den; and his three afflicted servants from the burning fiery furnace. So that well nigh the Psalmist exclaim: "Who ever trusted in the Lord and was confounded?"

Then whatever He, the Lord of Sabaoth, may permit to come upon his lowly, suffering seed; whatever trials, crosses, baptisms, or cups of affliction; may these in all their sorrows and tribulations, but desire to keep near to Him; to live more for, and to, in Him; to walk in humility and contrition of soul before Him; saying, "Oh, for a closer walk with God," &c. To such will these scriptures be

verified; "Where I am there also shall my servant be." "As He, (Christ), was, so must we be in this world." "It is enough for a servant to be as his master." "If the world hate you, ye know that it hated me before it hated you." "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb," &c. "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires."

May the poor and needy ones, the lowly contrite ones, the exercised, honest hearted ones, seek to possess their souls in patience. May they keep the daily watch unto prayer both on their own accounts and on that of the Church, the spouse of Christ. May they abide steadfast in Him the Living Vine. May they hold the beginning of their confidence firm unto the end; counting all things but loss for the excellency of the knowledge of Christ Jesus their Saviour. Then will they be preserved and sustained. Then, notwithstanding their hidden exercises and conflicts, their best life will be given them for a prey, come what will. And the Lord Jesus will, in his own time, after their allotted measure of suffering for his body's sake, which is the Church, be filled up, stablish, strengthen, settle them more and more in his unchangeable, everlasting truth: to whom be glory forever and ever.

"IF I SHOULD DIE TO-NIGHT."

If I should die to-night,
My friends would look upon my quiet face
Before they laid it in its resting place
And deem that death had left it almost fair,
And laying snow-white flowers against my hair,
Would smooth it down with tearful tenderness,
And fold my hands, with lingering aches,
Poor hands, so empty and so cold to-night!

If I should die to-night,
My friends would call to mind, with loving thought,
Some kindly deed the icy hand had wrought;
Some gentle word the frozen lips had said;
Errands on which the willing feet had sped.
The memory of my selfishness and pride,
My hasty words would all be apt aside,
And so I should be loved and mourned to-night.

If I should die to-night,
Even hearts estranged would turn once more to me,
Recalling other days remorsefully
The eyes that chill me with averted glance,
Would look upon me as of yore perchance,
And soften in the old familiar way,
For who would war with dumb unconscious clay?
So I might rest, forgiven of all to-night.

O friends, I pray to-night,
Keep not your kisses for my dead, cold brow,
The way is lonely, let me feel them now.
Think gently of me, I am travel worn,
My faltering feet are pierced with many a thorn.
Forgive! O heart estranged, forgive, I plead;
When dreams of rest are mine, I shall not need
The tenderness for which I long to-night!

—Littell's Living Age.

THE OLD FARM.

Out in the meadows the farm-house lies,
Old and gray, and fronting the west,
Many a swallow thither flies,
Tittering under the evening skies,
In the old chimney builds her nest.

Ah! how the sounds make our old hearts swell,
Send them again on an eager quest;
Bid the sweet winds of heaven tell,
Those we have loved so long and well,
Come again home to the dear old nest.

When the gray evening, cool and still,
Flushes the brain and heart to rest,
Memory comes with a joyous thrill,
Brings the young children back at will,
Calls them all home to the gray old nest.

Patient we wait till the golden morn
Rises on our wearied half-confessed;
Till, with the child and darkness gone,
Hope shall arise with another dawn,
And a new day to the sad old nest.

Soon shall we see all the eager East,
Bright with the Day-Star, at Heaven's behest,
Soon, from the bondage of clay released,
Rise to the Palace, the King's own feast,
Birds of flight from the last year's nest.

—Christian Union.

Selected

PRETTY IS THAT PRETTY DOES.

The spider wears a plain brown dress,
And she is a steady spinner,
To see her, quiet as a mouse,
Going about her silver house,
You would never, never guess
The way she gets her dinner.

She looks as if no thought of ill
In all her life had stirred her;
But while she moves with careful tread,
And while she spins her silken thread,
She is planning, planning, planning still
The way to do some murder.

My child, who reads this simple lay,
With eyes down dropped and tender,
Remember the old proverb says
That pretty is that pretty does;
And that wrath does not go or stay
For poverty or splendor.

'Tis not the house, and not the dress,
That makes the saint or sinner.
To see the spider sit and spin,
Strut with her webs of silver in,
You would never, never guess
The way she gets her dinner.

—Alice Carey.

For "The Friend."

Extracts from letters of R. W., written
some of his friends and relatives, and who,
are comforted in believing, made a peaceful
and happy end, and is at rest "in the Lord."
He died aged 23 years, at New York, 7th mo.
25th, 1866.

Extract from letter dated 11th mo. 1865:

"Thanks be to a kind and overruling Providence. When I was almost lost forever, gentle hand was extended to lead me back to reason and reflection.

"In the quiet of midnight, while tears-penitence moistened my pillow, I cried up God from the depth of my heart for forgiveness; and I think I can truly say, I was pointed to the atonement made for sin—the 'Lamb of God, who taketh away the sin of the world,' and given to feel that as I exercise true faith in Him, my heart will, indeed, be made clean in the sight of God. O may my faith be increased; and may I receive strength to resist temptation in future and to walk in the right way."

Extract from letter dated 6th mo. 5th 1866:

"I wish thee had come down to Year Meeting. We are having such a good time. S. B. and another minister were at our house and some other Friends, one evening (during the sessions of the meeting), and a minister requested 'that we might have a little silence and she and S. B. spoke very feelingly; and I have to own with deep feelings of gratitude

at under their influence my heart has once
been in mercy softened, and I have
been led again to the feet of Jesus."

Extract from letter dated 7th mo. 5th,
66:

"It seems to me that the views of Friends
are founded in eternal Truth; and as the
members are alive to their importance, and
seek for ability to live up to them, they must
rejoice, and the Society increase in strength
and in numbers.

"Let us not desire to press forward in our
own way, but in all things prayerfully ask
at the will of our Heavenly Father may we
be made known to us, by the gentle leadings
of the Holy Spirit.

"I hope I may ever keep near to the dear
deemer, and be preserved from all that is
contrary to his holy will."

Extract from letter dated 7th mo. 8th,
36:

"I have regretted exceedingly that I have
lost so much precious time in seeking af-
ter the trifling pleasures of this world, which
know too well by experience, only endure
for a moment, and do not satisfy.

"Oh, how much better is it to devote our
entirety to those things which belong to
eternity—to know of our own sinful nature
being subdued, and our wills made submissive
all things, to Him whose right it is to rule
the hearts of his children. As we come to
us, and realize our own nothingness and in-
ability to do any good thing, but for the love
and mercy of God in Christ Jesus, we will be
able to realize that peace which the world
cannot give, neither can it take away.

Does it not behoove all of us young Friends
to be making an outward profession of
Christianity, to bring these thoughts close
to ourselves, and seek to know our
own? If this was more and more our con-
cern, would not the Society increase in life
and strength? And would not others be
able to see that our principles are nearest to
the simple, pure religion of Jesus, and led to
a profession with us?

"I hope for myself, and for all, that we may
value these things our serious attention; and
this is the case, I trust a brighter day will
win for the Society."

A Glasgow Factory Boy.—Just above the
harbour of Glasgow, on the banks of the
Forth, there once lived a factory boy whom
we will call David. At the age of ten, he
entered a cotton factory as a "piecer." He
was employed from six in the morning till
eight at night. His parents were very poor,
and he well knew that his must be a boyhood
of very hard labor. But then and there, in
that buzzing factory, he resolved that he
would obtain an education, and would be-
come an intelligent man. With his very first
week's wages he purchased Ruddiman's *Rudi-
ments of Latin*. He then entered an evening
school, which met between the hours of eight
and ten. He paid the expenses of instruction
of his own hard earnings. At the age of ten
he could read Virgil and Horace as
easily as the pupils of English grammar-
schools.

He next began a course of self-instruction.
The factory, he had been advanced from a
"piecer" to a spinning-jenny. He brought
books to the factory, and placing one of

them on the "jenny" with the lesson open
before him, he divided his attention between
the running of the spindles and the rudiments
of knowledge. He now began to aspire to
become a preacher and a missionary, and to
devote his life in some self-sacrificing way to
the good of mankind. He entered Glasgow
University. He knew that he must work
his way; but he also knew the power of
resolution; and he was willing to make almost
any sacrifice to gain the end. He worked at
the cotton-spinning in the summer, lived
frugally, and applied his savings to his college
studies in the winter. He completed the
allotted course, and at the close was able to
say, with praiseworthy pride: "*I never had a
farthing that I did not earn.*"

That boy was Dr. David Livingstone.—
Baptist Courier.

For "The Friend."

Reminiscences of Departed Worthies.

CHRISTOPHER HEALY.

The interesting and encouraging account
recently published in "The Friend" of the
last sickness and closing scenes of the life of
that remarkable man, Christopher Healy,
brings to mind two passages in his life which
it is thought are fraught with instruction to
survivors. There is no doubt whatever, that
the more thoroughly and entirely we are en-
abled to give up our own wills, and become sub-
ject to the Divine Will, the more perfect will
be our own happiness, and the more effectual
our efforts to promote the spread of the doc-
trines of Truth in the world, and consequently
increasing the happiness of others. In this lu-
minosity of spirit and sincere desire to be faith-
ful under all circumstances, it is thought the
power which attended the life and ministry
of this dear Friend consisted. Some yet liv-
ing can recall his remarkable conversational
powers, how he would enlist the undivided
attention of a large company, both older and
younger, frequently relating some of his own
religious experience; how he had been helped
through many trials and difficulties, and
with what weapons he had been furnished to
oppose error, and enabled to set forth the
Truth in its beautiful simplicity; thus, warn-
ing with his subject, and feeling the power of
Divine authority, he would pass with a mel-
lowed voice, almost imperceptibly, from con-
versation to preaching, accompanied by an
influence that impressed the whole company
with solemnity.

On one occasion, it is understood, he asked
and obtained leave to visit Women's Yearly
Meeting during one of its sessions. After
taking his seat, and waiting some time in si-
lence, nothing presenting to his mind to com-
municate, he felt himself released, and returned
to Men's Meeting. This exposure to re-
mark, and perhaps criticism, was probably
very trying to the natural part, but C. H. af-
terwards related, that he thought he was as
well paid for that service as almost anything
he ever did. It appeared that about the time
of his visit to Women's Meeting, there had
been considerable discussion, and perhaps
some wordy communications, leading to un-
settledness, but on Christopher's entrance a
comfortable silence spread over the meeting,
which continued, not only while he was pre-
sent, but after he left; and it appeared as if
he might have been sent in to show the value of
true waiting to know the will of the Most
High in conducting the affairs of the Church.

On another occasion C. H. had a minute to
visit and appoint meetings within the limits
of Concord Quarterly Meeting. A meeting
had been appointed at his request on a week-
day afternoon at quite a small Baptist house
on the Philadelphia road near Milltown. The
weather proved to be wet, and very few at-
tended, (perhaps not more than 6 or 8 beside
those who accompanied C.). So discouraging
did things look to the natural eye, that the
query arose: Is it worth while for C. H. to
speak to so small a company? But it was
not for him to choose. He did speak, and,
it appears, so effectually, as to lead to the awak-
ening and conversion of at least one human
soul. Years afterwards, a man owning a farm
in the vicinity, who had become a consistent
member of the Baptist persuasion, told a
Friend, that it was at that little meeting under
Christopher Healy's ministry, his mind was
effectually awakened, and he led to seek for the
eternal safety of his never-dying soul. He
continued a consistent religious man until
death, setting a good example to others in his
neighborhood. Thus we may see that it is
not for man to choose time or place, when to
speak, or when to keep silence; but in all hu-
mility endeavor to know the Divine Will to
put forth, direct and govern us in all things;
and then we may safely leave the result to
Him who knoweth the end from the begin-
ning, and who hath said, "So shall my word
be that goeth forth out of my mouth, it shall
not return unto me void, but it shall accom-
plish that which I please, and it shall prosper
in the thing whereto I sent it."—Isaiah lv. 11.

For "The Friend."

Ministerial Offerings—Yearly Meeting.

The sacrifices of old which were of a sweet-
smelling savour unto the Lord, were made by
fire. The apostle testified, "Woe is unto me
if I preach not the gospel." While it is well
to be quick of understanding, and instant in
season in obedience to power from on high, it
is also well to know our ministerial sacrifices
to be purified by the Lord's fire which is in
Zion, and to feel the "woe" in the exercise of
these influential and responsible gifts.

John Churchman, in allusion to a meeting
he attended, says: "I thought the beauty and
solemnity of the meeting were a little marred
by one Friend speaking too long; to begin in
the life and conclude in the power and life, is
becoming a minister of the gospel.

In these large meetings," he continues, "as
on all other such occasions, it is necessary in
order for a proper qualification to minister
to the people; humbly to wait to know the
inward life and baptizing virtue of the Spirit
and power of Jesus Christ, our all in all, with-
out whose help we can never do his work to
his praise, but instead of gathering the flock,
we shall minister to their scattering from the
true place of feeding."

In connection with the foregoing, it is well
to have the pure mind often stirred in the
line of testimonies like the following from the
pen of George Withy—prompting to diligent
heed to the immediate inspiration of the Holy
Spirit in all our religious obligations and ex-
ercises, and especially that of the ministry. He
writes: "Should I never again have an
opportunity to tell thee, I now do it with
great sincerity, that it is my belief, that the
inward revelation of the will of God to man
by the operation of his Holy Spirit, is the
only ground of hope of having our under-

standings opened, availingly to see into the mystery of the redeeming love of God, in and through Jesus Christ our Lord. It is only by a due submission to this inwardly revealed will, that we can perceive and feel the advantage and efficacy of the sacrifice of our dear Redeemer on Calvary's mount, where I believe He tasted death for every man. Z.

4th mo. 8th, 1882.

The Return of the Jews to England.

Some of our readers may not be aware that at the same time of year at which the events that are celebrated by the Feast of Hanukkah took place, an event occurred in Anglo-Jewish history, which, for its after results, must be reckoned by the Jews of modern Europe as only secondary in importance to the victory of the Maccabees.

In the closing weeks of 1655, the first and chief step was taken for the repeal of that decree of banishment which, for almost four centuries, had practically excluded the Jews from settling in England.

By no means the least singular feature of English history in the seventeenth century is the firm hold which the spirit of the Jewish Scriptures took of the minds of the great body of the nation. The Puritan party saw, in fact, in all that passed around them, a repetition, or an after-shadowing of the leading events of Old Testament history. It was, therefore, only natural that some of them should view with horror the indignities with which the Jews—the chosen people of God—had been treated in modern times, and should desire to make them some sort of reparation.

Historical readers will remember with what keen interest the Republic of Holland watched from across the Channel the course of events in England during the civil wars, and it was not, therefore, long before the Jews of Amsterdam—many of whom taking rank among the most cultivated scholars of the day, corresponded with the leading men of most of the countries of Europe—had their attention directed to the displays of Hebrew sympathy of which England was at the time the scene. One of the rabbis of the town—Menassah ben Israel—had long sought to secure for his brethren permission to resettle in England, which, in spite of its internal dissensions, was clearly giving promise of the prosperous career that it has since run.

The elevation of Cromwell to the Protectorship thus gave the Dutch rabbi a golden opportunity for securing his great object, and he did not allow it to escape him. A passport was readily procured for him and a few friends, and, in the October of 1655, Menassah ben Israel arrived in London. On gaining an audience of Cromwell, he presented him with a petition begging the repeal of all the existing laws against the Jews.

The rabbi's visit attracted much attention, and the Protector's decision was awaited on all sides with anxiety. But in spite of the opposition which the new temper of the times raised up against the old anti-Semitic prejudices, they were far from being extinct. There were many men whose devotion to their own form of religious belief had degenerated into little more than a burning hatred for all who doubted its authority, and they loudly and blindly declared that Cromwell's assent to Menassah's request would bring in its train the ruin of the Christian religion in England. The merchants, fearing increased

competition, asserted that the presence of the Jews in England would reduce them and the whole country to penury.

A full discussion of the question was demanded, and towards the middle of December, 1655, Cromwell summoned to Whitehall all who, in his judgment, were most interested in the matter, and invited them to debate it fully in his presence. A meeting was thus convened, which lasted four days, and arguments chiefly remarkable for their prolixity, were advanced on either side of the controversy. But at the end of the fourth day, the speakers had arrived at no decision, and Cromwell dismissed them in disgust. He had, however, settled the question in his own mind, and by his own authority the execution of the chief laws against the Jews to a resettlement in England were relaxed, and no further obstacle placed in the way of their return.—*Jewish Chronicle*.

Lost Children.—A missionary's wife in the Indian Territory writes: "Last week our little ones strayed from home and were lost in the woods. A posse of men, sent out with horns to hunt them, found them all up in one tree, twenty feet from the ground, out of the way of the wolves. They said, 'We prayed God to keep the wildcats away; the tree would keep us from the wolves.' They could hear the wolves all around, but not one scream of the wildcats. What an anxious day and part of the night I passed, so helpless to help them! My continued cry was unto Him who has said, 'Call on me in trouble.' And how mercifully they were preserved! Two weeks ago a man and boy left their immigrant wagon at the camp-fire to go into the woods for game to cook for their family, and have not been seen since."—*Selected*.

For "The Friend."

Religious Items, &c.

Source of True Spiritual Knowledge.—Of the way in which one must acquire a knowledge of Divine things, President Robinson says:—"He may know the Scriptures in their original tongues, and be able to explain them with historical and grammatical accuracy; but without spiritual discernment—a discernment that can be imparted only by the omniscient Spirit through whom the Scriptures were given—he never can understand or interpret aright their real and intrinsic meaning."

"There is no way of understanding moral and religious truth like that of complete surrender of ourselves to its power. No one knows the ocean, till he has crossed it; nor the Alps, till he has climbed them. No one knows Christ, till he has communed with Him; nor his truth, till he has felt its power within himself."

"Ours is a preeminently skeptical age. An atmosphere of religious distrust pervades literature and society. It enfeebles the souls of men like a malarial poison. Preachers, themselves, are affected by it. The only true antidote—the real prophylactic against the poison—is in an unaffected and ever deepening submission of the whole being to the personal Christ and his truth. Read as we will, and reason as we may, the conclusive evidence, after all, for the divine authority of our holy religion is that it finds us and renews us at the centre of our being."—*Robinson's Lectures*.

Natural History, Science, &c.

Fossil Ivory.—That Egyptian mummy should have become merchandize in the later days is not more strange than that a whirligig of time should have brought t fossil ivory of Northern Asia into commerce competition with the tusks of Indian African elephants. It is stated by foreign journals that one result of the impetus which the success of Professor Nordenskjöld's expedition in the Vega has already given to trade with Northern Asia will undoubtedly be increase in the supplies of fossil ivory which annually find their way into the English market. A very large proportion of the ivory used in the industrial arts is the produce of the preglacial era, consisting of the tusks of mammoths which swarmed over what is now the steppes of Northern Asia, and bathed in the Yenesei, the Obi, and other great rivers of that continent, in whose banks they are now buried, or in whose waters they are now frozen. A mild winter or a hot summer releases large numbers of the fossil bones and tusks of these animals, whose entire bodies are, indeed, sometimes exposed to view, often being kept in a state of perfect preservation for ages in the condition in which they were suddenly overwhelmed by the descent of glaciers from the North. The heavy floods caused by the melting of snow and ice during the warmer months of the year, wash down these relics of a former geological epoch, which are thereupon collected and brought to Europe to be made into handles of knives and forks, and into various articles for the use of the people of the nineteenth century. India, Ceylon and Africa are consequently direct interested in the results of recent geographical research in a part of the world whose existing climate is the very reverse of its own; for an additional supply of mammoth ivory from Siberia means a reduction in the market value of the tusks of the smaller representatives of the extinct monsters.

The ivory of India and Africa is, however, superior in whiteness and uniformity of texture to the fossil variety, and this fact always insures a demand for it in the manufacture of certain classes of goods.—*Boston Journal of Chemistry*.

Moisture in Air.—An important property of air is that as it becomes warmer it absorbs water or vapor of water, and *hides it within itself* so to speak; as it cools it gives out the water again. The air in a room 20 feet square at 10 feet high, when heated from 32 deg. to on the temperate heat of 70 deg., secretes with itself 3 and 1-5 pints of water. A current of warm air, when cooled by any means, as in meeting a current of cold air, gives out its secreted moisture; the little water atoms give out become visible in the form of clouds, and when there is much water thus let loose little drops unite until so heavy as to fall down as rain. So the warm air gathers up from the earth's surface myriads of watery particles, carries them heavenward, hidden, unseen, in its vast storehouse, until it chances to be cooled, and then, it drops the particles back in rain—or snow, if cold enough to freeze the drops.—*American Agriculturist*.

Australian Snakes.—A correspondent, "Land and Water" relates some interesting particulars concerning Australian snakes at their peculiarities. Among the largest is the carpet-snake, or boa, which grows to be

for a dozen, even eighteen feet long, and as quick as a man's leg, is destructive to poultry, especially by day, nocturnal in its habits, and harmless bite. Most of the blacksnakes are highly venomous, and one, with a scarlet belly, is very handsome and active. The color of snakes depends upon the season when they change their skins. During the hot season the reptile is far brighter in tint, and far more active and poisonous, than when the temperature is low. The color also varies much with the habitat. Thus, the death-adder nearly red in a red-soil country, black and grey in black soil, and brown on sand, and is exceedingly sluggish, trusting to the adaptation of his color to the ground he crawls upon for safety. Nothing is more remarkable about snakes than their extraordinary faculty of making themselves invisible. A large carpet-snake can hardly be seen, as he lies along a branch or coiled motionless in the fork of a tree whose bark exactly matches his skin in color. The green tree-snakes are invisible among foliage. "Take your eye for a moment from a snake among bushes or grass, and you will hardly ever see him again."

Two yellow snakes lived in the correspondent's house, among the rafters or in the linings of the walls, (where their presence was known by the casts of their skins which they left), for two years, without being seen or heard. Evidence of the existence of great numbers of these snakes is afforded by the multitude of tracks, which may be seen in the dust of a road following along a water-course. Snakes do not advance to attack a man, but generally try to get away from him, and go toward him only when he is between them and their place of refuge. The Australian snakes, even the most venomous, can not fairly be called dangerous. The correspondent never knew personally of a case of a bite fatal to human life, though he has often seen the reptiles coil themselves round the legs of horses and mules, with strong presumption in every case of a bite, but never knew of any injury as a result. Many cats and dogs, however, try to kill snakes, "but almost always fall victims to over-confidence in themselves," and are blacked at all sorts, whether venomous or not, provided they kill the former kind themselves.—*Popular Science Monthly.*

Undermining the Health.—Dr. Andrew Clark, an address, published in the *Lancet*, states that after having carefully observed one of the greatest hospitals in London for a quarter of a century, he had come to the deliberate conclusion, that in seven cases out of ten the diseases of the patients were owing to alcoholic drinks—not to drunkenness, but to the constant undermining process. Three-fourths of the disorders of fashionable life arise from alcohol; and when he came to consider the sequences to posterity of the transmission of the hereditary taint, he sometimes felt inclined to give up his profession, that he might launch a crusade against the enemies of the human race.

An Agate Forest.—The *Northwestern Lumberman* states that workmen on the Denver & New Orleans Railroad, while within forty to thirty-five miles of Denver, Col., between Cherry and Running Creeks, encountered a somewhat remarkable obstruction to their further progress, consisting of a petrified forest. The trees are all petrified and of various sizes, and are buried at depths of from ten to twenty feet, as deep as

the men found it necessary to go. These trees were met in half a dozen localities, are perfect, and, if proper machinery was used, could be unearthed nearly or quite whole.

Capturing Hornets with Chloroform.—James T. Bell's account in the *Canadian Entomologist*, of the easy capture of hornets, may possibly serve as a useful hint in an emergency. The nest was found in a stump during a walk in the forest.

"A few days after, taking advantage of a cool morning, I sent my two boys to the woods with a small bottle of chloroform and a hard-rubber syringe. They injected about a drachm of the liquid into the hole, and threw a handkerchief over the entrance. In about five minutes they opened up the nest, when they found the insects in a perfect state of slumber.—*Scientific American.*"

THE FRIEND.

FOURTH MONTH 15, 1882.

An anonymous correspondent refers to the passage quoted from Peter's epistle, in "The Friend" of 4th mo. 1st. "Ye are a royal priesthood, a holy nation, a *peculiar* people." The latter phrase is rendered in the new version, "a people for God's own possession." Wyck translates it, "a people of purchase;" Cranmer, "a people which are vounne;" the Rheims version, "a purchased people;" and A. Purver, "a people obtained." The idea conveyed by the text appears to be, that they belong to the Lord and are his property or possession. This was probably the meaning designed to be conveyed in the authorized version, by the words, "a *peculiar* people," for the word *peculiar*, in its primary sense, means that which is the private or exclusive property of one, and not common to many.

They who are truly *peculiar* in this sense, that is, are servants of the Lord, will also be *peculiar* in its secondary meaning of singular, or unlike others; for they cannot walk with the multitudes of the world in those ways which are not pleasing to the Lord to whom they belong; but will be concerned to walk in the footsteps of the flock of Christ's companions.

Among the books lately placed in our Book Store, is one entitled "Views of Christian Doctrine held by the Religious Society of Friends, being passages taken from Barclay's Apology, with the desire on the part of the Editor to present in smaller compass, but unchanged, the truths set forth in his work, and some of his arguments in their support." It has been prepared by the same Friend who so satisfactorily abridged the *Journal of George Fox*, as issued a few months since. As in the case of that book, no new matter has been introduced. The omissions are largely composed of the testimonies of the ancient Fathers and other writers quoted by R. Barclay in support of his positions; of the objections made to his doctrines and the replies to those objections; and of some of the arguments which seemed more useful in the age when the original work was published than at the present time. It is not designed to be a substitute for the entire work, but a clear statement of our doctrines as expressed by Robert Barclay, in a more condensed form,

for those whose want of time or inclination would not permit them to peruse the unabridged treatise. It is issued in the same style as the *Passages from G. Fox's Journal and Writings*, and makes a neat and attractive-looking volume of 294 pages. Retail price, 50 cents.

The near approach of our Yearly Meeting, which commences on the 17th inst., brings with it varied feelings. The pleasure of mingling in social intercourse with beloved friends who will be assembled of one accord in one place, presents strong attractions to many; especially when a hope is felt of partaking with them in the extendings of heavenly consolation and instruction, which have often made these annual gatherings seasons to be remembered with thankfulness.

Some are sensible of an exercise of spirit and earnest concern that the Lord, who presides over the assemblies of his people, may extend his preserving power, to restrain the forward, to strengthen the weak, to give courage to the faint-hearted, and wisdom to the counsellors; so that his own blessed cause may be promoted. We believe that this exercise is felt by some of the younger members, as well as those more advanced in years; and as we are willing to abide under it, a blessing will assuredly rest on the heads of such, whether they see the desires of their souls fully satisfied or not. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is."

SUMMARY OF EVENTS.

UNITED STATES.—The President has vetoed the Chinese bill. An attempt to pass the measure over the veto, in the Senate, failed for want of the requisite two-thirds vote.

Senator Sumners has introduced a bill appropriating \$20,000,000, to be invested in U. S. bonds and held in trust for the Wichita, Caddo and other affiliated tribes of Indians, interest to be paid them semi-annually, in consideration of the relinquishment by them of their claim to about 40,000 acres of land contained within a tract in the Indian Territory and Kansas, which was their original home.

Majority and minority reports from the Committee on Territories, advocating and opposing the admission of Dakota as a State, have been presented to the Senate. The territory is now free from debt, and the treasury contains \$25,500.

Information has been received by the Department of State that all the American citizens held as prisoners in Ireland had been released except three.

It is believed at the Treasury Department that the surplus revenue will warrant the calling in of \$15,000,000 in bonds each month hereafter. No call will be made of the continued five until all of the continued sixes have been called.

So far in 1882, the imports in the port of New York have been \$137,217,853, while during the same period of 1881 they were but \$114,929,719—an import increase of \$22,288,134. The exports for the first fourteen weeks of 1881 were \$99,982,657—while for the same period in 1882 they are reported at \$82,726,530—a decrease of exports in the corresponding term of this year of \$17,256,877. Excess of imports over exports for fourteen weeks of 1882 \$54,491,023.

General Pope has left Leavenworth for the Indian Territory, and the Secretary of the Interior has ordered the agents at the Cheyenne and Arapahoe Agencies to furnish necessary supplies to the destitute Indians. This, it is believed, will remove all cause for the threatened outbreak.

Governors McNery, of Louisiana, Lowry, of Mississippi, and Churchill, of Arkansas, have written to the New York *Herald* in relation to the Mississippi floods. Gov. McNery says that in fourteen parishes of his State, containing a total population of 179,623, more than 75,000 persons are suffering from the overflow. The flood will extend to the lower Atchafalaya country, and new breaks are threatened from Concordia to the Gulf, which may submerge the greater part of the sugar

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For "The Friend."

Religious Epidemics.

(Continued from page 282.)

a remarkable religious fanaticism which raged during the sixteenth century, the entire of which is replete with interest, there are found the records of extravagance of conduct very resembling that of the votaries of St. John, who was the case with the Anabaptists, a religious sect which appeared A. D. 1521, the first Protestant secters from the doctrines of Luther. They have inaptly been called "the Radicals of the Reformation," which they regarded "as too contracted, spiritual enough, nor sufficiently sublime." It is said that in Zurich, the Anabaptists ran about the streets with sacks upon them, and girded with whips and switches, crying out that in a few days town would be destroyed, "Woe to thee, Zurich! and we again!"

These deluded people, like the dancers of St. Vitus, drew after them great crowds, who soon added tears to their ranks. The Anabaptists were said to be affected with epilepsy (more probably with hysteria.) In these paroxysms of enthusiasm a great change came over their features. At times they fell on the ground, twisted their mouths, and their eyes, and appeared to be in converse with some evil spirit. They went to the tops of houses, the precipices of high rocks, and thence mounted, out to the people to amend their lives. When armed forces of their sovereign were sent against them, they in no way defended themselves, nor attempted to save themselves by flight, but sung a hymn, invoking the Holy Spirit, and, waiting in for some help from on high, were mercilessly slain.

One can read the history of these deluded people without a saddened heart. That many, if not all of them fully believed what they professed, can be doubted. They sealed their testimony to truth with their blood. Neither the fagot, nor sword, nor the halberd intimidated them. Some were burned, some were dreadfully mutilated, many hung, others were drowned, but to the last remained steadfast in their faith. Nay, more, they as a sect first proposed, were in strict accordance with the purest and most spiritual precepts of the Gospel, and, as such, have been adopted by angelical Christians of later days. But these people of heavenly light were lost sight of in the kindled by the fires of their own heated imaginations. Liberty of thought became, with them, a license, and its results were worthy only of the mad, under the name of religion, were worthy only of the mad, or of madmen. Their whole history is but a sad example to show us how thin are the partitions which divide wit from madness.

The French Calvinists or Camisards, who appeared near the close of the seventeenth century,

were also the subject of ecstatic movements. Thus it is related of their elderly priestesses, that they fell down, struggled for a few seconds in a convulsive way, and, foaming at the mouth, began to prophesy enthusiastically. Later it is said of them, that thousands of women persisted in prophesying, and in singing their inspiration.

In the City of Paris, about the year 1730, and later, great crowds of people are said to have frequented the tomb of Deacon Francois de Paris. This Francois appears to have been a humble-minded Christian, who gave up position and wealth to devote himself more closely to religion. In the discussions which at that day affected the Church, Francois was known as an advocate of the doctrines of Jansenius, Bishop of Ypres. His tomb became the resort of many whom he had succored during life, and before long numerous cures were reported to have occurred at this place, of the most miraculous kind. Hence it soon became the resort of thousands. The sick were laid upon the tomb, and soon after they were seized with violent pains, agitations of the body, and extraordinary convulsions, by which they were gradually healed of their maladies. Other extravagances of conduct might be referred to, did the limits of this paper permit. These miracles, performed before the Parisian public, were made the means of establishing the doctrines of Jansenius, and the subjects of them are known in history as the Jansenist Convulsionnaires.

More recently, (1700), a religious sect, known as the "Jumpers," appeared to have been in the Methodist persuasion, excited much enthusiasm in Great Britain. At their religious meetings they succeeded in creating a state of nervous excitement which resulted in great disorder.

The leading character, we are told by a recent writer, "was the convulsive tendency of all the voluntary muscles, and a state of religious frenzy which impelled them to jump, to make frightful gestures, to utter shrieks and groans." This jumping was continued for many hours at a time. Four thousand people were within a very short time affected with this convulsive malady. Twenty years before this time, (1742), a somewhat similar state of things was witnessed in the parish of Cambuslang, in Lanarkshire, Scotland, in which, during a state of much religious enthusiasm, a whole congregation was seized with violent excitement, evinced by shouting, by violent agitations of the body, clapping of the hands, beating of the breasts, by shaking, and by trembling, by faintings and convulsions. Such was the enthusiasm created by this state of things, that 30,000 people assembled on one occasion to witness and participate in it. This lasted for six months, but, as was to be expected, such an excessive zeal soon consumed itself, and the good pastor had to bewail the subsequent wanderings of his flock.

Our own country and our own age have not been exempt from strange nervous disorders closely allied to the dance of St. Vitus. In the library of the Pennsylvania Hospital may be found the original thesis of Dr. Felix Robertson, of Tennessee, long since a distinguished physician of that State. This essay was published in 1803, and was designed to give a history of the Epidemic Chorea, then prevailing in the States of Kentucky, Tennessee, and Virginia. After referring to the blaze of religious enthusiasm which burst forth in the Western country about the year 1800, and which travelled like electricity so that it was felt almost instantaneously in every part of Tennessee and Kentucky, the author describes a series of remarkable convulsive involuntary movements which affected large numbers of those who had congregated together for worship. He says "the outward expression of their worship

consisted chiefly in alternate crying, laughing, singing, and shouting, and at the same time performing that great variety of gesticulation of which the muscular system is capable." After a time a loss of control took place, and these enthusiasts continued to act from necessity the curious character which they had begun from choice." This soon extended to the spectators, and in a little while spread over every part of Tennessee, Kentucky, and various parts of Virginia. It is said that the muscles chiefly affected were those of the trunk, particularly those of the neck, sometimes those of the superior extremities, rarely those of the inferior. The contractions were sudden and violent, and sometimes so powerful that the patient was thrown to the ground, where his motions were like those of a live fish thrashed on land.

An account of a less violent but equally characteristic form of the same epidemic is given by the famous itinerant preacher Lorenzo Dow, in his Journal, published in Philadelphia, 1815.*

Phenomena not unlike those just described may even now be witnessed in the so-called camp meetings in different parts of our country. I have myself seen a whole congregation in a state bordering on ecstasy, swaying to and fro, shouting, groaning, leaping up and down in a manner not unworthy of the votaries of St. Vitus. What with exhibitions of this kind, and the extent to which the absurdities of the "spirit rappers" obtain among us, I fear that we of the nineteenth century cannot plume ourselves on having escaped altogether, practices as unmeaning as those of the dancers around the fires of St. John in the fourteenth century.

The history of convulsive life, in the fifteenth, sixteenth, and seventeenth centuries, abounds in the records of delusions, often ending in violent convulsive movements affecting their inmates. Beginning with a single individual, these soon were propagated by sympathy to great numbers of their associates. Such was the case in the Convent of Yvetot, in the territory of Eliege, in 1550, the members of which were seized with a nervous malady attended with convulsive spasms of the trunk and limbs, with leaping and jumping in the most remarkable manner. Numerous analogous cases might be adduced. In most of these cases the cause of the malady was referred to the malefic influence of some demon, and the unfortunate subjects were condemned to a cruel death as witches, or as in league with the evil one.

Apart from religious frenzy, cases of analogous character are reported. Thus, in a paper before alluded to, an account is given of the "Leaping Ape," as it was called, from the fact that those affected with it—

"During the paroxysm, have all the appearance

* Madden (op. cit.) quotes this Journal as follows:—"I had heard about a singularly called the jerks or jerking exercise, which appeared first at Knoxville, in August, 1804. * * * * I began to speak to a vast audience and I observed about thirty to have the jerks, though they strove to keep still as they could: these emotions were involuntary and irresistible. At the house of a Nicholite, I observed his daughter to drop the teneup in great agitation, she having the jerks. After meeting I rode eighteen miles to hold a meeting at night; the people of the settlement were chiefly Quakers, and they had said (so I was informed) that the Methodists and Presbyterians have the jerks because they sing and pray so much, but we do not have them; however, about twenty of them came to the meeting to hear one, as they said, somewhat in the Quaker line, but their usual stillness and silence were interrupted, for about a dozen of them had the jerks as keen as any power as any power as any power, so as to have occasioned a kind of grunt or groan when they would jerk."

of madness, distorting their bodies in various ways, and leaping and springing in a surprising manner, mingled with convulsive fits of dancing. Sometimes they run with astonishing velocity, and often over very dangerous places, to some places out of doors, which they have fixed on in their own minds, or, perhaps, even mentioned to them in company with them, and then drop down quite exhausted. At other times, especially when confined to the house, they climb in the most singular manner. In cottages, for example, they leap from the floor to what is called the hauls, or those beams by which floors are joined together, springing from one to another with the agility of a cat, or whirling round one of them with the motion resembling the fly of a jack. Cold bathing is found to be the most effectual remedy; but when the fit of dancing, leaping, or running comes on, nothing tends so much to abate the violence of the disease as some strong medicine to exercise themselves until nature is exhausted. In some families it seems hereditary, and I have heard of one in which a horse was always kept ready saddled, to follow the young ladies belonging to it when they were seized with a fit of running.⁷¹

It may, with great show of reason, be contended that the chorea of the present day is a disorder very unlike the dances of *Vitus*, or the various convulsive movements which have been referred to. That there is mixed up with these involuntary movements much that is assumed; that hysteria, and perhaps temporary insanity, have often been associated with choreic movements, cannot be denied. These nervous diseases form a chain of great extent, whose links would seem to be loose but little in common; yet the careful investigator, while analyzing these compound disorders, will find the same elementary constituents in all, and may readily trace a regular gradation between the involuntary dances of the fourteenth and the involuntary jerks of the nineteenth century, between which and ordinary chorea the resemblance is of the closest kind. These gradations in disease cannot fail to remind one of the gradations in the development of the sciences, as noticed in the present degrees of development in the highest and lowest of the vertebrata.

The convulsive disorders occurring in convents which have been referred to, were, in many instances, associated with the belief by the subjects of them that they were transformed into the lower animals. Thus, in the convent at Cambrai, in 1494, a whole community of nuns believed themselves transformed into the elements, running about sometimes like dogs, at other times like cats, counterfeiting their motions and their cries; fancying themselves changed into birds, and then striking out in the air with extended arms, as if about to soar into the heavens. In the Convent of St. Briget, in Flanders, about the year 1569, many of the nuns rushed out, uttering horrid sounds and noises like the bleating of sheep. In a convent near Paris, the members were attacked every day about the same hour, with an unconquerable propensity to imitate the mewling of cats, and were only cured by a file of soldiers posted at the gate of the convent with orders to charge on them on a repetition of their noises.

Many other extraordinary instances of mental delusions associated with convulsive movements, are given in the paper from which we have so largely quoted. Its author, in conclusion, says that "though these phenomena have been grouped, by nosologists, under the head of religious mania, they owe their existence, not to religion, but rather to a morbid conception of what religion is, how it expresses itself, and to what it leads; that they are indeed more the assertion of a diseased body than of an enlightened soul."

(To be continued.)

Our graces are like plants that need daily watering; watches that need daily winding; lamps that need daily filling; bodies that need daily feeding.

For "The Friend."

Beginning the Day Aright.

Is there not danger amid the stir and bustle of outward occupation and the absorbing pursuit of business, of our forgetting the great Author of all, the beneficent Giver of every blessing we are permitted to enjoy? even that

"Tis to his earth I stand or move,
And 'tis his air I breathe."

Is there not danger too, from the same cause, of our losing sight of the one great end and aim of this fleeting uncertain life?—a "being made free from sin," that, according to the apostle, we may "become servants to God, and have our fruit unto holiness; and the end everlasting life?"

If such be our condition, how important that we should begin the day aright—so auspicious toward being preserved so—and for this end how instructive are the testimonies of the Psalmist: "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee," &c. And again, "Evening, and morning, and at noon, will I pray, and cry aloud; and He shall hear my voice." Such fervent desires, such breathing intercessions, or audible petitions, put up from humble, contrite spirits, under a profound sense of our continued dependence upon and need of his help, without whom we can do nothing, will go very far with a God of knowledge, a tender Shepherd, an omnipresent Holy One, toward hearing the fruit of our hearts and lips; and, in his wondrous compassion and fatherly loving kindness, satisfying our cravings and granting the blessing of preservation unto an increase of faith in Him, and to the joy and rejoicing of our needy souls.

We so stand in unremitting need of help from the sanctuary that, in obedience to the injunction, "Watch unto prayer with all perseverance," it should be as much our agreeable, pleasant privilege, as it is our unquestionable duty, to be thus engaged oftener than the returning day; and particularly in the freshness of the morning of each of these. In harmony with this, William Penn thus counsels his children: "So soon as you awake in the morning, retire your minds into a pure silence, from all thoughts and ideas of worldly things, and in that frame wait upon God, to feel his good presence, to lift up thy hearts to Him, and commit your whole self into his blessed care and protection. Then rise, if well, immediately: being dressed, read a chapter or more in the Scriptures, and afterwards dispose yourselves for the business of the day; ever remembering that God is present, the overseer of all your thoughts, words and actions," &c. Another experienced Christian writer has left us this lively, instructive record: "Oh! fellow-probationer, forget not thy morning oblation, before thy head is raised from thy pillow, but approach the altar of his sacrifices in thine own heart, for thou mayest there witness in the silence of celestial excellence, the flame of his love and holy presence to kindle upon thy offering; and then when thou goest by the way, He will also go along with thee, and when thou liest down He will keep thee, and as thy desires are unto Him, He will bless thy evening sacrifices; and again, when thy slumbers are broken, in the silent watches of the night, then let not thy thoughts go astray upon things that perish,

but keep and gather them inward, and set them upon Him whose presence fills the universe; and He will become to thee the chief among ten thousand." * * * "Then faithful and relax not from a daily exercise in seeking Him, and staying thy mind up Him; girding up thy loins and watch for the morning, possessing thy soul in patience of God; confessing to Him thy sins and short comings, and asking forgiveness through Him who is the Mediator of God's covenant for reconciliation with thee."

It is written, "All unrighteousness is then, surely, the giving our whole time and mind and strength to the pursuit of the thing this life, which things must soon be as nothing to us, cannot be accounted as righteousness cannot be fulfilling the will of Him who gives himself for us; which will, carefully so and faithfully obeyed, is our sanctification."

Is not the obvious tendency of this greatly towards overstrain and excess? whereby the simplicity and moderation coming the Christian character are much sight of? Is there not close application the Saviour's query, "What shall it profit man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" We seem to too much living as though the increase of wealth, with the luxuries in which it gives ability to indulge, are the main ends for which this very responsible existence was given for which the Creator first breathed into the breath of life, and for which a Redeemer has bought us with the price of his suffer and blood; with this momentous stipulation, "Not that we should live to ourselves, but Him who died for us and rose again." I vainly imagine that he can serve and love the world too? Would he attempt to reconcile things wholly and forever conciliable? Would he reverse Christ's work and try to serve two masters? Will he spend this short probation, given for so salutative a purpose as glorifying God and saving our immortal souls, in devotion to "the love of this life, the deceitfulness of riches, and love of other things," which are so solemnly warned against as choking the word, and rendering it unfruitful; and then seriously anticipate recompense of the reward promised to them who "by patient continuance in well-doing seek for glory and honor and immortality. Can any hope to obtain eternal life, without employment of those means by which it can be secured? Can they hope to reach a goal by walking in a way that leads directly from it? Again, can any be fitted for a dom of purity without the heart being made pure to relish it? Can we come into one of the days of the Son of man, or of repentance of ourselves without his light saving help, or without the convicting, storing power of his Holy Spirit? Can live as they list, satiating themselves with delights and enjoyments of this vain world and then expect to be recognized and accepted by a world-renouncing, self-denying Lord Master who pleased not himself? If we refuse to own and acknowledge Him, the "despised and rejected," the "hated crucified" of men, whom we reasonably love Him to acknowledge, we are before his Father with the holy angels? No. No more these be, without the interposition of Saviour's immediate, almighty, incomprehensible power, as was the case with the

¹ Ed. Med. and Surg. Journal, vol. iii, p. 434.

the cross—whose sovereign, long-suffering mercy we presume not to limit—than that we can enter the eternal kingdom without humility, without repentance, without conversion, without regeneration, without holiness. No more can the Ethiopian change his skin as the leopard his spots, than can any of us have a well-grounded hope of bringing glory to God, and of having our lives given to us as prey, without submission of the heart to the availing, transforming, all-sufficient and saving grace of the Lord Jesus.

Were there but a living exercise maintained to begin each day aright, and then a true desire throughout it, to "glorify God in our bodies and in our spirits which are his," walk closely with Him; giving Him the first place in our affections, and seeking the exaltation of his kingdom before all, how He would render the heavens and come down! how would He beautify us and make us fit temples for His Holy Spirit to dwell in! How would He condescend to teach us of his ways! and enable us to walk in his paths! His communion with us, as with the disciples to Emmaus, would be animating and heart-burning, and while engaged about our secular, lawful, and necessary duties. We should experience a reality of what a Christian poet has written:—

"I have found Thee oft
In my more secret seasons—in the fields
And in my chamber—even in the stir
Of outward occupations has my mind
Been drawn to Thee, and found thy presence sweet."

Reverses in Fortune.

Wilberforce inherited an ample fortune, from which he drew largely in works of benevolence during all his career. Near the close of life financial reverses overtook the great philanthropist. The following extracts from letters will show the purity of his character, and the possibility of being a faithful steward of large wealth, and at the same time content joyfully the spoiling of earthly goods: "I wished that you should receive from my friends, rather than from the tongues of rumor, tidings which soon or later were sure to be conveyed to you, and which I know would grieve you pain. * * * The loss incurred has been so heavy as to compel me to descend to my present level, and greatly to diminish my establishment. It was not suffered to take place until all my children were educated, and nearly all of them placed out in one way or other. And by the delay Mrs. Wilberforce and I are supplied with a delightful asylum under the roofs of two of our own children, and what better could we desire? A kind providence has enabled me with truth to adopt the declaration of David, 'that goodness and mercy have followed me all my days.' I did not when the evil presented to me has been bitter ingredients, yet surely no draught can be deemed distasteful which comes from God's hand, and contains such grateful infusions of social intercourse and the sweet enforcements of filial gratitude and affection. And I shall most miss will be my books and my garden, though I own, I do feel a little, not being able to ask my friends to take dinner or a bed with me under my own roof, and as even the great apostle did not think he having no certain dwelling-place, associated with his other far greater sufferings, worthy of mention, so I may feel this also, to be some, though I grant not a great, evil

to one who has so many kind friends who will be happy to receive him." And in harmony with the sentiments thus touchingly expressed, he remarked, on recovering from an illness at that period, "I can scarce understand why my life is spared so long, except it be to show that a man can be as happy without a fortune as with one." What many would have deplored as the most disastrous of calamities turned out in his case to be the occasion of revealing a new trait in his character as attractive as any which had appeared before. To do and to suffer are very different conditions of obedience to the Divine will. Some men who have excelled in the one respect have not excelled in the other. But Wilberforce excelled in both; and one great lesson of his life would have been lost but for the pecuniary circumstances of his later days.

He and his wife went to live with their sons, who were living in Kent and the Isle of Wight; and this part of his story can be best told in his own words. "We have now been here," he writes from one of the two pleasant personages, "for about six weeks. How can I but rejoice, rather than lament, at a pecuniary loss which has produced such a result as that of bringing us to dwell under the roofs of our dear children, and witness their enjoyment of a large share of domestic comfort, and their conscientious discharge of the duties of the most important of all professions? Have not we great cause for thankfulness in being moored in our latter days in the peaceful haven which we enjoy (after all my tossings during my long and stormy voyage in the sea of politics) under the roofs of our sons in Kent and in the Isle of Wight, relieved from all the worry of family cares, and witnessing the respectability, usefulness, and domestic happiness of those most dear to us?" "*Life of Wm. Wilberforce*," by John Stoughton.

For "The Friend."

Reminiscences of Departed Worthies.

At the Yearly Meeting of 1848, Elizabeth Evans [wife of Wm. Evans] rose and said: "When she considered that the wound of the daughter of Zion could not be healed, could not even be reached by words alone, she did not wonder that the mouths of burden-bearers, the mothers in Israel, had been sealed from season to season; but their deep exercises were known to Him who made the heart and knoweth what passeth within it. She felt afraid to speak, but she had remembered, that under the Mosaic dispensation it was forbidden to remove the ancient landmarks; and in another place it was said, 'whoso breaketh a hedge, a serpent shall bite him.' There were too many, not only among the young, but among the elder classes, who are too much disposed to remove the ancient landmarks, and to think these hedges of but little account; and who [would say.] perhaps they might have been necessary at the rise of our Society, but this is a day of greater liberty; or, that now it might be necessary for those who were standing in the front of the battle to observe them, but for those who occupied less conspicuous stations, it was unimportant. She believed we had peculiar testimonies to bear which had been clearly shown to our forefathers, and were equally binding on us.

When she had seen young people whose hearts the Lord had touched, feeling constrained to walk in simplicity, and keep to

our testimonies, passing sleepless nights and days of anguish on this account, and finding no peace till they had given up to them, she had said, Who will dare to cast a stumbling-block in their way? or to call these things trifles? What are we to think of those among the young people, and older ones too, who are laying waste these testimonies: Are they fruit-bearing branches? Are they upright pillars, bearing heavy weights? Are they pillars in the Lord's house that will go no more out? She wished Friends to guard well the avenues, for our unwearied enemy was trying to lay waste our strength, and it mattered little to him by what means he did so, so he accomplished his purpose.

She had been tried at seeing in the hands and on the parlor-tables of members of our Society, books professing to be religious ones, whose contents were calculated to draw the minds of the young people, and older ones too, from the plain path cast up by our worthy predecessors, and which she knew would prove to be pernicious books, if their sentiments were imbibed.

She exhorted her hearers not to seek an easier way than that their fathers and their grandfathers trod; said, that her breathing had often been of latter times for herself,—O Lord if thou wilt keep me in the way that I should go! She did not even desire more light on her path than was consistent with his will, only that she might be enabled to do what He had for her to do, and to praise and to speak well of his name, for what He had already done for her.

After the foregoing communication — expressed her thankfulness, that while there were those who felt that the wound of the daughter of Zion was too deep to be reached by mere words, there were those who were willing, when enabled, to hand forth that which could avail; said, that she had most cordially united with the living testimony which had been borne in regard to our testimonies, for which our early Friends suffered, and for which we ought to be willing not only to suffer, but if need be also to contend. She thought the hands of mothers were sometimes weakened by listening to the pleadings of their children, that such and such were little things. But we must remember, that it is by little and little that much is gained, and by little and little that much is lost. She also spoke of the inconsistency of those who were plain themselves, dressing their children in gay attire; and said, it seemed to her as if it were merely transferring to them the love of dress which they had once felt themselves. She did not believe that those who had known their wills subjected to the cross of Christ, could thus indulge their children in these things."

Sarah Emlen "had a little affectionate advice to mothers not to be ashamed of the Quaker garb," &c.

Sarah Hillman affectionately addressed both parents and children; exhorting the latter to keep close to the visitations of Truth; and parents not to do anything to turn aside the minds of their children, &c.

When the memorial for our friend Joseph Whitall was read, E. E. spoke very impressively, commencing with "how steadily the stream of time carries on by one down to the grave." She had been looking round on the seats around herself, and there was scarcely one remaining of those who sat there when

she began to attend the Yearly Meeting. At first it was a saddening thought, but then she remembered, it was as it ought to be; for when they had done what was required of them, they entered into rest; and who would wish to recall them? But while the stream of time is thus carrying one by one to their everlasting rest, she was comforted in believing that the gentle stream of grace was preparing one here and another there to take their places,—who were inquiring as one formerly, “By whom shall Jacob arise, for he is small?” The Lord was producing this inquiry in the hearts of some; and if they walked by the same rule, and minded the same things that these worthies did, they would be gradually prepared to take the places of those who were removed to their rest. The Lord was preparing some, as from the stones of the street and of the field, to become pillars in his house. He had made, and He would again make some that when first visited, seemed as little likely to be useful as the stones of the street, qualified and dignified servants in the church.

A Short Account of some of the Last Sayings of James E. Mott, Son of William and Sarah Mott, the latter deceased, who departed this life the 20th of 11th month, 1867, in the 41st year of his age, a member of Plymouth Monthly Meeting, Ohio.

In the early part of his sickness, being queried with in regard to the state of his mind, he did not seem to have that evidence of acceptance which he desired. On another occasion he said to his wife, that he felt very poor, and desired her to pray for him. The disease was such as to fix his mind to be rambling at intervals for a number of days, after which he appeared to be rational, and frequently supplicated vocally. Being deeply exercised in mind, and earnestly engaged to experience a preparation for his final change, he supplicated as follows: “Oh, righteous Father, wilt thou be pleased to be near, and enable me to work out my soul’s salvation with fear and trembling before thee, who art worthy of all praises, honor, and high renown, both now, henceforth, and forevermore, Amen.” Some weeks before his death, he said to one of the children, “It looks as though my time here would be short;” said he had one request to make, and that was to look somewhere else than the public library for books to read. To a sister he remarked he had been sick a long time, but believed he could say he felt entirely resigned, and had no will of his own. After this, for a few days, his friends entertained hope of his recovery; but this flattering prospect was of short duration. On Fifth-day preceding his death, the disease assumed a more alarming character, evincing to his friends that he had not been mistaken in his apprehension of his approaching dissolution. For several days after he said but little that was remembered, yet it was evident to those about him that he was earnestly engaged to feel that evidence of acceptance which was so much desired. On Third-day morning before his close, he desired to have the family collected, and in a weighty manner addressed the children separately, tenderly expressing his earnest desires for their present and eternal welfare; and endeavored to impress upon their minds the necessity of obedience to their Heavenly Father’s will. To his wife he said, “Thou wilt be left

very lonely, and with a great charge if I should be taken away now, which at this time looks very likely.” Some time previous he expressed a desire to have his children to be educated in plainness of speech, deportment and apparel. He wished them all to give him up, and that he might be resigned to his dear Maker’s will. After a pause, he said, “It is hard to leave so many dear little children, but I believe the Lord will be a husband to the widow and a father to the fatherless children.” In the afternoon he called his father to his bedside and supplicated as follows: “Oh, righteous Father! in the abundance of thy mercy, wilt thou be pleased to be very near my aged parent, and enable him to work out his soul’s salvation before thee.” Soon after he supplicated much in the same manner for a relative, desiring that he might double his diligence to make his calling and election sure, warning against a state of lukewarmness, which he feared had been too much indulged in, and admonished all to seek diligently to witness an establishment upon Christ Jesus, the Rock of all ages, against which all the storms and tempests will beat in vain; that we might all meet again a mutual band, united in ascribing all praises, honor, thanksgiving and high renown unto Him who sitteth upon the throne, and unto the Lamb, both now, henceforth and forever. Amen. After a pause, being asked by a brother if the prospect looked comfortable, he replied, “Yes, very pleasant.” A few hours before his close, he supplicated thus: “Oh, righteous Father, wilt thou be pleased in the abundance of thy love and mercy to be with me through the valley and shadow of death, for thine is the kingdom, the power and the glory, forever. Amen.” A short time after, he prayed for all his dear friends, that they might be enabled to work out their souls’ salvation with fear and trembling before Him, “for we have none in heaven but Thee, nor in all the earth in comparison to Thee.” After which he took a short, but, apparently, sweet sleep, and then soon passed away. From his upright daily walk, and the many weighty expressions that fell from his lips, his friends felt that this little tribute is due to his memory.

THE KING’S SHIPS.

God hath so many ships upon the sea!
His are the merchant-men that carry treasure,
The men-of-war all bannered gallantly,
The little fisher-boats and barks of pleasure.
On all this sea of time there is not one
That sailed without the glorious Name therein.

The winds go up and down upon the sea,
And some they lightly clasp, entreating kindly,
And waft them to the port where they would be;
And other ships they buffet the land blindly.
The cloud comes down on the great sinking deep,
And on the shore the watchers stand and weep.

And God hath many weeks within the sea,
Oh, it is deep! I look in fear and wonder;
The wisdom throned above is dark to me,
Yet it is sweet to think his care is under;
That yet the sunken treasure may be drawn
Into his store-house when the sea is gone.

So I, that sail in peril on the sea
With my beloved, whom yet the waves may cover,
Say: “God hath more than angels’ care of me,
And larger share than I in friend and lover.
This weep ye so, ye watchers on the land,
Why deep is but the hollow of his hand.”

One furnace many times, the good and bad will hold;
Yet what consumes the chaff will only cleanse the gold.

THE LITTLE BROTHER.

Among the beautiful pictures
That hang on Memory’s wall
Is one of a dim old foret,
That seemeth the be- of all.
Not for its gnarled oak olden,
Dark with the mistletoe;
Not for the violets golden.
That sprinkle the earth below:
Not for the milk-white lilies
That lean from the fragrant hedge,
Coquetting all day with the sunbeams,
And stealing their golden edge;
Not for the vines on the upland
Where the bright red berries rest;
Nor the pinks, nor the pale, sweet cowslips,
It seemeth to me the best.
I once had a little brother,
With eyes that were dark and deep;
In the lap of that golden forest
He lie, in peace asleep.
Light as the down of the thistle,
Free as the winds that blow,
We roved there the beautiful summers,
The summers of long ago.
But his feet on the grass grew weary,
And one of the autumn eves,
I made for my little brother
A bed of the yellow leaves.
Sweetly his pale arms folded
My neck, in a silent embrace,
As the light of an immortal beauty,
Silently covered his face.
And when the arrows of sunset
Lodged in the tree-tops bright,
He fell, in his saint-like beauty,
Asleep by the gates of light.
The shadows of all the pictures
That hang on Memory’s wall,
The one of the dim old forest
Seemeth the best of all.

THE ROUND OF LIFE.

Two children down by the shining strand,
With eyes as blue as the summer sea,
While the sinking sun fills all the land
With the glow of a golden mystery;
Laughing aloud at the sea-mew’s cry,
Gazing with joy on its snowy breast,
Till the first star looks from the evening sky,
And the amber bars stretch over the west.

A soft green dell by the breezy shore,
A sailor lad and a maiden fair;
Hand clasped in hand, while the tale of yore
Is borne again on the listening air.
For love is young, though love be old,
And love alone the heart can fill;
And the dear old tale that has been told
In the days gone by, is spoken still.

A trim-built home on a sheltered bay,
A wife looking out on the glistening sea;
A prayer for the loved one far away,
And prattling infants’neath the old roof-tree;
A lifted latch and a radiant face
By the open door in the falling night;
A welcome home and a warm embrace
From the love of his youth and his children bright.

An aged man in an old arm-chair;
A golden light from the western sky;
His wife by his side, with silvery hair,
And the opened Book of God close by.
Sweet on the bay the gloaming falls,
And bright is the glow of the evening star;
But dearer to them are the Jasper walls
And the golden streets of the land afar.

An old church-yard on a green hillside,
Two lying still in their peaceful rest;
The fishermen’s boats going out with the tide
In the fiery glow of the amber west.
Children’s laughter and old men’s sighs,
The night that follows the morning clear,
A rainbow bridge o’er our darkened skies,
Are the round of our lives from year to year!
—Chambers’ Journal

For "The Friend."

Friends in the West Indies.

A friend has kindly placed at our disposal letter of James McNish, formerly of Glasgow; written from Hell Gate, Saba, one of the Dutch West India Islands, on the 4th of last month of the present year. It refers to the former settlements of Friends in those parts, and the traces of their existence which we still to be found. From this letter, the following passages are taken.

Hell Gate, Saba, Dutch West Indies, }
4th mo. 1st, 1882. }

Dear friend,—I am fixed in this perhaps the strangest place on this the strangest and on the globe. It is simply a volcanic mountain, rising right out of the sea, about five miles by four; the peak is 2828 feet above sea. Only two landing places on the island. One is called the ladder, because for the first 300 feet it is almost a ladder. The next landing is about one mile from the town, and in that distance rises 1000 feet. You enter the town of Bottom by a rent in the mountain, and here in the old crater of the volcano is a town of 800 people. I cannot describe it better than by saying just imagine yourself sitting in a basin three-quarters of a mile by half a mile, the rim of the basin open all around; that portion behind 800 feet, a rent 200 feet under that, the next piece rising 1000 feet, a rent, and then the peak 1000 feet, and so on all the way round. Ages ago have passed since the fires died out, and the elements have washed nearly the soil from the inside of the mountains. Who can tell how much of the present or of the crater is above the original boiling mass? One thing is sure, the heat has not died out, as at two or three different places at sea level hot springs gush forth, hot enough to boil eggs. It may open at any place. Be that as it may, the town is clean and neat, every house standing on its own and surrounded with trees or bushes, roofs painted red; it has a pleasant look.

But I am away from the point. In thy letter to me thou wants to know if I have and any vestiges of Friends in the West Indies. When out here some years ago, I discovered on the Island of Nevis a meeting that had originally been a Friends' meeting, but was now a Shakers'. I am bold to say it was the only meeting in existence of those founded by G. Fox and others, for without doubt early Friends did a good work in these islands, and what better, truer and purer declaration of religious belief was ever penned in that of George Fox to the Governor of Barbadoes. There are no vestiges of Friends Antigua or Barbadoes. Joan Vokins speaks of Mountserrat and Antigua, but gives few particulars. I have read somewhere that an English friend, who came to free the slaves, and settled the lands on the people, and that for many years it was the brightest spot on the island.

Friends have often visited St. Kitts, but never settled there. The small Island of Nevis appears to have taken up the time and attention of not a few Friends. We read that in 1658 Peter Head, John Rouse and Mary Fisher lodged at the house of Humphrey Highwood, (I may tell thee that Nevis was the slave market for the Leeward Islands,) who was not a Quaker then, but he

was imprisoned a month by the governor for inadvertently omitting to give notice of the arrival of strangers as required by law. Besse, vol. ii., 352.

In 1662, John Taylor says, I found some Friends who were desirous I should stay with them. I travelled from meeting to meeting in the town and at "Haydocks," and up the country.

In 1673, J. Taylor says, I went to visit the Churches of Christ in Nevis, Antigua and St. Christopher, and we had many brave meetings in all these islands; sometimes at the governor's and other chief men's houses.

In 1675 John Brown, John Carpenter and F. Green were put in the stocks for going to New River and warning the priest during a pause in the service to depart from iniquity. They were also imprisoned two months and afterwards fined 3000 lbs. of sugar for fixing a paper against the church wall. The fines not being paid, all were sent to prison. The marshall took from John Brown, a negro man worth 4000 lbs. of sugar and sold him for 2900 lbs., who being a poor man, was a great loss to him. John Carpenter lost a negro man worth 4000 lbs. sugar. Besse, vol. ii., 355.

1676-1677. Jasper Tryone, of Antigua, being at meeting in Nevis, was committed to prison.

1677. 6th mo. 5th. A fine of twenty pounds sterling on the meeting-house at Charleston was laid on Lawrence Haydock. John Carpenter, having a meeting at his own house, at which several of the negroes were present, the latter were put in irons in the fort for three days. Besse, vol. ii., 361.

1677. Captains to be fined 5000 lbs. of sugar for bringing Quakers to the island. John Brown banished for fixing a warning to the church door. David Pancoman for not appearing in arms at the alarm was tied by the neck and heels so close together, that he was nearly suffocated, and beaten by Captain Earl. Besse, vol. ii., 366. Altogether there were thirty-two persons imprisoned and twenty-four fined.

1683. Wm. Edmundson's Journal, page 126. "Nevis," where were honest, tender Friends, I had many meetings with them, to which also many people came, amongst them several justices of the peace, who confessed the truth. The chief judge and his wife were both convinced and came to several meetings.

1707. We sailed to Nevis and had meetings with the few Friends there. T. Chalkley's Journal.

1709. "Nevis."—Here I went ashore, and meeting with James Boyden, he invited me to his lodging in town; after dinner we went to some hot springs, near the town, which were so hot that we could scarce put our hands in without scalding them, and the place where the water issued could scarce be touched, it was so hot. Next morning being First-day, we went into the country about eight miles, on the worst way for stones that ever I rode, to the house of Mary Wilson, an honest friend, where, in a meeting of eight or nine persons, (for since the French invasion there are few Friends left), the Lord was pleased to give us a comfortable sense of his love together.—Life of T. Story, page 443.

When in St. Kitts some years ago, I made enquiry as to what remains of Quakerism was to be found in these Islands. I learned that a sect or party called Noahites, and who were

originally Quakers, were to be found in the neighboring island of Nevis. I found them, and find now, that they are everywhere spoken against. I found they held their meeting on cotton grounds, four miles from Charleston. On my first visit thereafter to Nevis, I find it is recorded that three Friends had come to the islands, as before stated; the record says (after stating that Highwood was sent to prison) but eventually the Quakers managed to gain a firm footing in that part of the island called the Lowlands, where is found evidence of their last resting place in a few rude stones which mark the graves of some of the members. A daughter of the then Governor Lake, was interred in the same place, and himself soon after. The memorial to [the daughter] forms a part of the pavement of the parish [place of worship], that to the father, if any ever existed, is not to be found. After some little enquiry I found my way to what is marked on the map of the islands as "The Quaker Cemetery." Here, at the corner of two public roads, a pretty large field thickly overgrown with bush, is the last resting place of many Friends. Some half dozen headstones scattered over the field, point to the graves of a few; marks and dates could not well be made out. One small stone had on it "Thomas Haydock, 1676;" another, "Ruth," was all that was left up on it. I need not speak to thee of feeling; thou knowest something of what being a stranger in a strange land means; but cold and selfish the man must be who could sit with the forgotten dead around, and they once of the same household of faith, without strange thoughts and feelings swelling up within him. After some little trouble the horse, which was quietly nibbling at the shrubs or bush was caught, and one mile and a half found me at St. Thomas' Parish Church [building]. The clerk, who was also school-master, dismissed the children. We then got into the [building], and I told him I wanted to see a grave-stone that had been stolen from the grave-yard down the way. He pointed at once to a stone, without a name, but explained that the name was under the wood; there is a long epitaph, which I will not copy here: Died, 2nd Sept. 1663, aged 49. A short chat with the clerk and my face was turned towards cotton grounds, where Friends had their settlement. Coming to a cross road, I asked a young woman who was standing at the door of a hut, where meeting was held? She answered, "Massa, no meeting but on First-days." Who learned thee to say first day? "My mother and father belong to meeting." Why not thee? "Oh," said she, "I left with Owens some years ago." A rousing Methodist preacher of that name was settled near, and he did all in his power to break up this meeting, and was successful in taking a number of the young people away from the meeting. After some little talk I found her father had belonged to meeting from a child. Bidding her farewell, I turned and made for Charleston, as it was drawing towards evening.

Some weeks passed before I got back to Nevis. I had learned that the present head of the meeting was Capt. Fred, about 80 years of age, and who can neither read nor write, but he is blessed with a most retentive memory. I spent a few hours with him; his statements confirmed much of what I had learned elsewhere. Somewhere about 1830, a native of the island named Noah, had been in America, and it is supposed he had been among the

Shakers. He introduced the singing; there after those who were filled with the Spirit gave expression thereto in dancing. Their Confession of Faith is short enough:—1st. No pay for preach; nothing can be done but by the Spirit. 2d. No fancy dress; no perfume; no strong drink; no tobacco. 3d. Pay debts; no going to law; no uncleanness. 4th. No quarreling; no fighting; no lying; no stealing, &c.

I was told that any persons coming to the village on First-days, if not coming to worship, were stoned. I have no doubt but this poor little meeting, held without a house of their own, is the last vestige of Friends in the West Indies. I may tell thee that before leaving I had a word to say; and when I said how changed the mode of worship was, old Fred touched me on the shoulder, "Massa, same Spirit, different manifestation." What could I say to that, knowing as I do the character of the colored people. Is not the above claim the same as that put forth for all the disorder that now exists in a once united Society?

Dr. Carpenter has collated unimpeachable statistics which prove that the average mortality from small-pox between 1680 and 1780 was 4,483 per million; that immediately after the introduction of vaccination it fell to 2,040; with public vaccination to 400; and when it was made compulsory to 276. But Dr. Carpenter, than whom no physician stands higher for painstaking accuracy and extended experience, says that the effects in those who survive are disastrous beyond most diseases. "He had himself seen 100 cases of blindness from small-pox, and he estimated that in the last century in two-thirds of the cases of blindness small-pox was the cause. After commenting on these facts, the *Lancet* says:

"The liability of the human system to small-pox is such that few who are unprotected can escape its attack. About 90 per cent. of persons in an unvaccinated community exposed to small-pox will catch it. From a third to a half would die, and the rest would be marked for life."

One of our young friends, seized with small-pox, was hurried off from his boarding-house in New York to the overcrowded hospital. The first night he was put in a ward with fourteen. In the morning there were but three besides himself alive. Of the ten who died *only one* had been vaccinated. It is in the view of such facts that we say that the anti-vaccination movement is a mere whim of human understanding.—*Chr. Adv.*

John G. Richardson, the great linen manufacturer of Bessbrook, Ireland, writes to the *London News*, that the greatest need of Ireland is a change in the licensing laws. In this year of famine, over fifty millions of dollars have been spent on drink in that down-trodden country and those districts which are most clamorous against the landlords and the rents, are the largest consumers. A correspondent of the *Metropolitan Journal*, says: "I am told that the duty on the spirits in this cheerful townlet exceeds the whole annual value of the barony of Iveagh." In the city of Cork, more than one-half the shops are retail drink-shops, whose annual income has figured at one million of dollars. This state of things may profitably be compared with that of the few temperance years Ireland enjoyed after Father Mathew's ministrations

had purified the country, and with that of the famine years 1809, '10, '13, and '14, when the distilleries were stopped, and trade in woollens, cottons and iron rated from twenty to fifty per cent. higher than during the following years of plenty with free trade in whiskey.

For "The Friend."

"They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever."—Psalm cxlv. 1.

I have been much interested, and I hope instructed, in reading the extracts from the diary of Rebecca Dewees, lately published in "The Friend," as I trust many others have been also. How they show forth her strong faith and allegiance to Him who seeth not as man seeth; and how fully she put her trust and confidence in her God! Although, as it appears, her unfaithfulness to her Master's command at one time, seemed to be the cause of much sorrow of heart, yet she was enabled to go on her way, to feel forgiveness, and to look to Him for mercy, who is long-suffering and full of tender compassion, and willett not the death of any.

Her's was indeed a long trial of faith, and of patient waiting and dependence upon the arm of Divine power; not willing to draw back and give up the warfare, but concerned to struggle on; and raised up at times with hope, which was as an anchor to her soul, until her blessed Master was pleased to renew his call to service. And how she felt her unworthiness; and yet, as she remarks, "She had put her hand to the plough, and she could not go back." May the reading of these extracts encourage some of us to double our diligence to make our calling and election sure; and to place our trust solely in the never-failing arm of strength; knowing that if we are faithful to his commands, whatever they may be, He will guide and direct our steps. But we must have living faith to believe this: "For he that wavereth is like a wave of the sea, driven with the wind and tossed." And without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

Though at times we may feel poor and weak spiritually—a condition which is, I believe, intended for our own good—yet, when our faith is renewed from season to season, we will be enabled to go on our way, and it will be shown to us what to do. If we are faithful we may receive the reward of peace; but if we are disobedient to the call, the reward will not be ours, but sorrow of heart instead. So that it behooves us to look well to our steps as we move along, and not trifle with Divine commands; for "It is a fearful thing to fall into the hands of the living God." Therefore it seems necessary that we be as one found waiting; and when we feel there is any thing for us to do, that we be willing to obey, poor and unfit as we may feel at times for the work. The Master will not put more upon any to do, than he will give ability and strength to perform; so that there must be at such time a giving up, if we would be found faithful; for our Saviour has declared, "Who-soever is ashamed of me, and of my words, of him also shall the Son of man be ashamed when He cometh in the glory of his Father with the holy angels."

Great is the mystery of godliness, the won-

der-working power of the invisible God upon the children of men, in the secret of the heart. How wonderful that we can hold communion with the Father of mercies, and make our requests known unto Him! Our Saviour has said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." What encouragement a faithful abiding in Him, so that we must still have a place of safety to flee to when storms arise and the winds blow and whist upon our house, and that it may not be for to be built upon the sand, but upon that Rock the foundation whereof standeth sure forever more!

Upon one occasion, Jesus commanded His apostles that they should not depart from Jerusalem, but wait for the promise of the Father. And they queried of Him: "What thou at this time restore again the kingdom to Israel?" And He said unto them, "It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you, and be witnesses unto me to the uttermost part of the earth." So that it is manifest, that must be an abiding in, and waiting for, the teaching and openings of the Holy Spirit, before anything can be done. For Christ has said: "Without me ye can do nothing;" and again "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." E. C. C.

Delaware Co., Pa.

A prominent minister in one of the Eastern cities, after devoting several weeks to a careful study and examination of what the bibles and girls of this day are reading, delivered a sermon in which he said that "nothing more imperatively demands the attention of moral reformers and the public authorities than the great evil of vicious literature." Any one who has given this matter serious attention will concede that he puts the case none too strongly. The baneful fruit of the filthy periodicals that flood our land, is to be found on every hand. Scarcely a week passes without mention being made of crime or recklessness brought about solely through the influence of sensational papers or books. One of the three boys who were recently sent to the Arkansas penitentiary for life, for robbing, said, during their trial, "We read about the James boys in the papers and books and saw how easy it was to rob trains and get away, and decided to rob a train." A few months since, several Canadian youths who fitted out a boat for piracy on the lake and two boys in Illinois, who wrecked a train, admitted that they were led to these crimes by their reading in vicious periodicals. And it is a matter of surprise when we consider the number and circulation of these defiled as they are with immorality, vulgar and perverted thought, that their influence for evil is not greater. It seems impossible that so much pitch can be handled and yet defile everybody that touches it. The State protects its citizens from public nuisance from small-pox and yellow-fever, from taint meats, and it ought to check and stamp the circulation of this demoralizing literature. Parents, too, cannot escape responsibility in this direction. They should supervise their children's reading.—*Central Christian Adv.*

Power of Piety.—During the sanguinary revolution that occurred in France, in the time of the first Bonaparte, a distinguished philosopher, as the champion of infidelity, gave a challenge to the clergy throughout the whole empire, to meet him in public debate on the divinity of the Christian religion. This challenge was accepted by several celebrated preachers. But they uniformly found themselves unable to stand before the art and argument and railery with which they were assailed. At length a poor Protestant clergyman, who had his residence on one of the barren mountains of Switzerland, and whose name had perhaps scarcely gone beyond the limits of his own parish, resolved on encountering the vaunting infidel. Accordingly they met, when the man of God found it an easy task to vanquish his haughty opponent. His unexpected issue utterly confounded the skeptic and his friends. When they had retired from the scene of conflict, the friends of the vanquished skeptic began to interrogate him:

"How is this? When you disputed with such a philosopher, and such a prelate, and such a distinguished theologian, you were victorious almost without an effort, and now you are conquered by this comparatively ignorant mountaineer? Do explain the matter." "I will," said he. "When I disputed with the distinguished individuals you have named, I opposed philosophy to philosophy, argument to argument, eloquence to eloquence, and wit to wit, and I was successful. But when God spoke, what could I do?" He was conscious, it seems, that a kind of divine power accompanied the word of this humble opponent, before which his own word was as the chaff of the summer threshing-floor."—*The Earnest Christian.*

Animals.—The passage from the New Testament, "It is easier for a camel," &c., has perplexed many good men, who have read it literally. In Oriental cities there are in the large gates small and very low apertures, called metaphorically "needle's-eyes," just as the talk of windows on ship-board as "bull's-eyes." These entrances are too narrow for a camel to pass through them in the ordinary manner, or even if loaded. When a loaded camel has to pass through one of the entrances, it kneels down, its load is removed, and then it shuffles through on its knees. Yesterday," writes Lady Duff Gordon from Cairo, "I saw a camel go through the eye of needle, that is, the low, arched door of an enclosure. He must kneel, and bow his head, creep through; and the rich man must thus humble himself."

It is not our business, or, at least not mine, to attempt to search into the hidden mysteries of Providence; but to be faithful to our duty, to cultivate humility and submission to our Maker, and love to the whole human family.

All are brothers and sisters, equally entitled to the Divine favor, so far as each believes and obeys. It will not be asked in a future state—who is of this, or of that persuasion, and who is a meek and lowly follower of a crucified Redeemer.—*Catharine Seely.*

Resolve to perform what you ought, and reform what you resolve.

For "The Friend."

Natural History, Science, &c.

English Jackdaw.—Many years ago it was a frequent amusement of ours to watch the encounters between a tame jackdaw and the stable cat. The cat's dinner used to be put down outside the stable door, and, warned by experience, she hastened to dispose of as much as possible before the arrival of the jackdaw. He seldom went directly to the meat in the plate, but attacked the enemy in the rear, settling himself with both feet on her outstretched tail to steady it, and then administering pickaxe blows on it with his beak. Of course it was impossible to stand this, and with a forcible exclamation the cat used to spring away, and Jack took possession of the plate, until our sense of justice obliged us to recall and defend the rightful owner.—*E. Hubbard, in Nature.*

The Quilltree Tree is a native of Chili. The bark contains a saponaceous principle which makes it a very effective cleansing agent. "A decoction prepared by placing a small piece of this bark and soaking it over night in water, will remove grease from articles of clothing."

Motion of a Snake.—A snake runs away, walking on the points of its numerous ribs. Its speed is further increased by the body being drawn up at intervals into folds, which, being extended, shoot the head forward. When a snake is in imminent danger it adopts a serpentine motion, throwing its body into lateral curves, which alternate so quickly that it is very difficult to touch or aim a blow which will strike it. This motion is clearly protective in its object, and is only used when the straightforward movement is felt to be insufficient to avoid peril. Even a small one on a table will not be picked up without two or three ineffectual efforts, when it wriggles in this way.—*Nature.*

How Leather Scraps are Utilized.—Every little scrap of leather that flies from the cutters' knives in the Auburn shoe shops is saved, and either goes into leather-board, shoe heel or grease. Who says this isn't an economical age? About two months ago a factory was started for making shoe heels in Auburn. They now have about 25 hands at work and are making about 120 cases of heels per day, or about 15,000 heels. The heels are made entirely of small scraps of upper leather. The scraps are first cut into the right shape by dies. They are then packed and sent to Chelsea, Mass., where the oil is extracted from them by a secret process. They come back dry, and are then pasted together in wooden heel moulds. The grease is extracted in order that the heels may be burnished. They take as nice a polish as a genuine sole leather heel. All the pieces that will not go into heels are tried out, and the firm gets two or three barrels of grease per week from this source. It is used again for leather dressing. The firm is endeavoring to obtain possession of the naphtha process of extracting the oil from the whole pieces, and thus save the expense of shipping to Massachusetts. Their heels are largely used in Auburn, and sell at \$1.30 to \$2.40 per case.—*Leicester (Me.) Jour.*

It is not for us to judge of the importance of our impressions of duty, or of their use, but to do the work daily set before us, whether greater or smaller, and the reward will follow; and it will have its effect whether we ever know it or not.—*Catharine Seely.*

THE FRIEND.

FOURTH MONTH 22, 1882.

In the *British Friend* for 4th month, we find a valuable contribution on the proposition which is likely to come before the next Yearly Meeting at London, to take under its official care the "Home Mission Work" now conducted by many of its members on their own responsibility. As this action would render the Yearly Meeting directly responsible for the unfriendly practices adopted by many of the "Home Mission" workers, we can understand the feeling that prompted the writer of the article to say: "We can scarcely overestimate the momentous nature of such an acknowledgment, if we regard its probable lowering effect, as respects our faithful upholding of the scriptural and spiritual truths, principles and practices so prominently and clearly exhibited to public view by our early Friends."

He speaks of the manner in which those "Sons of the morning" were led into near access to and communion with the living God. They could not "be satisfied by a participation in types and shadows that were prefigured, but could not convey, true spiritual nourishment to the hungry and thirsting soul." In like manner they could not use forms of prayer, however beautifully they may have been couched in the devotional language of the psalmists, prophets, and priests of the chosen people of old. They could not draw near unto the Most High in prayer and supplication in their own will, and time and way; their prayer and praise must be infused, *and prepared*, under the life-giving influence of the Holy Spirit, given to help our infirmities in this and every other service of God. Without his assistance and control they could not offer acceptable worship; and it became alike their duty and their privilege to *wait upon God in silence and introversion of spirit.*

He queries of those who are successors in religious profession to these light-bearers of the truth as it is in Jesus: "Are we willing to have religious self (if we may use that term) crucified in all its bearings, its will-worship, in praying, preaching, and in praising, without waiting for the unction from the Holy Spirit, and the command what to speak, and when to speak, as the Spirit gives utterance in word and doctrine? How often has the enemy of all good used subtlety in suggesting to earnest zealous minds, that the people cannot wait long in silence, if at all; they must be addressed, without loss of time, in exhortation and doctrinal exposition! Or it may be, that long before the minds of the auditors are gathered into a state of consideration, audible prayers as a usual resource are uttered at the commencement, or hymn-singing is introduced, with a view to its being an aid to worship."

He quotes from the report of "The Conference" on this subject, to show the manner in which the Home Mission work is practically conducted: "As to the best modes of conducting Mission Meetings, experience tells us that it is important to commence with singing a suitable hymn and with audible prayer. By this time the people's minds

are in a more fit state to listen to addresses or explanations of the Scriptures.

A hymn in the middle of the meeting is a great relief, and is really a help to the spirit of worship, if discretion is used in choosing one that is suitable to the subject that is before the meeting. While singing, all the people feel that they have some little part in the Meeting, and frequently the words of the hymn bring out very forcibly the truth that the speaker has been trying to teach."

After pointing out that those who feel it irksome and unprofitable to wait upon the Lord in the silence of earthly thoughts cannot be in a fit condition of mind to adopt as their *own* feelings the language of psalms, and hymns, containing words of prayer and praise; he says: "Friends have need to be reminded that it was not by means of instrumental music, neither by an artificial training of the voice in musical sounds, that our early Friends praised God. Their ascriptions were in sincerity, and needed not the aid of sensuous attractions, and being in spirit and in truth, were acceptable to Him through Christ Jesus, and acceptable also to the church. May we of the present generation be preserved from the error and danger of setting up, with our own hands and hearts, any arrangement that shall lower the standard of true spiritual worship."

We will quote one more passage, taken from the concluding paragraph of the article, with which we can fully unite. "In the singing of hymns in Friends' First-day schools, and in their mission hall meetings, in the marked absence of waiting in silence upon God, and in various changes that have taken place in later years, we recognize a gradual departure from the ancient and pure standard given by the Most High to our worthy predecessors to uphold in the midst of fiery persecution and tribulation endured for the sake of the precious truth as it is in Jesus. Shall we, through inwatchfulness, lay waste the testimonies so faithfully borne by these witnesses to the spirituality of the gospel dispensation? In these days of Ritualism and of proselytism, too, the artistic and sensuous worship that fascinate and charm the eye and ear of outer court worshippers, there is a peculiar necessity for the Society of Friends to adhere to their plain way of worship, *in spirit and in truth*. If unhappily, for the sake of expediency or of numbers, the Yearly Meeting should compromise any of our principles and practices based upon the immutable truth, sorrowful would be the result of such a concession."

May a blessing rest on this honest effort to lay wanderers back to first principles, and to stay the progress of departure therefrom!

We have noticed this article at some length, not only through sympathy with the latter part of those in Great Britain, who are contending for the same doctrines and testimonies as ourselves; but also because we believe there is need frequently to call the attention of our own members to first principles, lest they should gradually slide away from the observance of pure spiritual worship, through the influence of those who are captivated with the apparent fruits of movements and measures which are inconsistent therewith, but which are advocated by ministers and periodicals professing to labor in the cause of religion as believed in by the Society of Friends.

SUMMARY OF EVENTS.

UNITED STATES.—In the House of Representatives, the Senate bill appropriating \$50,000 for a deficiency in the appropriation for the care of the Cheyennes and Arapahoes in the Indian Territory, was reported by Ryon, of Kansas. Samuel Randall held that the bill, being in the line of a general appropriation, could not be originated by the Senate. Ryon thereupon withdrew the Senate bill and introduced an original bill appropriating \$80,000 for the Indians named and others in the Indian Territory. The bill was passed.

The 4th month report of the Department of Agriculture shows an increase of 2 per cent., or nearly 500,000 acres, in the acreage of winter wheat. The condition of winter wheat is high throughout the West (Ohio alone reporting below 100), in the Cotton States, and in the Indian Territory. The report was passed New York, Pennsylvania, New Jersey, and Ohio, the condition is from 3 to 13 per cent. below the average. In Pennsylvania it is 4 per cent. below.

During the three months ending 3rd month 31st, \$4,015,618 bullion was shipped from all the Leadville (Colorado) smelting works. This is said to be the largest amount they have ever produced in three months.

The House Committee on Education and Labor decided to report a bill appropriating \$10,000,000 for educational purposes, and to have it printed and recommended.

The Senate Committee on Territories agreed to report favorably the bill providing a Territorial Government for Alaska. The Indian Territory Railroad bill was passed—31 to 13. The House bill appropriating \$50,000 for the subsistence of the Cheyennes and Arapahoes in the Indian Territory was agreed to.

The great dry goods firm of A. T. Stewart & Co., of New York, is about to retire from business. The stock of merchandise and mill properties are advertised for sale. Judge Hilton says that the credit of the house is impaired and its business profligate, but he needs a few more votes before he can sue for the partnership of A. T. Stewart, has reached an age when he desires to be relieved from business cares.

The Temperance Constitutional Amendment has been defeated in the Connecticut House of Representatives. A two-thirds vote was needed to pass it. One hundred and thirteen votes were cast in its favor—ten short of the number required. Only 15 votes were cast against it, but 119 members did not vote at all.

The most deplorable suffering is reported among the homeless and destitute refugees in the Lake Concordia district of Louisiana. The stench from the drowned cattle is becoming so intolerable and disease has been added to the afflictions of the people.

There were 429 deaths in Philadelphia for the week ending 4th month 15th, as compared with 420 for the previous week, and 412 for the corresponding week of last year. Of the above 208 were males and 221 females. There were 18 deaths from consumption; 36 from pneumonia; 25 from typhoid fever; 20 from old age; 14 from marasmus; and 8 from small-pox.

Markets, &c.—U. S. 3½, 101½ a 102½; 4½, 116½; 4½, 120½; currency 6½, 135.

Cotton was heavily bid. Sales of middlings are reported at 12½ a 12½ cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white, 7½ cts. for export, and 8 cts. per gallon for home use.

Flour was in fair demand, and prices were firm. Sales of 3700 barrels, including Minnesota extras, at 77 a 78½ cts. for clear, and at 77-75 a 77-50 for straight; Pennsylvania family at 76 a 76-25; western do. do. at 76-75 a 77-50, and patents at 77-75 a 78-50. Rye flour is quiet at \$4.75 per bu.

Grain.—Wheat is in active demand and 1 a 2c. higher. Sales of 3100 bushels red at \$1.46½, and long berry, choice at \$1.50. Rye is nominal in the absence of stock. Corn.—Local lots are dull and weaker; options are 1c. higher. Sales of 7000 bushels, including sail yellow, about and on track, at 90 a 92½ cts.; mixed, at 91 cts. Oats, local lots are dull and lower. Sales of 8000 bushels including white, at 66 a 66½ cts., and rejected and mixed at 63 a 65 cts.

Hay and Straw Market, for week ending 4th mo. 15th, 1882.—Loads of hay, 382; loads of straw, 63. Average price during the week—Prime timothy, \$1.25 to \$1.35 per 100 pounds; mixed, \$1.15 a \$1.25 per 100 pounds; Straw, 80 to 90 cts. per 100 pounds.

Beef cattle were active and fully 1c. per lb. higher; 2400 head arrived and sold at the different yards at 6 a 8½ cts. per pound, the latter rate for extra.

Sheep were in good demand and prices were firmer; 7000 head arrived and sold at the different yards at 5 a 7½ cts., and lambs at 5 a 8 cts. per lb., as to condition.

Hogs were in fair demand and prices were a fraction higher: 3600 head arrived sold at the different yards at 9 a 10½ cts. per lb., as condition.

Prisoners.—The Queenstown correspondent says he believes that Parnell, on his return to Kilmainham jail, will be unconditionally released.

A despatch to the Times from Paris says the French Government will despatch eight different expeditions to take observations of the transit of Venus on the 6th of 12th mo. Four expeditions will be stationed in the Northern Hemisphere and four in the Southern Hemisphere.

The improved state of affairs in Catalonia is due to a report that the Government will accept an amendment providing that the Franco-Spanish commerce treaty be terminable at the discretion of either Government.

The Journal de St. Petersburg says the appointment of de Geirs as Minister of Foreign Affairs will change the foreign policy of Russia. The declaration in the circular issued on the accession of the Czar still in force. The Journal quotes passages from the circular pointing to the pacific policy of Russia.

The Times, in a leading article, says that Chili struck its talons deep into the body of Peru and cut not disentangle them. The conquest and incorporation of Peru straightway in the victorious Republic would be the interests of one as well as the other, preferable to the intolerable relation which binds the two together.

The severest norther of the season at Vera Cruz has been blowing there for five days. Steamers are unable to land or leave, and all business is suspended.

In the Dominion Senate, a bill legislating marriage with a deceased wife's sister has passed by a vote 34 to 11.

SPECIAL NOTICE.—Wanted the place and date of death of Geo. Bennett, who was a member of Friends' Meeting at Redick, near Bristol, England, and came and settled in the United States about one hundred years ago, and died about the year 1800. He was near 100 years of age. If the keepers of the records of the various Monthly Meetings will be kind enough to examine the records of the above date, and should find the information asked for, they will confer a great favor by sending it to J. A. CHATIN, No. 242 Chestnut St., Philadelphia, Pa.

WESTTOWN BOARDING SCHOOL.

THE SUMMER SESSION opens on Second day, the 6th of Fifth month.

Conveyances will be at the STREET ROAD STATION on Second and Third days, the 1st and 2nd of Fifth month, to meet the trains that leave the BROAD STREET DEPOT of the PENNSYLVANIA RAILROAD COMPANY Philadelphia, at 7.28, 9.25 and 11.13 A. M., and 2.25, 4.55 P. M.

Pupils must procure their tickets to the Street Road Station on the first floor of the Broad St. Depot, going up to the second-floor to take the train. These tickets MUST BE PAID FOR at the time, as a system of issuing tickets to the pupils and charging them in the SCHOOL, has been discontinued by the Railroad Company.

WANTED.

In Seventh month, a Friend aged 25 or more, as governor to children under 14. One would assist in their training, and share the duties and responsibilities of a family.

Apply with references to C. JACOB, West Chester Co., Penna.

MARRIED, at Friends' meeting-house at Marshall Chester Co., Pa., on the 30th of 3rd mo. 1882, L. S. EVANS, Jr., of Middletown, Delaware Co., Pa., & REBECCA, daughter of Marshall and Hannah Fell the former place.

DIED, at the residence of his son-in-law, Norvick Ontario, Canada, 3rd month, 28th, 1882, BENJAMIN DICKINSON, an esteemed member of Norwich Monthly Meeting of Friends, in the 68th year of his age. Our dear Friend was sincerely attached to the original principles of the religious Society of Friends; his watchfulness of his daily life and conversation bear testimony thereto.

WILLIAM H. PALE, PRINTER,
No. 422 Walnut Street.

THE FRIEND.

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NO. 150 NORTH NINTH STREET.

Subscriptions and Payments received by
JOHN S. STOKES,
T. NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend."

Religious Epidemics.

(Continued from page 290.)

In looking back at the curious and pitiable extravagances enumerated in the preceding parts of this article, it is natural for us to regard them as largely the result of the ignorance and superstition of those days, from which we are now happily freed. But it is all to remember that human nature remains essentially the same as in former ages, and that if the same causes should again arise, similar effects may be expected to be produced. As Dr. Madden well observes, "public amities on a large scale, civil commotions, protracted war, famine, pestilence, religious life, fanaticism and oppression" might produce "epidemic mental disorders, as terrible any which have occurred in past times," though the character of the delusions would be modified by the prevailing ideas, interests and speculations of the age.

One of the most practically interesting points connected with these nervous disorders, which the mind becomes unbalanced, is their contagious nature, and the manner in which through the mysterious power of sympathy, bystanders become similarly affected. To see the operation of this principle in the reasonable panics which sometimes seize large bodies of people collected together, and in the blind excitement of mobs, when, so far from the time appears to lose its sway, something akin to temporary mania takes place.

In the account given of an epidemic mania at a convent at Kintorp, near Strasbourg, it is said that a few only of the nuns at first were seized with convulsions and hallucinations, and these were attributed to epileptic fits; the disease spread till almost the whole community were affected. When one nun fell into a convulsive attack, all the others might be present or within hearing of her cries, were instantly affected by the same malady. Even when the sisters were in separate chambers, the mere rumor that one of their number was thus attacked would cause others to be similarly seized.

About the year 1560, many of the inmates of the convent of Nazareth at Cologne were seized with violent convulsive hysterical attacks. The first person affected was a young man who had entered the cloisters in boy-

hood. Her nocturnal alarms affrighted the person whose bed was next to her, and who was herself attacked by the malady. In this manner a contagious terror extended from one to another till the greater number of the community labored under the disease and its accompanying delusions.

In 1628, at a Benedictine convent at Madrid, composed of 30 sisters, one of the sisters was affected with a nervous malady, which soon spread, until 25 out of the 30 were under its influence, and supposed, in accordance with the superstitions of the day, to be possessed by evil spirits.

In a recent work of Dr. Benjamin W. Richardson of London, on the Diseases of Modern Life, a chapter is devoted to those induced by what he calls "Imitation and Moral Contagion,"—the class of which we have spoken in this article. Some of the illustrations he adduces are curious and interesting, and impress on us with much force the need of care to shelter the young and those of an easily impressionable temperament from exposure to influences which may develop in them very undesirable consequences. He relates the case of a child born with the most perfect position of her eye-balls, who "was permitted, when in her third year, to be taken out daily by a good-natured servant, who, with many excellent mental qualities, had one great physical defect, namely a double strabismus, or squint. In a few weeks it was seen that the child could easily imitate the aberration, and at first, such slight importance was attached to the fact, she would be asked, in play, to squint like her attendant. A little later on the parents were amazed to find that the distortion of the eye-balls in their child was present when it was not called for, and that at last it settled into a permanent strabismus. The distortion has continued ever since, and will never be remedied, except by surgical operation.

"I have seen a still more painful illustration of disease, induced in the manner now being considered, in a girl who was occasionally taken to visit a connection of her family suffering from chronic chorea,—*Chorea Sancti Viti*, or, Saint Vitus' dance. The patient was constantly moving her hands and arms, adding, at intervals, which could almost be timed to the minute they were so regular, a peculiar grimace in which the angles of the mouth were extended, the nostrils dilated, the eyes widely opened and the skin of the forehead uplifted into folds. The child soon began to imitate certain of these movements, especially the movements of the limbs and the corrugation of the forehead. At the same time she acquired a fondness, which amounted even to a fascination, for the company of the afflicted person. After a few months it was observed, whenever the child returned from one of her visits, that she exhibited for several days the same nervous phenomena as those she had witnessed, and although the intercourse was soon afterwards stopped for ever by the death

of the elder sufferer, she contracted the disease so definitely that she never recovered. A little unusual physical fatigue, an excitement, or any other influence that would leave depression of mind or body in its train, was sufficient to bring on a return of the symptoms and to give them uncontrollable sway for many hours, sometimes for many days.

"One of our representative men of science described to me an outbreak of imitative chorea which occurred in his own family. A woman suffering from chorea,—St. Vitus' dance,—came to his house, and was seen by one of his children. The child spontaneously commenced to make imitative muscular movements, not in mockery of the patient, but, as if governed by some uncontrollable impulse received through the sense of sight. From this child the disease spread to another, and so on to a third. It assumed a most decided form in those affected, and would have spread through the whole of the family but for the prompt measures that were taken to suppress it. The affected were all placed in separate rooms, and the unaffected were entirely withdrawn from them. In this way the disease was limited at the commencement, and those who were seized were in a few weeks restored to health."

(To be concluded.)

For "The Friend."

Walking Honestly.

Let us walk honestly, as in the day.—BIBLE.

[The testimony borne to the reputation of the Society of Friends for integrity, by the writer of this essay, in the paragraph which speaks of an "honest Quaker" as a proverbial expression, would probably not have been written by one of our own members, who would have been restrained by a feeling of modesty from self-praise. We sincerely hope that neither the writer (nor any other one) may have cause to alter the favorable opinion he has formed, by a want of integrity on the part of any under our name.—ED.]

Prominent among the fruits of the blessed Spirit is *honesty*. To be honest with ourselves, honest with our neighbor, and honest in the sight of God, are essential elements of the Christian character. The latter, however, includes the former two. He who is truly honest in the sight of God cannot be deficient in the other Christian graces.

When a new religious sect is brought to notice, one of the first questions asked is, "Well, how are these people in their dealings with their fellow men; are they *honest*?" And the reply, whatever it be, determines the estimate set upon their character by the anxious inquirer.

It is a lamentable yet indisputable fact that thousands of well-meaning individuals whose faces have been set Zionward, have become weak and discouraged by the way, and returned to the vain world from whence they came, because of the dishonesty and corrup-

tion of worldly-minded professors. Some of these have been so stumbled by the conduct of those who professed to be Christians, that they are ready to believe that such are even worse in their dealings than the world's people. To such let me say that counterfeiters are only upon genuine banks. Real Christians are the best people on earth to deal with, because they are more honest and just than others; but counterfeit Christians are among the worst, because such are not only worldly-minded, but hypocrites.

Honesty ranks among the very first of the Christian graces, and is plainly taught throughout the Bible. The chief of apostles, in his letters to his various brethren, says: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, * * * think on these things." "Walk honestly toward them that are without, and that ye may have lack of nothing." "We trust we have a good conscience in all things, willing to live honestly." "Lead a quiet and peaceable life in all godliness and honesty." "Let me be weighed in an even balance, that God may know mine integrity." Says that perfect man David: "Judge me, O Lord; for I have walked in mine integrity." "Thou upholdest me in mine integrity." Hear, also, the words of the wisest of men: "A false balance is abomination to the Lord; but a just weight is his delight." "The integrity of the upright shall guide the lowly." "The just man walketh in his integrity: his children are blessed after him."

If such was the experience of the greatest and best of men recorded in the sacred writings, should not we also abound in honesty and integrity of heart; we, who profess to be followers of Jesus Christ, who searches our hearts and from whom no secret thought or action can be hid. "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Vain, yea worse than vain, will be our profession unless backed up by a good and honest heart in daily walk and conversation. Our high-sounding and ingeniously-constructed testimonies and prayers will prove only as sounding brass and a tinkling cymbal. The most effectual testimony that can be given is a straightforward, upright, Christian life. "Mark the perfect man and the upright, for the end of that man is peace." Such a life will oft-times convert the sinner and confound the skeptic, when all other means have failed.

The "honest Quaker" is proverbial. Thank God that there is at least one professed Christian sect, having so much of the indwelling Spirit of Christ as to render them "honest" in the sight of men. I pray the Lord that their primitive purity and power may be handed down unsullied to all future ages. Yet, let it not be forgotten that a child of God is a child of God the world over, regardless of name or order. A real child of God is an honest child of God. One can be honest and not be a Christian, but he cannot be a Christian and not be honest.

Dear friends, though young in the way, I am with you heart and hand in this grand and noble work. I feel that you are my friends, my brethren, in this particular field of labor. You have my sympathy, my support; my time and talents; my prayers and tears. What you have received from your fathers in this

grand reform, this separation from the world, this hand down as a precious legacy to all coming generations. As ye have received the light, so walk ye in it. As ye have come out from the world and are separate; so the Lord will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Greene, N. Y.

O. A. PRATT.

For "The Friend."

Westtown Boarding School.

(Continued from page 283.)

"At a special meeting held 9th mo. 17th, 1813. The counterpart of deeds of five rent-charges, bequeathed by our friend Jno. Pemberton, deceased, for the use of Boarding School, having lately come into possession, and it being suggested by a minute of a meeting of the acting committee held on the 14th inst., that they should be sold and the proceeds applied for the purpose of obtaining a permanent supply of water at the school, the proposal, after deliberate consideration, was concurred with."

4th mo. 15th, 1814. "One of the shares in the mill erected on the farm at Westtown, being now offered for sale by Richard Strode for \$500, the original cost thereof, and it appearing advisable to secure the same, it is concluded to make the purchase."

The report to the Yearly Meeting of this year informs that the school has been attended by an average number of 71 boys and 98 girls; that satisfactory advancement in their learning has been generally observable, and a comfortable degree of decorum in their department continuing to subsist among them; that the amount charged for board and tuition has fallen short \$189.55; that \$733.14 had been paid out for repairs, improvements, &c., making altogether a deficiency of \$1122.89; also that the farm account exhibits a balance in its favor of \$1154.84. "Religious meetings have been regularly held on the first and fifth days of the week. Order and harmony is preserved in the family, and a hope is entertained, that as the ground of the concern which led to the establishment of this institution is steadily adhered to, the school will continue to be a blessing to many of our youth." A new appointment being suggested by the committee, the Yearly Meeting this year appointed Thos. Scattergood, Jonathan Evans and 50 other men Friends, and the women's meeting appointed 41, consisting of Elizabeth F. Paul, Ruth Ely, Catharine W. Morris and others, making the whole committee to consist of 93 Friends, from which an "acting committee" of 62 was selected.

Extract from the report of 1816: "The family expenses for the past year have exceeded the sums charged for board and tuition \$2077.42. The accounts of the farm exhibit a balance in its favor of \$1526.49. As the amount of household expenses has greatly increased, and the charge for board and tuition being considerably disproportioned thereto, we have believed it right to suggest for consideration whether it is not expedient to raise it from \$80 to \$90 per annum."

"As the management and superintendence of business so important as this, may be expected to occasion much labor and close exercise, it is desirable that Friends generally may cherish a disposition to promote the work, always keeping in view that its origin was

under a sense of duty for the guarded and religious education of the rising generation."

4th mo. 1816. Report was made of a legacy from Owen Hughes of 200 pounds, and that the executors, Samuel Lee and Jesse Willett would be prepared to pay it about the 1st of 9th month next.

Information being now communicated to the treasurer, that additional funds are necessary for the purpose of meeting the demands upon the committee, Thos. Stewardson, Eli Yarnall and Isaac Bonsal, are authorized to obtain upon loan a sum not exceeding \$300.

The Yearly Meeting of this year united with the proposal to raise the price of board and tuition from \$80 to \$90 per annum. The committee were continued, "and desired to give close attention to the weighty trust imposed in them."

The report made to the Yearly Meeting 1817, after suggesting a new nomination, goes on to say, "We believe a benefit would arise from the appointment of a smaller number Friends than heretofore, and thus obviate the necessity of appointing an 'acting committee'—they might all consider themselves bound in diligent attention to the different services, and have the liberty of so regulating their several meetings as may be most promotive of the welfare of the institution."

At a meeting of committee, held 6th mo. 21st, 1817. "The communication from Jas. and Hannah Whittall stating that the prospect of relinquishing their present situation at Westtown about the first of 4th month next felt easy to their minds, being again read; the committee on considering the subject appointed Jonathan Evans, Philip Price, Mart Jafferis, Amy Coates and others, to endeavor to procure suitably qualified Friends to fill the important station they now hold.

"The maps of Asia and America have been procured and forwarded to the school, appearing that there is still a small map of Pennsylvania and of the United States wanted for the boys, and one of the latter of commise, one of Europe, and one of Asia for the girls' school, Philip Garrett and Dan'l Elliot are desired to procure them.

The following Friends are named to assist the superintendent in procuring from time to time for the use of the family, such articles necessarily come under the care of the female department, viz: Mary Cope, Deborah Howe, Elizabeth Cresson and Anna Biddle.

9th mo. 9th, 1817. "The committee have been weightily occupied in considering the subject of holding meetings for Divine worship in the school, impressed with the importance of such meetings, it was concluded to name a few Friends to attend them and make report thereof at our next meeting; where Jeffrey Smedley, Philip Price, Jonathan Evans, Margaret Morton, Sarah Poole, Martha Jafferis and Catharine W. Morris were appointed.

To visit the schools in the course of the ensuing three months, William Evans, Abigail Barker and others were appointed. To consider of and propose suitable periods for holding stated meetings, Ellis Yarnall and others were appointed.

At a special meeting held 4th of 11th mo. "The Friends named to endeavor to procure successors to Jas. and Hannah Whittall, apprehending that the object of their appointment might be facilitated by spreading the subject before the several approaching Quarterly Meetings, convened the committee to take

the subject into consideration, with which Friends present uniting, it was agreed to forward the following minute for that purpose, viz.: "The superintendent and his wife at the Boarding School at Westtown, intending to elinquinsh their present engagement about the 1st of 4th mo. next, it was concluded to pread the subject before the several Quarterly Meetings, in order to give general information thereof; and should any suitably qualified Friends feel their minds engaged to undertake the charge of that institution, it is desirable that early application be made to the committee."

(To be continued.)

For "The Friend."

Fashionable Dressing and Outward Adorning Inconsistent with a Profession of Christ.

The direction of the apostle Paul how men professing godliness should be attired "with good works;" and that of Peter—"let him adorn himself by the hidden man of the heart;" &c.; strictly and consistently carried out, would disannul fashion; divorce it from its assumed amity with religion; and rob dissipation and vanity—such imperious rulers now of their artfully deceiving mask.

Must it not be admitted, judging by what we see, that if there is any one thing which exerts a powerfully seductive and domineering influence over the female mind, or that one proves a living "after the flesh" which death, it is unquestionably the passion for dress and personal ornament? So continually do we see this, in high life and in low life, with rich and with poor, all spending money, time, and talents in sacrifice at the shrine of its idol, that one can hardly avoid the conclusion, that the yielding to custom and to fashion in the unrestrained passion for dress is permeated all classes. Those with means giving a bias by setting the example; and even in the poorer classes, envying and coveting, and struggling, with all their might, even times, to being overcome with temptation appropriate that not their own, in order to keep as nearly up as they can with the world's rush after conformity and personal utility. It is this which corroborates the poet's descriptive lines:—

"We have run

Through every change, that Fancy at the loom

Exhausted, has had genius to supply;

And studious of mutation still, discard

A real elegance, a little odd,

For monstrous novelty and strange disguise.

We sacrifice to dress, till household joys

And comforts cease. Dress drains our cellar dry,

And keeps our ladder lean; puts out our fires;

And introduces hunger, frost, and woe.

Where peace and hospitality might reign."

Now, can the simplicity of the Christian character be maintained while conformity to the fashions of the world is indulged? Can we verse our Holy Lawgiver's unequivocal testimony: "No man can serve two masters?" Can we cherish a fondness for, and a delight in, the customs of the people which are vain, and in the excesses of a world whose friendship is enmity with God?"—a world that hated and crucified Christ our Saviour—and the same time render filial love and service that dear Lord and Master? "Doth a fountain send forth at the same place sweet water and bitter?"

Might the writer, who was once an earnest sinner after these vanities and vexations of the riot, venture the expression of surprise and

sincere sorrow, in that worthy women of our sister sex, those who "name the name of Christ," (2 Tim. ii. 19), being professors of the self-denying religion of Jesus, do not recognize how the ever inconsistent habiliments and life of the fashionable world, conflict with some of the plainest prohibitions and requisitions of the Christian Scriptures; and especially with the liveliness of their Lord!—He who had not where to lay his head; He that wore the seamless garment; and whose disciples "wandered about in sheep-skins and goat-skins, being strangers and pilgrims" here, seeking for another and a better country, that is an heavenly. How can such, as before alluded to, reasonably expect to overcome the spirit of the world in themselves, either to lift up the warning voice against its temptations and practices in others, while they are pandering to the same indulgence and gratification of the desires of the fleshly mind? and this too, while such a course is clearly opposed to the plain doctrines and uniform example of a world-renouncing Lord?

Would that the day might be hastened, when even the idol, dress, might be brought, as one of the tithes called for, into the Lord's storehouse, and made to succumb to the service of Him, whose inspired apostle hath said, "Stand fast therefore in the liberty where with Christ hath made us free, and be not entangled again with the yoke of bondage." That thus, before the day of everlasting decision, we may be of the number of those who heard the sayings of Christ and did them, unto being "delivered from the bondage of corruption into the glorious liberty of the children of God."

The Damascus Altar.

Every one will remember the story. It is nearly as old as Homer. It is told of one of those interesting old Kings of Judah—Abaz, was it not?—who were forever trying to sew new cloth into the old garment without either tearing the cloth or showing the patch—men who believed in God, but incessantly watched for his coming by way either of Egypt or Assyria. At this particular juncture Assyria was the route, and Abaz, having an eye to his own advantage, determined to conciliate Oriental culture by going up to Damascus. Of course, Abaz saw some very magnificent things there. But there was one altar so chaste in design and so exquisite in workmanship, that the king sent off a description of it to Urijah, the high-priest at Jerusalem, with express orders to get him up one like it with the least possible delay. The well-worn altar of David, about which the psalms had been written and sung, where the sacrifices of greater years than Abaz knew had been offered, with the smoke of whose blessing the temple had long been filled, seemed rather shabby and old-fashioned compared with these fine Eastern altars; and though the Lord seems to have thought well of the old one, the king felt it an injury to good taste and advanced culture to let his neighbors out-do him in the matter of altars. So the Damascus altar was set up, and the venerable relic of greater days was degraded to secondary uses, and the king had a fine time appreciating his new altar.

And yet, with all its artistic merit, there seems to have been very little blessing in it. The people did not grow more religious, nor

the priests more devout. They knew more about Oriental ideas, but no more about the divine life, and the king himself became wicked every day in spite of his aesthetics. Indeed, it was not very long before, having a Damascus altar, he began to worship Damascus gods, and at last shut up the temple, put out the lights, turned away the priests, and let the whole land run to ruin. As the chronicler says, "He sacrificed unto the gods of Damascus, but they were the ruin of him, and of all Israel."

Now, I suppose, that any old foggy in these "happy land" days, who assumes that there is any dangerous familiarity between saintly Jerusalem and worldly Babylon, will be written down as a very small lot, or a very wise-acre. That the golden glamour of world ideas, instead of the sweet light of the eternal day, is filling the sacred atmosphere of holy Church—who can believe it? And yet, sure as the nineteenth century after Christ is not the eighth before him, I was in a church [building] only the other day where I saw the Damascus altar.

The [house] of which I speak was beautiful. It was a temple, as far as draughting, stone-cutting, paint, and putty could make it such. The artistic effects were fine. Aisle and transept, curve and angle, light and shadow, all correct, with faultless arrangement. Indeed, it was so strikingly beautiful that every one noticed it. The attention of the entire congregation was fixed upon this wondrous harmony of form and color. The aesthetic sensibilities were deeply stirred, and every body seemed moved with a genuine admiration for the artist and a real worship of art. As I watched even the most devotional, it seemed as though I could see that the thoughts which were started for heaven were caught and held by the charm of the lofty ceilings, and that the praises which were intended for the worshipper's God lingered rather about the temple's architect. Somehow I fancied that the admiration for this triumph of Damascus genius interfered with the pure, humble devotion toward God, and wondered if the soft mellow light, which played upon these appreciative faces, revealed, also, the humility and love of honest worship.

But soon began the service. One rarely hears such music—it was faultless; and as its swelling harmonies filled the arches of the building until light and sound touched and mingled, the hush of charmed wonder was on the people; and with the receding tones I heard all about me, "Exquisite!" "Ah! how beautiful!" But I thought, "This also came from Damascus." There was sound, but no words; music, but no devotion. The talents of Herr This and Madame That were praised as they were every other day of the week; praised as one would commend genius in painting a picture, or in framing a story, but there was no prayer in the sound, no praise in the harmony. It was aesthetic, but not worshipful.

Then I listened to the sermon, and it was a masterly effort—as full of fine points and fine lines as a steel-engraving. The eloquent divine added to his own reputation greatly by his effort that day. But he, too, had clearly been at Damascus. His discourse had been worked into form from the richest materials. The sciences furnished the framework, and the arts ornamented it with every variety of precious stuff and with many a well-

ent gem; and with impressive manner and clear diction the preacher proceeded to describe his theme, as who should say, "Is not this great Babylon that I have built?" It was certainly eloquent. The people admired. They were impressed with the sermon as they were with architecture and music. They said, "What an able sermon!" and "What a brilliant man!" but for some reason they did not seem to see God behind that sermon. The altar was so beautiful, that nothing was left to be wished for. I looked for some one in tears, for some evidences of dread and anxious soul-searching. All admired, none wept; all were pleased, none convinced; all departed entertained, none comforted. That congregation supposed they had been worshipping God, but really they had only been acquiring culture. They were practising the art of devotion through the aesthetics.

When I ventured, in the presence of another old fogey, to mourn over this development of Syrian art at the expense of Christian worship, he pointed out to me that I had not yet perceived the whole of this tendency of the Church worldward. He proceeded to show that not in habits of worship alone, but in habits of thought as well, we are permitting David's altar to be thrust aside to make room for the world's altar. Said he, "What is the whole tendency of theological thought in this generation. Does it not aim to harmonize itself with the elaborate systems of world philosophy, and to dignify the simplicity of the Gospel by adding the ornamentation of an Oriental magnificence? The chief occupation of our leading thinkers is not the contemplation of an undivided truth, but the readjustment of what are deemed to be separate parts of one whole. Gospel assertion has given place to philosophical explanations. Hence the central truths of our glad tidings are sometimes hard to find under the immense assortment of Damascene finery that covers them."

If we are not careful with our Damascus altars, we shall surely drift into the worship of the Syrian gods. Let religion cease its appeal to the heart, and its power as religion is gone. It may become a magnificent scheme of culture, but saves no souls. If the Church shall drift much further away from the simplicity and purity of the Christ idea which is within it, the day will come when, in judgment fires, that will be revealed which to-day we ought to know, that God accepts the humblest sacrifice in which is real devotion, even though the altar where it burns be mean and humble; but that He spurns the offering where no love is, even though it be kindled upon the most elaborate shrine the aesthetic taste of a Damascus culture can contrive. The Church must not let its culture outstrip its devotion.—*Christian Advocate.*

We think with regretful wonder of John Newton who, while "the African blasphemer," as he afterward called himself, was engaged in the traffic in human flesh; but our wonder is intensified when we remember that, after becoming a Christian, he read his Bible on board of slave-ships! Alas, what possibilities of dormancy have often been wrapped up in the human conscience!—*Selected.*

A sacrifice in the morning of life is made with much less difficulty, than if deferred till the day is more advanced, and the mind encumbered with the things of this transitory world.—*Daniel Wheeler.*

CHRIST CLEANESE THE LEPER.

Read Luke v. 12-15.

Lord, if thou wilt, thou canst!
Such was his cry;

It showed a faith that mountains might remove—
A faith that had its origin in love—
A faith that reached from earth to heaven above—
A faith that would not die!

Christ heard the prayer at once—
It stirred his soul;

He knew the man was full of leprosy;
He knew how anxious to be healed was he;
He knew, too, how from sin he would be free—
How glad to be made whole.

I will, said Christ—Be clean!

It reached his ear:
He wept for joy, and shouted for delight;
Praised God for giving to his Son such might;
It made all hearts rejoice to see such sight—
Rejoice they did—yet fear.

Tell no man of thy cure,

But go to priest—
Tell him, that cleansed from all disease thou art;
Offer the gift for this thing set apart;
Henceforth to loving Father give thine heart,
If thou would hence be blest.

The man did as was told,

But still there went
A fame abroad of this most wondrous cure;
How from all leprous taint he was made pure;
How, through this Healer, all could health secure,
If they would but repent.

This brought great multitudes

To see the man;
The man who could by word remove disease;
Who could both noblemen and leper please;
Who raving maniac could at once appease,
By his own wondrous plan.

His plan was only love—

Love born of FAITH:
Those who'd be cured must faith have in his love;
Must from their mind be all doubt of Christ remove;
Must let into their minds light from above—
Believe in what God saith.

Conditions same to all—

To rich and poor:
When noblemen would have his name relieved;
When all goodness poor, but righteous gave—
Of each Christ asked, if he in Him believed,
Before he spoke a cure.

Shall we then hesitate,

To come completely
With these conditions?—Eyes made and sure,
And hope for soul eternal life secure—
A home in heaven which ever will endure—
A joy that ne'er will die!

THE LILAC.

Selected.

I feel too tired, and too old,
Long rambles in the woods to take,
To seek the cowslip early gold
And search for violets in the brake;
Nor can I as I used to, bend,
My little bed of flowers to tend;
Where grew my scented pinks, to-day
The creeping witch-grass has its way.

But when my door I open wide

To breathe the warm, sweet air of spring,
The fragrance comes in like a tide,
Great purple pulses before me swing,
For looking in, close by the door
The lilac blossoms are of yore;
The earliest flower my childhood knew,
Is to the gray woman true.

Dear common tree that needs no care,

Whose root in any soil will live,
How many a dreary spot grows fair
With the spring charn tuft clusters give!
The narrow court-yard in the town,
Knows thy sweet fragrance, and the brown
Low, hill-side farm-house hides its eaves
Beneath the gray-green of thy leaves.

Loosed by the south-winds gentle touch,
In perfumed showers thy blossoms fall;
Thou hast little, givest much,
Thy lavish bloom is free to all;
And even I, shut in, shut out,
From all the sunny world about,
Find the first flower my childhood knew,
Is to the gray old woman true.

—Marian Douglas.

For "The Friend."

Reminiscences of Departed Worthies.

A YEARLY MEETING IN OLDEN TIME.

On First-day, 20th of 9th mo. 1795, I attended Market Street Meeting, which, though mostly silent, was satisfactory.

Sixth-day, 25th, was at Haddonfield Quarter, where John Reeve and Sam'l Smith were very powerful in opening the deception a danger of holding the too much prevailing principle of Deism; appealing to all present whether one argument could be advanced in favor of it. "For my part," says the form, "I have not met with one though conversing with many, who could say from a heart sincerity, that they were confident in the belief; but it is because that opinion suits the natural and carnal inclination, that so many join therewith; and one striking circumstance against them is, that many, who have embraced those principles, when they have been about to close with time, have abandoned them and implored the mercy and forgiveness of an offended God," &c. &c. The latter concluded with much suitable advice to the youth to avoid that dangerous opinion and close in with Divine visitation so met fully lengthened out toward them. Meeting for discipline was conducted with much harmony and concord, and was an opportunity of favor to me.

27th, and first of week, I attended the meeting at High street. In the morning Joseph Wigham spoke of the excellency of an inward spiritual waiting for Divine aid and direction in our meetings for both worship and discipline, and in a particular manner in the former worship, to have the mind abstracted from all temporal concerns in an humble wait on God, whereby we shall be preserved from drowsiness at those times, and feel such a renewal of strength and encouragement, that we shall seldom fail of leaving our meetings accompanied with sweetness, peace and comfort of mind. Joseph Cloud spoke of the kindness and mercy of Divine Providence still visiting and favoring us with his imputed good Spirit in our hearts, and how necessary it is for us with thankful hearts to return a grateful remembrance thereof. D. Dar and Rebecca Young, in the afternoon, enforced a life of religion and circumspection not only essential, but most agreeable a satisfactory in this life; the former spoke of and very affectionately to the youth; it was a time of favor. In the evening, Mary Mills stood more than an hour explaining, treating of, and desiring a due consideration of the nature and effect of Deism, which she said she could do no less than term the diabolical opinion and principle prevailing to draw mankind from a dependence on God, to a disregard of his omnipotence, and even to end in that death and destruction.

28th, and 2nd of week. Meeting opened the 10th hour, and the Queries and answers were read. On the answer to the 3rd Scripture—was enabled to treat very beautiful entreating friends early to instruct the ten-

kinds of their offspring of the necessity of an acquaintance with God, and the nature of his workings and dealings with them even while young, by which means (as their minds are early and in their minority susceptible of good) the frequent complaints of deviation from plainness of dress and address would be removed, and they convinced in that stage of life, that the greatest beauty was in decent plainness; with much more suitably adapted; under whose testimony my mind was much humbled, in considering the important charge to the parents. In the afternoon the remainder of the reports were read and considered, and an adjourned to the 9th hour.

29th. The epistles were read (except that from New York, which is not yet received), and of the general one it was concluded to send only an abstract, as the paragraphs on the Negroes and Indians were thought to be so full. A part of the minutes of the Meeting for Sufferings were read, and in the afternoon the remainder. John Wigham spoke in favor of the care and labor of that meeting; so desiring the youth to be animated and encouraged to engage more earnestly in the use of Truth, that thereby they might be enabled to take part of this burden off the aged. In this sitting Jos. Cloud desired that he would unite and ask a blessing, and then appeared excellent in prayer. A query from Burlington Quarter "whether the Monthly Meeting could receive an offer from persons carrying in a degree between first and second usings," which was spoken to and agreed they might; then adjourned to the 10th hour.

30th. The minutes of the meeting last year were read, and the situation of the Indians considered and referred to a committee. In the afternoon a committee appointed on the Treasurer's accounts; a committee of last year reported, and proposed Friends' old burying ground for the new meeting house to be built on, which is left under consideration. Materials concerning O. Jones, Robert Willis, and Jos. Penrose, were read, and adjourned to the 9th hour.

10th mo. 1st, and 5th of the week. The meeting opened with reading the memorial concerning Jas. Thornton, then the state of the petition came under consideration; many suitable remarks were communicated on the answers to the 1st, 2nd, 3rd and 4th Queries. John Wigham very earnestly entreated Friends to live more under the power of Truth, and to avoid that superfluity of building and furniture, which he had sorrowfully observed, even among some of those who filled the most conspicuous stations in the Church, which he had believed was cause of sorrow and grief to some of the sincere, humble travelling seed, who went mourning on their way, in beholding the deviation of many of their brethren from that plainness and beauty in which our ancestors were led, and which the principles of our profession still lead into. Many pertinent remarks were also made by him and several other friends on the lowliness of the state of Society, in that of a due and wakeful attendance of meetings; living in love and unity with our brethren and neighbors, which would lead to that of avoiding backbiting, &c. In the afternoon the remainder of the answers were considered, and the report on the accounts read and approved.

6th-day. An addition made to the committee on the Boarding School, and they directed to proceed; after considerable debate

with some of the old standards, it was agreed to read certificates of ministering Friends travelling from a distance. In the afternoon several new parts of discipline were proposed by the Meeting for Sufferings; some agreed to, others left for further consideration next year.

7th-day. Agreed, after considerable opposition by J. Evans, to build a new meeting-house on the burying ground to accommodate the Yearly Meeting. The epistle from New York received and read; a large committee appointed to promote subscriptions for sundry purposes, to civilize, &c., the Indians. In the afternoon the epistles, in answer to those received, were read; the select meeting on 7th-day preceding the Yearly Meeting, in future to begin at the 10th hour. The meeting concluded after several weighty important remarks by J. Wigham and several others; and through the sittings whereof, I have to acknowledge, and hope thankfully to remember, that my mind has been abundantly refreshed and instructed, though at times much humbled and baptized under a sense of my own unworthiness and neglect of duty.

JOSEPH T. TOWNSEND.

"John Ploughman on Thrift."—Will our people never learn to lay by for a rainy day? Wages are certainly small enough, and a man can't save a fortune out of fifteen shillings a week, but still it does seem silly to spend every farthing the moment you get it. We say of children that their penny will burn a hole in their pocket; but it looks as if our working people were all children, and could not get rid of their money fast enough. Lots of carpenters and bricklayers, and other tradespeople, earn good wages, and yet if they are out of work a week they go to the pawn-shop or run into debt. The squirrel in the cold weather eats the nuts which he has stored up; but these people never lay by a penny piece. Young men ought to save a good part of their wages and have a little nice sum in hand before they get married; and the new married couple ought to go on saving something, for they will soon want it all when little months begin to cry, and little feet patter on the floor. Besides, we none of us grow younger, and what is a man to do in old age if he spends all his nine-pence in the days of his youth? Our Saviour would have us live without anxiety for the morrow, and the best way to get to that happy state is to take due care of the goods entrusted to us to-day. If we use what we earn wisely and well, we need not fret about to-morrow; but if we waste we shall want; if we eat all the beans there will be none for sowing, and, if we never look before we leap, we shall only have ourselves to blame if we tumble into the ditch.

Some people are so shiftless that even when they have good store they cannot manage with it. One woman turns sixpence into a shilling, while another melts a shilling into sixpence. Now, you girls, don't think so much about catching husbands, but try and learn to be house-wives. Learn to cook and darn and wash and scrub. You will be dear wives to your husbands if you don't; but the dearness will be of the wrong sort. The husband can bring home the money, or at least he ought to do it, but only the wife can make it last out; the man can find the bricks, but the woman is the builder. Oh, for a breed of those women who know how to make a little

go a long way! These are worth running a thousand miles to see, however plain their faces be, so John Ploughman says, and so say we.—*Spurgeon.*

Spare Moments.—A boy, poorly dressed, came to the door of the Principal of a celebrated school one morning and asked to see him. The servant eyed his mean clothes, and thinking he looked more like a beggar than any thing else, told him to go round to the kitchen.

"I should like to see Mr. —," said he. "You want a breakfast, more like." "Can I see Mr. —?" asked the boy.

"Well, he is in the library; if he must be disturbed, he must."

So she bade him follow. After talking awhile the Principal put aside the volume that he was studying and took up some Greek books, and began to examine the new comer. Every question he asked the boy was answered readily.

"Upon my word!" exclaimed the Principal, "you do well. What, my boy, where did you pick up so much?"

"In my spare moments," answered the boy.

He was a hard-working lad, yet almost fitted for college by simply improving his spare moments. A few years later he became known all the world over as the celebrated geologist, Hugh Miller. What account can you give of your spare moments?—*Selected.*

Confessing Christ.—In Iowa a half dozen transient guests at a quiet country hotel returned to the hotel from attendance at a place of worship, and gathered about the stove in the office, fell to discussing the sermon in particular, and presently, to debating theology and religion in general.

"As for me," said one loud talker, "this whole matter of religion is a humbug; I don't believe any of those things!" and the room full—say of thirty persons—received the scoffer's dicta with open assent, or prudently, and perhaps cowardly, concealed dissent. One of these who had just returned from the [meeting] bestowed more than usual time in folding away his overcoat, and a close observer might have noticed that some of his movements were emphasized by the pressure of strong feeling. As the assailant of religion was about to conclude that his expressions were perhaps the verdict of all, the nervous hearer aforesaid turned quickly around, saying:

"See here, my friend, I know you are mistaken! As a talker you can outdo me, but my experience shows me you haven't reached the bottom of this question. There's my father, eighty years old, blind, and without a dollar in the world that he can call his own, and recently stricken by the loss of a favorite daughter; yet he sits in his chair communing with Christ, singing all day long, repeating over passages of Scripture, and happier than a prince. My mother, too, an invalid almost all her life, told me lately that in the night, when she couldn't sleep because of her pain, she became full of joy by thinking of the coming glory. Father knows and mother knows, and, thank God, I know, you are mistaken—for God has power to forgive sins, and every one of you," turning to the intent hearers, "every one of you may know as an undeniable fact, that God can send his Spirit to testify that you are his children, pardoned,

justified, gladdened and satisfied that religion is as real as that you sit in those chairs."

The little company, impressed, silenced, and some in tears, dispersed, each admitting to himself, at least, that the truth has power when spoken out of a full heart.—*Church Union.*

Children in the House.—The tideliest and most particular child that ever lived will sometimes upset things about a house to the annoyance of the fussy housekeeper; and all ordinary children are the bane of her life. Their toys, their games, their shreds, their books, are scattered indiscriminately around. As soon as a child is old enough to play about, in most homes a sort of quiet warfare between the housekeeper and that child commences. The greatest love may prompt the mother, yet all but unconsciously, as it were, an attitude of antagonism is assumed by her as regards the child's upsetting things. When there is a nursery and plenty of assistants, of course the little folks are more at liberty in their own domain. But in the average home, where the children are part and parcel of the family, as regards the use of the common living rooms, their want of order will cause more or less disturbance. Happy the mother who has the wisdom and good sense not to be disturbed by their litterings, who with equanimity can see the dining-room chairs converted into railroad trains, and composedly survey the marks of little fingers on the furniture. Unbridled license will ruin the temper and disposition of any child; but sympathy for and patience with their desires to find themselves amusement, will lead any housekeeper to put up with a good deal of annoyance from them.

For "The Friend."

Natural History, Science, &c.

Ventilate your Closets.—Soiled undergarments or the wash clothes ought not to be put into a closet, ventilated or not ventilated. They should be placed in a large bag for the purpose, or a roomy basket, and then put in a well aired room some distance from the family. Having thus excluded one of the fertile sources of bad odors in closets, the next point is to see that the closets are properly ventilated. It matters not how clean the clothing in the closet may be, if there is no ventilation, that clothing will not be what it should be. Any garments, after being worn for awhile will absorb more or less of the exhalations which arise from the body, and thus contain an amount of foreign—it may be hurtful—matter, which free circulation of pure air can soon remove.—*The Sanitarian.*

The use and effects of Glucose.—Glucose is a cheap, imperfect substitute for the genuine sugar of commerce. It is not a poison when well made; and, as regards its healthfulness, it may not be much more deleterious than ordinary cane sugar. Still it does produce and aggravate dyspeptic symptoms, and by its proneness to set up fermentative processes it causes flatulency and painful affections of the bowels.

What becomes of the millions of pounds of glucose manufactured in the Western States every month? It is used mostly as an adulterant in the manufacture of table syrups, and in adulterating the dark, moist sugars used largely by the poor. Its next largest use is in the manufacture of candies. All soft candies, waxes, taffies, caramels, chocolates, &c.,

are made of glucose. Children are therefore large consumers of this substance; the honey bees, also, are fond of it, and will carry it away by the ton, if placed within their reach. The honey made from it is no better than the pure glucose, as it is stowed away in the comb without change. Human ingenuity, it is stated, has reached the point of making honey and storing it in the comb without the mediation of the bee; therefore, we can now dispense with its services. By appropriate machinery a nice-looking comb is made out of paraffine, the cells being filled with glucose syrup, and this fictitious honey is warranted true white-clover honey from Vermont.

The beautiful clear white syrups found on our breakfast tables, and used as an agreeable adjunct to our waffles and buckwheats, are largely composed of glucose. A mixture of true "sugar-house" syrup with glucose syrup, proportions of five or ten per cent. of the former to ninety or ninety-five per cent of the latter, constitutes the high-priced "maple sirup" of the grocers. A Western chemist reports the results of recent analyses in which adulterations amounting to from five to fifteen per cent. of glucose were found in various popular brands of sugars.

Bishop Whately's Brain Tonic.—When Whately felt fatigue from overtaxing the brain in the daytime, he would close his books, and a quarter of an hour after you might have seen the following instructive spectacle:

The first occasion on which I ever saw Dr. Whately (observes a correspondent) was under curious circumstances. I accompanied my late friend Dr. Field to visit professionally some members of the archbishop's household at Redesdale, Stillorgan. The ground was covered by two feet of snow, and the thermometer was down almost to zero. Knowing the archbishop's character for humanity, I expressed much surprise to see an old laboring man in his shirt-sleeves felling a tree "after hours" in the demesne, while a heavy shower of sleet drifted pitilessly on his wrinkled face. "That laborer," replied Dr. Field, "whom you think the victim of prelatical despotism, is no other than the archbishop curing himself of a headache."—*Life of Whately.*

At Plymouth, England, the ruins of an old castle are still to be seen. It was built upon a very high rock, the narrow ledge of which runs out beyond the walls. Two goats used to feed upon the grass and weeds that grew among the ruins. One of them got upon the ledge, which was only wide enough for the small feet of a goat to walk upon. It went on until it came to a sharp point, and was then obliged to turn back again. Just then it was met by the other goat, and at that place there was no room for them to pass each other, or to turn around. The one that did so must fall and be dashed to pieces on rocks below. The goats felt their danger, and made loud cries of distress. Many people heard them and ran to see what was the matter. None could give the least help. The goats stood face to face for a long time. At last one was seen to kneel and crouch down as close as it could lie upon the ledge, and the other walked over him. The goat that had lain down got up again, and went on to the place where his friend had found room to turn around. It did the same, and thus both were saved.

Action of the Sun's Rays.—Dr. Phipson in *Chemical News* mentions a gate post painted with a new white pigment having a zinc

basis, which appeared black all day, and which all night, turning black again soon after sunrise. The paint was found to contain a small quantity of Sulphide of Barium. When a white powder was spread upon a piece paper and exposed to the direct rays of the sun, it became fawn-colored, brown and finally a dark slate-color, in the course of about minutes. When in this state it was placed in darkness it became white again in 2½ hours time.

The phenomenon is due to the presence of the Barium.

Animals and the Telegraph.—Nielsen, rector of the Norwegian telegraph lines, has just published a curious note upon the impressions that are produced upon animals by the vibrations of telegraphic wires. The post in the neighborhood of the Norwegian plowoods, even those which have been freshly impregnated with sulphate of copper, are frequently found to have been perforated by woodpeckers, which, it seems, mistake the humming of the wires for the buzzing of insects. The holes are generally made near the insulators, and a post shown at the Paris Electrical Exhibition had a hole clear through it large enough to insert the whole arm. Bears imagine the humming to be that of bees, and not finding any sign of a colony above, paw at the heaps of stones at the base of the poles; and, when they can find nothing, vent their spite in a vigorous blow on the ground, to kill the bees that persist in staying hid. The scattering of the heaps of stones around the posts, which is not rare, could be explained, till some one perceived marks of the bears' claws where these desperate blows had been given. Wolves are believed to have been frightened away by the lines. While a vote was pending on a grant to a telegraphic line, a member of the Storting remarked that, while his constituents had no direct interest in the line, they would support the grant, because the wires would drive away the wolves. It is said that, however hungry a wolf may be, he will never go in a spot that is inclosed by ropes stretched across the posts. It is a remarkable fact that since the first telegraphic line was established, twenty years ago, wolves have never appeared in the neighborhood.—*Popular Science Monthly.*

THE FRIEND.

FOURTH MONTH 29, 1882.

PHILADELPHIA YEARLY MEETING.

At the Select Yearly Meeting on Seven day, (4th mo. 15th), during the consideration of the Query relative to the ministry, an earnest exercise spread over the meeting, in which those members on whom a gift in the ministry had been conferred, should be careful to exercise it only under the fresh anointing of the Spirit of Christ. A minister might feel the state of a meeting opened to his mind, but alone was not sufficient. He must patiently abide under his exercise, until the Divine command is felt to deliver the message to the people.

In the exercise of vocal supplication, some qualification is necessary. All true prayer must come from Christ our Head; but the mere verbal acknowledgment that petitions are offered in his name, is fit better than solemn mockery, unless his Spirit

power are felt to operate on the heart of the suppliant.

This concern seemed to spread from one to other, till many brethren and sisters bore testimony to its importance; and many others, whose voices were not heard, rejoiced in the evidence that the Lord's good presence overshadowed the assembly, and that He was assayed afresh to enable his servants to proclaim some of the truths of the Gospel.

The general Yearly Meeting opened on Monday the 17th inst. In an interesting report from the Committee charged with the care of the Indians on the Allegheny Reservation, it was mentioned that one of the Indian men had applied to the Committee to be received into membership with our Society. There is no meeting for discipline established at or near Tunesassa, the Committee induced the case to the Yearly Meeting for advice as to its proper disposition. The report was freely expressed that the desire awakened in her for the benefits of religious worship, should receive proper attention, a committee was appointed to consider the subject, and report to a future sitting. This committee subsequently proposed that the Monthly Meeting of Friends of Philadelphia should be authorized to act on cases of application to be received into membership by persons (whether Indian or not) residing on or near the Allegheny Reservation, in the same manner as where such applications are made by persons residing within its usual limits. This proposition was adopted by the Yearly Meeting.

The opening of a new railroad from Salamanca southward along the Allegheny river through the Indian reservation, was mentioned with regret, owing to the increase of emigration and other evils occasioned by the presence of a rough class of persons employed as laborers in the construction of the

the Boarding School at Tunesassa for the Indian children had been satisfactorily conducted; and care was taken to promote the religious welfare of the children, as well as their intellectual and physical culture.

The report of the Committee having charge of the Boarding School at Westtown, repeated that Institution as in a favorable condition. The average number of scholars for the year had been 168, which is considerably more than the buildings can accommodate, about equal to the number that have been there for a few years past. Arrangements had been made to open a normal class for the girls' department for the special instruction in the art of teaching of those of our young women who desire to engage in that occupation. The religious welfare of the children claimed much care, and there was an encouraging ground for hope that a blessing in respect had rested on the labors of the Committee and officers.

The Yearly Meeting again sent down a committee on the use of Intoxicating Drinks, advising their members to refrain therefrom entirely, and directing subordinate meetings to do care over their members in this regard, and to make report of their labors the following year. For several years past, when the subject has been before the meeting, there has been less religious weight than has marked deliberations on other matters. In view of the fact, it is worthy of consideration whether it would not be the wisest course to lay the

burthen of proper attention to the subject on the respective Monthly Meetings, by whom the labor must be performed, without requiring specific reports in regard to it to be sent up to the Yearly Meeting.

In the consideration of the state of Society as shown by the Queries and answers, the meeting was much favored with a feeling of solemnity and tenderness; as well as earnest concern for the removal of the deficiencies that were apparent, and the encouragement of the members to greater devotedness to the cause of the Redeemer. A failure was reported on the part of some in faithfully upholding our testimony against a system of ministry which is exercised in the will of man. This caused much concern to the meeting, as such a system conflicts with the pure principles of spiritual worship as ever beloved by the Society of Friends. True worship consists in the aspirations of the heart towards our Father in Heaven, and not in any vocal utterances, and our duty when assembled for Divine worship is to retire out of all our own thoughts and imaginations, and to endeavor to feel the presence of the Lord with us, producing a holy solemnity, and enabling us to render unto Him that service which He may require. We were reminded of the experience of Robert Barclay, who says, "When I came into the silent assemblies of God's people, I felt a secret power amongst them, which touched my heart; and, as I gave way to it, I found the evil weakening in me, and the good raised up, and so I became thus knit and united to them, hungering more and more after an increase of this power and life, whereby I might feel myself perfectly redeemed." Those who hunger after and come to feel and enjoy this Divine Power which touches the heart, will not feel that the ability to worship God depends on the ministrations of any man, much less of one who preaches at stated times, without waiting to know whether it is the will of the Head of the Church for him to speak or to be silent.

The dangers to which our young people are exposed at the present day were sensibly felt; and fervent exhortations were repeatedly given to them to yield unreservedly to the strivings of the spirit of the Saviour, that they might be preserved from the evils that are in the world and become prepared to promote the cause of their Redeemer by the whole course of life. This concern on their behalf was remarkably manifested in the meeting of Ministers and Elders on Thursday, and led to the introduction from that body of a proposal that the Yearly Meeting should appoint a committee to pay a general visit to its meetings and members, as way might open thereafter. The proposition was united with by both the Men's and Women's Meetings, and a large number of Friends set apart for this weighty and important service. It is understood that these Friends have since subdivided themselves into nine small companies, one of which is expected to attend each of the nine Quarterly Meetings, and feel after the labor that may be required in its limits.

There was an unusually clear evidence that this exercise, and the movement resulting from it, were in accordance with the Divine will; and there is reason to hope that a blessing will rest upon it, if those engaged in the labor are preserved in humility, emptied of self-sufficiency, and made to seek earnestly for Divine help.

The list of deceased Ministers and Elders sent up in the replies to the Annual Queries, seemed large, and embraced the following names: Mercy Comfort, John and Hannah P. Worth, Beulah C. Thompson, Eliza P. Gurney, Rachel H. Roberts, Chalkley Stokes, Lydia S. Wills, Jonathan Freedland and John E. Sheppard.

The minutes of the Meeting for Sufferings showed that the concern which had been before them a year ago, in regard to the demoralizing character of some of the literature and art-productions of the present day, had resulted in the production of an Address on this subject, designed especially to appeal to the more thoughtful and serious part of the community, and to awaken a public sentiment which would assist in repressing the evil.

The Report of the Book Committee gave evidence that much care and labor had been bestowed in circulating the approved writings of Friends. The distribution had been unusually large. During the past year the stock of stereotype plates had been increased by the addition of the Life of Thomas Wilson, William Penn's Advice to his Children, and Evans' Exposition.

A concern for the more careful preservation of the records of our Meetings, which was mentioned on the minutes of the Meeting for Sufferings, was referred to that body for further attention.

Of the 839 children of school age, belonging to the Yearly Meeting, all but 192 were being educated under the care of teachers in membership with our Society. The Yearly Meeting appropriated \$1500 for the use of its Committee on Education, who are charged with the duty of assisting parents in obtaining school instruction for their children, under circumstances calculated to promote their religious welfare and their interest in the Society of Friends.

It may be thankfully acknowledged that the Yearly Meeting just ended has been a time of Divine favor, in which an earnest exercise prevailed for the promotion of our doctrines and testimonies, and for the preservation of our members in a manner of life consistent therewith, and also for their growth in grace, and an increase of spiritual life among them. There is cause to take courage in the belief that the principles of Truth were upheld, and its testimony felt to go forth against that spirit which would lead away therefrom.

SUMMARY OF EVENTS.

UNITED STATES.—In the United States Senate bills were passed for the sale of part of the Omaha reservation in Nebraska, for the sale of the Kickapoo lands in Kansas, and to provide for the allotment of lands in severalty to the United Peorias and Miami in the Indian Territory. Bills were also passed for the allotment of lands in severalty to the Indians of the Umatilla reservation in Oregon; to provide for the allotment of land in severalty to the Indians on various reservations, and extend to them the protection of State and Territorial laws.

Advices from Franklin, Louisiana, report the water twenty inches below the highest point of this season. The sugar cane in that section, having been submerged for six weeks, is believed to be so badly damaged that it cannot even furnish seed for next season.

The town of Monticello, Louisiana, was destroyed on Seventh-day by a cyclone, only three buildings on the outskirts being left. Fifteen persons were killed, and thirty injured. Many of the latter are not expected to recover.

Terrible cyclones occurred on Seventh-day evening in Dallas county, Alabama, Bibb, Twiggs, Jones and Wilkinson counties, Georgia; and Brunswick and Pender counties, North Carolina. In Dallas county, Ala-

batas, five persons were killed; Georgia, two lives were lost, and in North Carolina a child was killed, and an adult was seriously injured. The devastation in all the districts was terrible.

A tornado passed over Cairo, Illinois, on Seventh-day afternoon, unroofing ten or fifteen dwellings, blowing over several loaded freight cars on the railroad and demolishing a colored church and an Italian saloon. All communications by telegraph and telephone lines were interrupted. During the storm heavy hail fell, smashing windows and skylights. One of the heaviest rains ever known in St. Louis fell the same afternoon in that city, flooding the streets and sewers and doing much damage to property. A number of persons were rescued from flooded buildings in ships. A violent storm of hail, rain and wind passed over Shreveport, Louisiana, on Seventh-day morning, leveling trees and fences and demolishing a church-building. Hail stones the size of pigeon's eggs fell in Columbia, South Carolina, on the same evening, demolishing window glasses in several parts of the city.

Large forest fires are again reported in the Blue Mountains, near Slatington, Pa., and in New Jersey, opposite Millford, on the upper Delaware.

The latest reports from the fruit-growing districts of Virginia, Michigan and Arkansas indicate that the crops suffered little damage from the recent cold weather.

At the meeting of the American Philosophical Society, Prof. H. Carvill Lewis read a paper on the recent auroral corona, showing that its apparent motion eastward was apparently the result of the earth's rotation, and was apparently proving the aurora to be a terrestrial appendage.

Dr. Lewis Swift, of Rochester, says that the new Wells comet will continue for several weeks gradually, and then very rapidly, to increase in brightness, and that the perihelion will be visible in full sunshine. The precise time of perihelion passage, he adds, is not yet accurately determined. Most computers place it about the middle of the fifth month, though a few prolong it nearly a month later.

Deaths in the city for the week ending 4th month 22d were 330, as compared with 423 the corresponding week of last year, and 429 for the previous week. Of the whole number, 209 were males and 131 females; there were 62 deaths from consumption; 43 from pneumonia; 19 from typhoid fever; 14 from Bright's disease; 13 from cholera; 12 from diphtheria, and 5 from small pox.

Markets.—C.—U. S. 3½, 101½ 102½; 4½, 116½; 4½, 121½; currency 6½, 135.

Cotton.—Cotton continues quiet, but prices were well maintained. Sales of middlings are reported at 12½ a cent per lb. for uplands and New Orleans.

Petroleum.—Standard white, 7½ cts. for export, and 8 cts. per gallon for home use.

Flour.—The demand for flour is limited, but prices are firm. Sales of 2400 barrels, including Minnesota extras, at \$7.25 for clear, and at \$7.50 for straight; Pennsylvania extra family at \$8.25 and \$6.50; western do. do. at \$6.75 to \$7.50, and patents at \$7.75 to \$9. Rye flour is firm at \$5 per barrel.

Grain.—Wheat is inactive, and options fully 1 cent lower. Sales of 3200 bushels red at \$1.46 a bushel. Rye.—Pennsylvania is in demand at \$1.40. Corn is quiet and a bushel lower. Sales of 9000 bushels, including yellow, at 91 cts.; sail mixed, at 87 a 89 cts., and steamer at 87 cts. Oats are dull, at prices lower. Sales of 10,000 bushels including white, at 53 a 59 cts., and rejected and mixed at 57 cts., and 10,000 bushels delivery next month at 50 a 56½ cts.

Beef cattle were in good demand this week, and prices were a fraction higher: 2900 head arrived and sold at the different yards at 6 a 8½ cts. per pound, the latter rate for extra.

Sheep were in fair demand and prices were a fraction higher: 3000 head arrived and sold at the different yards at 6½ a 8 cts. for wool sheep; 5 a 6½ cts. for sheared sheep; 4 a 8 cts. for lambs, as to quality.

Hogs were unchanged: 3000 head arrived and sold at the different yards at 8 a 10½ cts. per lb., as to quality.

FOREIGN.—Charles Darwin, the distinguished scientist, is deceased.

Bedding, England, on the 19th inst., the Grand Jury in the case of Roderick Maclean, who attempted to shoot Queen Victoria, at Windsor, on the 24th of 3rd month, returned a verdict of not guilty, on the ground of insanity.

Observers say there is reason to believe that before the end of this week all the American suspects imprisoned in Ireland will have left the country. Parnell arrived at Kilmahank jail on the evening of the 24th,

On Second-day last W. E. Gladstone introduced his budget.

In his speech explaining it, he referred to the growing popular indifference in regard to increase of expenditure. He thought the responsibility of the Ministers had not worked satisfactorily. The Americans, he said, had shown extraordinary vigor and fortitude in reducing their debt, and in bearing heavy taxation for that purpose. He thought English modern history was hardly so creditable. When dealing with the details of the revenue for the past year, Gladstone quoted statistics, showing that in 1879-80, 51 per cent. of the revenue was raised from alcohol, whereas during the past year only 43 per cent. was realized from that source. He attributed the diminution of the revenue from alcohol to increased savings by the people. He stated that the national debt had been reduced by £7,169,000 during the year.

The movement of emigration from Great Britain to America is said to be having an effect upon the money market there. The London *Economist* says: "The money market has been made of funds from this country to Manitoba and the far west. Trustworthy figures report them as taking \$500,000 cash among them. Five hundred more of a similar description are preparing to pass through the same agency in the next fortnight. It is now on so large a scale as not to be without influence on the money market."

An explosion occurred in the Black Horse Colliery at Sunderland, England, on the 18th inst., and thirty-five persons were killed.

The French Cabinet Council has approved the scheme of De Lesseps for cutting a channel through the neck of Suez, dividing the Gulf of Gabes from the salt marshes and low-lying parts of the Desert of Sahara, to the south of Tunis. It is expected that the sea will, in virtue of this cutting, once more fill up the Sahara. The political advantage to be obtained by the scheme will be the insulation of Tunis and Algeria by creating a barrier between them and Tripoli. The cost of the canal, it is estimated, will be 65,000,000 francs.

The new cable connecting Emden with the Anglo-American cable system at Valencia, thus enabling messages to be transmitted directly between Germany and America, was opened on the 22d with a message from the President of the Republic of the United States.

The *Tuphu* says that at the sitting of the Hungarian delegation on Third-day of last week, there was great excitement. A sensation was created by a speech of Count Andrássy, in which he exhibited violent opposition to the Government, complaining of the application of the military law in Bosnia and Herzegovina, and demanding that the law be carried out in the most gradual manner. He warmly attacked the administration of the occupied provinces. At a special sitting on Fourth-day the delegation adopted an extraordinary credit of 25,735,000 florins for the pacification of those two provinces.

The *Algerianer Zeitung* publishes an account received from the frontier which says that the troops, previous to the arrival of the Governor of Podolia at Baltia, acted in plundering, instead of protecting, the Jews there. Forty persons were seriously injured during the past week, and the riotous course of whom was continued. Fully one thousand houses were destroyed, and the damage done is estimated at 4,500,000 roubles.

Paris, 4th mo. 23d.—The *Gaulois* and *Temps* announce that General Ignatieff has resigned as Minister of the Interior of Russia. It is asserted that the movement of Turkish troops in Tripoli has prevented the submission of certain Tunisian insurgents. The French are greatly irritated and regard the occupation of certain points on the frontier of Tripoli as indispensable.

Lieutenant Danenhower, with others of the crew of the *Benjamin*, arrived at Orenburg on the 25th inst. He journeys to St. Petersburg by train to-morrow. Lieutenant Danenhower and the others are in good health.

SPECIAL NOTICE.—Wanted the place and date of the death of Geo. Bennett, who was a member of Friends' Meeting at Redick, near Bristol, England, and came to and settled in the United States about one hundred years ago, and died about the year 1800. He was never married. If the keepers of the records of the various Monthly Meetings will be kind enough to furnish the date, and the place, and should the information asked for, they will confer a great favor by sending it to J. A. CHATLIN, No. 242 Chestnut St., Philadelphia, Pa.

WESTTOWN BOARDING SCHOOL.

The SUMMER SESSION opens on Second-day, the 5th of Fifth month.

Conversations will be at the STREET ROAD STATION on Second and Third-days, the 1st and 2nd of Fifth month, to meet the trains that leave the BROAD STREET DEPOT of the PENNSYLVANIA RAILROAD COMPANY Philadelphia, at 7.25, 9.25 and 11.13 A. M., and 2.25 A. M.

Pupils must procure their tickets to the Street Road Station on the first floor of the Broad St. Depot before going up to the second floor to take the train. These tickets must be paid for at the time, and a system of issuing tickets to the pupils and charging them in the SCHOOL, has been discontinued by the Railroad Company.

The UNION TRANSFER COMPANY will send for BAGGAGE to any place in the built-up part of Philadelphia if notice is left either at No. 838 Chestnut St., at the South East corner of Broad and Chestnut Sts., Market Street Ferry, (north side) or at the Pennsylvania Railroad depot, corner of Broad and Chestnut streets; and they will deliver it at this depot a charge of 25 cents per trunk, to be paid either when order is given or when the trunk is called for. For same charge they will collect baggage from any of the other railroad depots. If the railroad companies should refuse to deliver baggage at one of the offices of the Transfer Company above designated, or are delivered to an agent of that Company, who will usually either pass through the train as it approaches the city, or will be found the depot on the arrival of the train, but passengers of the *Philadelphia* and *Reading* railroads should retain their baggage and leave them at 838 Chestnut or Broad and Chestnut. In all cases it must be stated that baggage is to go to *Westtown Boarding School* by way of the *West Chester* and *Philadelphia* Railroads.

Baggage thus put under the care of the Union Transfer Company, will not require any attention from owner either at the 31st and Chestnut St. depot or the Street Road Station, but will be forwarded directly to the School; but the *card receipts* given by the Transfer Company should be left with the Baggage-master at Broad St. depot.

DURING THE SEASON, passengers for the School will meet at the West Chester Station, every day except First-days, on the arrival of the 7.25 train from the City and small packages for the pupils, if left at Friend Book Store, No. 304 Arch street, before 10 o'clock Sixth-days, will be forwarded to the school, and expense charged on the Fifth-days.

Fourth month 20th, 1882.

WANTED

In Seventh month next, a Friend aged 35 or more years, as governess to children under 14. One would assist in their training, and share the duties responsibilities of a family.

Apply with references to C. JACOB, West Chester Co., Penna.

FRIENDS' THYSTERY FOR THE INSANE. *New-Friend*, (Assembly 3rd Ward), *Philadelphia*, *Phyladelphian*, Superintendent—John C. HALL, Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, at Wilmington, Del., on 27th of 3rd mo. last, MARY ANN HILL, widow of the late Samuel Hill, in the 96th year of her age, a member of Wilmington Monthly Meeting of Friends.

—, on Seventh-day evening, the 1st of 4th 1882, CALEB GREGG, in the 75th year of his age, a member and minister of Bear Creek Monthly Meeting of Friends.

—, in New York city, on the 5th of 4th mo., at the residence of the late Dr. Samuel WILLIAM HANNAH THOMSON, in the 83rd year of her age, a most esteemed member of Woodbury, N. J., Mo. Meeting of Friends. "Blessed are the pure in heart for they shall see God."

—, on the 10th of 4th month, 1882, at Ad City, LUCY A., wife of Dr. F. B. Lippincott, in the year of her age, a member of Haddonfield Mo. Meeting of Friends.

—, on the 10th of 4th month, 1882, at Moorestown, N. J., MARTHA B. HAYS, in the 64th year of age, a member of Evesham Monthly Meeting of Friends.

—, at Norwich, Ontario, Canada, on the 15th 4th month, 1882, GILBERT MOORE, aged 62 years 10 months.

THE FRIEND.

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Communications to be addressed to

JOSEPH WALTON,
NO. 150 NORTH NINTH STREET.

Subscriptions and Payments received by
JOHN S. FUKES,

T. NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend."

Religious Epidemics.

(Concluded from page 397.)

The following additional illustrations of Moral Contagion," as used in a medical and a moral sense, are from the works of J. Richardson, before referred to.

"I was on one occasion consulted about a young woman, who, having been for some weeks in close communion with a patient suffering from pulmonary consumption, commenced gradually to imitate the movements, breathing and the cough of the consumptive fever. Gradually, other symptoms were required, including the most perfect representation of the voice of the real patient. The paroxysms of cough increased, and the symptoms altogether seemed so real, there was, on the part of the friends of the unconscious imitative girl, no doubt as to her imitative fate. The stethoscope and the other objective means for detection of disease failed, however, no evidence of the actual existence of the graver malady, and after two months of symptoms, during which time the patient went the usual round of dispensary and hospital for advice, she suddenly recovered, as I and many of my learned brethren have foretold."

"In the type of imitative disease we have now under consideration, the simulation of paralysis, in one or other of its forms, is often presented. A lady I attended heard details of an attack of paralysis in one of her friends, whereupon she began to present the same symptoms herself. She lost, day by day, the power of her lower limbs and, ere still the voluntary command over the sole of the lower half of her body. For many weeks this condition was present, the patient remaining so helpless that she could get even in bed, raise her lower limbs, much less move on them. The extremest and most varied opinions prevailed amongst the medical men, who from time to time visited her, as to the precise nature of her illness. At last, during a great crisis in her family circle, when one of the circle was expected to die, a sudden scream from an adjoining room roused apparently dead members into life. She came from her bed unassisted, walked rapidly to the room where the other patient was lying, and from that moment recovered the free use of the previously and, they would, hopelessly palsied limbs. The new

mental condition that was aroused constituted the cure."

"The distinguished Despine, of Marseilles, whose admirable works on natural psychology lift him into the front rank of mental philosophers of the physical school, records that during the first empire a soldier hanged himself in his sentry-box. Very soon afterwards a number of other soldiers, acting on the impulse of imitation, did the same, and so the influence of the contagion remained active until the sentry-boxes were destroyed, when the mischief was entirely stayed."

This contagious effect of sympathy is a force that is largely called upon in the exciting labors of some modern revivalists. The methods of one of the most noted of these are thus described by a spectator: "His peculiar power is in his dramatic way of working up to a frenzied climax, to which he succeeds in carrying a number of hearers with various degrees of enthusiasm; some, of course, in a wild transport of religious excitement." After describing the opening of a meeting at which he was present, in a Methodist place of worship, and which was conducted in the usual way of those people, the reporter says: "The revivalist started off in a high-strung, tremulous voice to exhort. Suddenly, speaking very rapidly, his voice sank almost to a whisper, and from that he broke forth in a loud, passionate appeal to his hearers to 'scream for mercy.' This he followed up by falling on his knees and praying fervently. During a long prayer, he frequently jumped to his feet and kneeled again, clapping his hands and beating his head, and ended by calling on the leader for a hymn, selected for its plaintive tune."

By this time he had communicated some of his own apparent excitement to a portion of the congregation, and with that start he effectively worked upon their sensibilities until he had secured a fever pitch of emotion, when he jumped down from the platform and walked excitedly to and fro in the aisle, exhorting and praying and shouting aloud until he had gathered around him a number of kneeling sinners, moaning and swaying, as he cried upon all to 'scream for mercy.' At the very height of this excitement he again fell upon his knees, and raising his hands aloft with the palms turned toward the people, called out in an impressive voice: 'Silence! silent prayer!' A moment's absolute silence was broken by the screams of a woman, who could no longer endure the nervous strain, crying, 'Glory! Glory! Oh, glory! Oh, ah!' The excitement became yet more contagious, and as several others joined in the cry of 'Glory' the evangelist turned to the leader, and in a low, hurried voice, said, 'Sing! sing quick!' The organist and leader complied, and in the midst of this excitement, prayer and music, the evangelist dismissed the congregation."

It would evidently be impossible to pro-

duce any corresponding effect in a small company where the influence of sympathy could but feebly operate. An intelligent observer, who has had frequent opportunities of noticing the operations of those sensational preachers who have sprung up in some parts of the Society of Friends in the last twenty years, stated to the writer that their efforts were more successful when the weather was cold enough to render it necessary to keep the doors of the meeting house closed; that mental excitement, even such as that produced by the recital of a humorous story, which would create an audible laugh in the audience, favored their labors; no doubt by bringing the nervous system into a more impressive state, in which it could be acted on by the mysterious power of sympathy; and that if a person yielded himself to these influences, it was easy to lose self-control and be carried away with them.

The excitement produced in a collection of people by the magnetic power which some orators possess, and by the skillful use of their appliances, even when directed into what may be called a religious channel, does not necessarily imply any work of Divine Grace. It is the Spirit of the Lord alone, acting on the hearts of individuals, which brings salvation, teaching them the evil things which are to be forsaken, the duties which are to be performed, and the source to which they are to look for strength to do the will of God. In its powerful operations, especially on those who have been rebellious, the physical frame is often much affected; but it requires great care that we do not attribute to the Spirit, that which is only the working of natural causes acting on the nervous system. They who are truly taught of the Lord, and become sheep of the fold of Christ, will learn to look to and wait upon Him in quietness and calmness of spirit, seeking in the silence of all flesh—all their own natural imaginations and the workings of their own reason—to be instructed and guided by Him, who is the ever-present leader and teacher of His people. They will find that a growth in grace and in the living knowledge of our Lord and Saviour Jesus Christ is not to be found in the whirl of excitement, but in retirement of mind, in wardness of spirit, and quiet communion with God. J. W.

There are many things which although harmless and lawful in themselves, indispose the mind for the simplicity of the gospel, keep alive the evil propensities of fallen nature, and if suffered to occupy that time and those talents afforded in tender mercy for the most noble purpose, will have to be remembered at a future day with "vexation of spirit."—Daniel Wheeler.

To smile at the jest which plants a thorn in another's breast is to become a principal in the mischief.

From "The British Friend."

History Repeating Itself.

The following paper was written by the late James Nicholson Richardson, of Glenmore, during his last illness, and was given, three days before his death, to two Friends in the station of minister, to be made use of in whatever way they thought proper. He died in the 5th month, 1847.

Being confined with cold for nearly three weeks, and, at the beginning, having much time in my lonely hours for contemplation, my mind very frequently turned towards our beloved Society, and the present afflicted state of it wherever located.

I have endeavored for right direction, whether to do or suffer, and I think I have arrived at the conclusion that at present there is little room to move for those who love and most surely believe in the ancient doctrines and testimonies committed to our elders, and promulgated by them to the world fearlessly through deep sufferings, grievous scourgings and buffetings, noisome prisons, and filthy dungeons—even to the loss of life, which they did not count dear in comparison of being found faithful to their Holy Leader, our dear Saviour, the Lord Jesus Christ,—and handed down to us as a Society to uphold and maintain undiminished and without compromise.

My mind seems to settle down in the belief that the compact is so strong, and the influence so great, of the chief promoters of these unquakerly, Episcopalian doctrines and views, that the humble minded, faithful believer in the true Christian views of our worthy predecessors must be willing to suffer all the appointed baptisms.

There seems arrayed so much talent, so much wealth, so much worldly influence, combined with holding high stations in the Church, that things are likely, for a time, to be carried in a wrong course. These new views are agreeable to the people, who like an easy, worldly religion. Patient, waiting exercise is irksome—does not suit the itching ears. So, instead of this right qualification, waiting to be baptised into a sense and state of meetings, and concerned to feel a renewal of Divine power, the people are fed with a mere recital of the truths of the Gospel, and given to rest in an assent or belief in the ever-blessed sacrifice, and what our dear Lord has done for mankind *without* us. By this belief they are taught to think they are safe, without being led to deep searching of heart and continued watching upon prayer, which will produce good works or fruits, and progress to sanctification, which must be attained before we are in a capacity to witness justification. Hence we have, especially in England, long, lifeless sermons, calculated to fill the head but never reach the heart.

Oh! how have I been tried with these communications, like words of course, all the same from time to time, till the mind is wearied, and the heart that is panting for living bread is sick.

I believe we must be willing, till the Lord is pleased to say, "It is enough," to bear and forbear. The cause is his. Yet, I have no doubt, He sees the trials of his afflicted children; and, although I may not live to see it, I fully believe this thing will not stand, but that the testimonies of truth and the Christian doctrines given to this people to bear will not be allowed to fall to the ground, but that an

honest, humble-minded, simple people will be enabled again to raise the standard of truth, and to promulgate the same and carry on the work designed, thus marred by zeal and creaturely activity, and that the heterodox doctrines now spread by some among us will remain on the shelf unasked for.

Before the London Yearly Meeting it was insisted there should be no division, but all must be unity and harmony, as if true unity can be brought about by the contrivances of men, however influential.

Surely the true unity is in our Holy Head, Christ Jesus, and emanates from Him, the Fountain of Love; whilst all the contrivances of man will be found no more than as a rope of sand; and whilst harmony was being openly proclaimed, hundreds around knew that no such state of things existed.

J. N. RICHARDSON.

Glenmore, 16th mo. 9th, 1846.

For "The Friend."

Watchful Abiding in Christ.

The undisputed truth is that there is no standing still in the spiritual journey, may well invite to the diligent inquiry whether as individuals, and then as a Society—the whole being made up of and equal to all its parts—we are advancing or retrograding as respects the very responsible obligations and aim of this life! Bearing in mind that there can be no progress made in true holiness or regeneration, or even a filial love to the God of our lives without, simultaneously, a sincere love for his cross, how should we desire, after the example of the Saviour, to "endure the cross," and that of his apostle, not to "glory save in it," and by it to be crucified to the world, and the world to us! For, as saith William Penn, "Christ's cross is Christ's way to Christ's crown."

We apprehend these are days when special heed should be given to the Redeemer's injunction, "Watch;" that thereby we may abide in Him;—"Watching unto prayer with all perseverance"—and that the simplicity of the internal manifestations of his Spirit be not turned from. Satan is represented as a consummate deceiver, ever ready to tempt with his multifarious appliances, and to beguile with his subtle strategy, either, as best suits his purpose and our unworthiness, in the appearance of a roaring lion, a deceitful lying serpent, or an angel of light. He cares not whether, "with all deceivableness of unrighteousness," he entice from the lowly, watchful, abiding in Christ—the only safe refuge—by leading into some gross and glaring evil, as with Judas; whether it be by erudite subtlety to betray as in the case of Eve; or whether it be by the semblance of religion—the mere profession or form without the life and power, as exemplified in Simon—he "corrupts from the simplicity that is in Christ."

Is there not infinite danger in this day of much outward prosperity, of his seductive and deceitful baits leading astray on a side especially vulnerable to us, that of the love of ease, of settling on the lees, of temporal fulness, of covetousness which is idolatry? Were the admonitory precepts ever more needed: "Tremble, ye women that are at ease; be troubled ye careless ones," &c. "Moab hath been at ease from his youth, and he hath settled on his lees," &c. "Woe to them that are at ease in Zion;" "but are not grieved for the affliction of Joseph." "This is the rejoicing city that dwelt carelessly;" "she obeyed

the voice; she received not correction; she trusted not in the Lord; she drew not near her God." "If riches increase set not thy hearts upon them;" "charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but the living God, who giveth us all things rich to enjoy." Do not the signs of the times point to threatening inroads and spoiling, from "cares of this life, the deceitfulness of rich and the love of other things" choking a good seed and rendering it unfruitful?

Do not these almost unobtrusively eat out the pure life of religion? May they not abate the place of that hunger and thirst after righteousness, that seeking first the kingdom of God, and having our treasure with our hearts there, which must ever be indispensable requisites with those who would keep great purpose and end of this life seriously view, and thus avoid being lost in the care and dusty gulfs of carnal ease, of self-security of fatal content?

Among other deficiencies, is there not now of Deborahs who, as of yore, shall proclaim the wants of Israel? and so sound effectual alarm, that "the high-ways" of righteousness may be again occupied, and travelling in "by-ways" be turned therefore to "offer themselves willingly" to the service of the Lord, and to the rehearsing of mighty acts. Need too of Phinehas to step before the ark of the covenant, to "execute judgment," to turn away the wrath of the Lord from Israel. For which faithfulness gave him his covenant of peace. Do we also need Nehemiah, who with mournful fasting, and prayer, shall look after the remnant that are left of the captivity, which in great affliction and reproach; after broken down wall and burnt gates as of Jerusalem; and with indomitable zeal and earnestness to seek the welfare of our Israel? Nehemiah, it is recorded, viewed the dilapidation by night. He saw the distress the child of Israel, the chosen people of God, were in. He encouraged and urged them, through a good hand of God that was upon him, building of the wall, that they might be more a reproach. Though despised and sear at by their enemies, though wearied by rest of the much rubbish, though obliged to be with one hand while holding a defense weapon in the other, and withal, though separated upon the wall, the joy of the Lord was nevertheless so their strength, and fought for them, that the wall was build even in troublous times. Then, as a gratification to the whole, the Levites said to the seed of Israel, "Stand up and bless the Lord your God for ever and ever; and blessed thy glorious name, which is exalted above blessing and praise." These are noble, practical examples. And our days call no less such as shall stand in the gap; who shall know what Israel ought to do; who shall effectively turn the battle to the gate; whom neither numbers nor example shall influence as to turn from truth and do though single in the combat.

But notwithstanding the signs of the times are not, to the extent we would like, encouraging; notwithstanding too few are seen engaging in good liking before the Lord, deprecating their time and talents to his service to be fitted to take up fallen mantles. Elisha did: notwithstanding the predominant desire for the good things of this life has

lukewarmness as respects spiritual things, thus allowing the growth of tares; notwithstanding the ways of Zion mourn because so few come to her solemn feasts: and notwithstanding the painful fact that many both within and without our pale have been stunted and kept back by the halting gait and consistent half-Jew and half-Asiatic example of professors with us: yea,

—What though a worldly spirit has crept in, that fails the kingdom through new ways would win, securing the narrow path our fathers trod, and And circling round would pass the cross and rod?—is nevertheless believed that He who first used up this Society to show forth a more

pure, inward, and spiritual religion, will continue to preserve us a people to his praise, tribulations, divisions, and varied discouragements may abound, and the love of many wax idly: waves may beat, tempests rage, and temptations be permitted to set in like a flood, like good Elijah under the juniper tree, to may, with him, he will high ready to quit that our lives be taken away. His

instinctive pleading was, "The children of Israel have forsaken thy covenant, thrown down the altars, and slain thy prophets," &c. But was assured by the Lord himself: "I have not seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." While a militant church must of necessity be subject to trials and continuous warfare, its glorious Head hath not, neither will forsake his people. The testimony of Francis Howgill may well encourage at the present

time, as it did in his day those whose faith is, at times, almost ready to fail, viz: "Thus said the living God of heaven and earth, upon the 10th of the Third month, 1662. The sun shall give its shining brightness, and cease to give light to the world; and the moon shall be altogether darkness, and give no light unto the night; the stars shall cease to know their place or place; my covenant with day, nights, and seasons, shall sooner come to an end, than the covenant that I have made with my people, into which they are entered with me, shall end, or be broken. Yea, though the powers of darkness and hell combine against me, and the jaws of death open its mouth, I will I deliver them, and lead them through I will confound their enemies as I did in Egypt, and scatter them as I did in Israel in days of old. I will take their enemies; I will hurt them lither and thither, as stones are hurled in a sling; and the memorial of this nation, which is holy unto me, shall never be rooted out, but shall live through ages, as a seed of witnesses, in generations to come. I have brought them to the birth, yea, I have brought them forth; I have swaddled them, and they are mine. I will nourish them and carry them, as on eagles' wings; and though wars gather against them, I will make my way through them; though darkness gather together on a heap, and tempests gender, I will scatter them as with an east wind; and nations shall know they are my tabernacle, and they shall know I am the living God, who will plead their cause with all that rise up in opposition against them."

Conditional, it is true, are all heaven's promises and blessings. But can any one doubt that these predictions, so solemnly conveyed, and not be verified to us in proportion to our faithfulfulness and watchful abiding with Christ!

This world has many attractions; but, at the same time, many and varied dangers and temptations. The bowers of ease are very inviting and congenial to our natural, un-renewed hearts. Watchfulness unto prayer, with that baptism and warfare which is "with burning and fuel of fire," is hard to flesh and blood. Faithfully to abide in Christ, our ever-living Head, is like swimming against the current of our opposing natures, and a cruel, criticising world. Hence a smoother way to the kingdom than by the cross, or than we are anywhere assured is a safe one by Him who is "The Way," is much sought after.

"Knowledge waves her light wand, and poor wandering mortals,

No longer a rugged and thorny road trace;
The gate that *was* strait now unfolds, its wide portals,
The way once so narrow, expands into space.

Religion has softened her features; around her
The attractions of taste and of fancy are shed;
The arts with their graceful adornments surround her,
And weave a rich veil for her delicate head."

While manifold are the presentations and temptations of our great enemy to allure from the strait and narrow way, yet the writer is encouraged by previous hopeful evidences, that the dear Master is secretly at work, visiting with the drawing cords of his love, and wooing with the tender influences of his Spirit, sons and daughters, who if they are faithful to the reproofs of instruction—the still small voice of Emmanuel in the heart—he will place his love more and more upon them, and make them fruitful in his praise—fruitful because of abiding in Him, the living vine.

Though the waste places of Zion mourn because of the lukewarmness or indifference of some of those whom there is no doubt the Bridegroom of souls designed should be helpers and supporters of that cause which is most precious, being dignified with immortality, and crowned with eternal life, yet we are afresh assured there are those of this class who, at times, secretly sigh over the desolations they cannot help seeing; and who inwardly lament their own dwarfish growth in the truth as it is in Jesus their Saviour. May these be encouraged to make a full surrender of themselves to Divine disposal, submitting to those baptisms which prepare for usefulness in the Church of Christ. That thus, through the obedience which is of faith, they may become as clay in the hands of the Heavenly Potter, unto being made use of by Him in lengthening the cords of Zion and in strengthening her stakes.

From the prophetic vision of Francis Howgill may we not prayerfully hope that the all-powerful Arm of everlasting mercy and strength may be stretched out still to gather to the true fold, and to settle on the sure and living foundation, Christ Jesus. That so followers of the Lord as dear children may be raised up, through a thorough yielding of themselves to the gospel of the grace of God, who shall stand for the law and the testimony as in earlier days was revealed to, and required of our worthy forefathers in the ever-blessed Truth; those who shall build up the waste places; and become, through power from on high, judges as at the first and counsellors as at the beginning.

Were we the willing and obedient people the Lord would have us to be, watchfully abiding in Him, how would He work to the bringing about his own wise purposes and

ever glorious ends! The hearts of the parents would be engaged in lively exercise and painful solicitude on account of their dear children; desiring above every thing else for them a growth in the Truth, through a faithful co-operation with the Light of Christ in their hearts. This would in turn sweetly attach these in close filial and Christian relationship to their concerned and pious parents. In this way would the prophetic unfolding be again verified, in our seeing the hearts of the fathers turned to their children, and the hearts of the children to their fathers; whereby the name of the Lord would be exalted; and the sound of joy and gladness with thanksgiving, be again heard in our camp as in earlier days, and as in former years.

Westtown Boarding School.

(Continued from page 293.)

Meeting of the committee 26th of 12th mo. 1817. The Friends appointed to attend the religious meetings held at the school, Report, that they attended several of them, and that in those for Divine worship an encouraging degree of solemnity was manifest, but that the reading meeting held on the afternoon of First-day, was not equally satisfactory; the subject of continuing the latter meeting as at present, obtaining our solid attention, it was believed that advantage would result from a discontinuance of it, and the substitution of a meeting for worship in its room; the following Friends were accordingly named to attend that meeting as now proposed to be held in order to its establishment, if on trial it should appear likely to prove satisfactory, viz: Jeffery Smedley, Philip Price, Jonathan Evans, Margaret Morton, Catharine Williams, Hannah Elliott, and others.

10th of 3d mo. 1818. The following would seem to be the origin of the present "Committee on Collections." It appearing that there are a considerable number of debts due the institution for board and tuition, that have been outstanding for a considerable length of time, the following friends are named to assist in the collection of them, viz: William Evans and others.

At this meeting report was made by a committee, previously appointed, to procure "a more satisfactory mode of conveyance for children and friends to and from the school, of the establishment of a stage by Wm. Reed, who occupies the farm."

Extract from the last will and testament of Jno. Shoemaker, late of Cheltenham, Montgomery Co., Pa.

"I give, devise and bequeath to the treasurer for the time being of the committee who have charge of the Boarding School at Westtown, all my right, title and interest in the mill built on the school farm, which cost me \$500, to the intent and purpose that the interest, rent or income thereof may be laid out and expended annually in the schooling of poor children at said school."

A special meeting of the committee was held 7th of 8th mo. 1818, at the request of the committee to procure a superintendent, to consider the offer of Philip and Rachel Price to succeed Joseph and Hannah Whitall in the care of the school, when "after a time of solid deliberation, the committee agreed that they be encouraged to undertake this important charge, and to commence about the first of 10th mo. next, of which conclusion Ellis Yar-

For "The Friend."

nal, Thomas Stewardson, Hannah Lewis and Beulah Sansom are appointed to inform them.

16th of 4th mo. 1819. The following extract from the will of Rebecca Bacon was produced, and the treasurer informs that the bequest has been paid him, viz.: "Item. I give and bequeath to my brother-in-law, Jonathan Evans, \$200 in trust, to be applied to the instruction and education of young women needing pecuniary assistance at Westtown Boarding School, to be paid over by him to such person or persons as may be appointed to take charge of the distribution of the bequest."

Wm. Evans, Executor.

14th of 9th mo. 1819. It was suggested to the committee that the wall now erecting on two sides of the garden, should be extended along the western side, which was agreed to.

17th of 12th mo. "The committee being informed that most of the wells at the school have failed; on taking the subject into consideration it was concluded to request the superintendent to have one or two of them deepened, so that a supply of water may be obtained."

5th of 14th mo. 1820. The committee on the library report that the subject has received their attention, that they have furnished a considerable supply of new books, and directed repairs on those that required them. They propose that a standing committee be appointed to have the subject under their care, with liberty to lay out \$50 a year in such works as may appear suitable; with which the committee concurring, the following friends are appointed to have charge of the subject generally, viz. Wm. Evans, Samuel Bettie, Isaac Shupeless, Ellis Yamall, Rebecca Archer, Beulah Sansom and Ann Millin.

6th mo. 14th. The committee were informed that the row of Lombardy trees on the east and north sides of the garden had become so large as to prove injurious; the superintendent was directed to have them removed.

12th of 9th mo. The propriety of clearing off the wood on the south side of the school (west of the opening heretofore made) as minutely at our last meeting, claiming renewed attention, it was believed inexpedient to take it down, and a proposal being made by a Friend to have the underwood cleaned up, a summer-house, seats, &c., erected therein for the benefit of the teachers, pupils, &c., at his own expense, it was agreed to, and the farming committee was desired to have it enclosed by a fence, and the avenue in front of the school increased to 80 feet. An extract from the will of Geo. Dillwyn was presented, viz.: "To Westtown School, to be added to that part of the fund appropriated by Aaron Ashbridge* for the uses thereof, £100."

Sam'l Emelen, Thos. Stewardson, Ex'rs.

The treasurer informs that he has received from the executor of James Cooper, of Woodbury, the sum of \$300, bequeathed by him for the use of the institution. Reference is also made at this time to a legacy of \$200 from Jonathan Worrall.

The report made to the Yearly Meeting, 1821, informs that the average number of scholars has been about 58 boys and 87 girls. The price of board and tuition having previously been reduced to \$90 per annum, it was

this year proposed to reduce it to \$80; in order that the cost might not be an obstacle to the diffusion of the benefits of the institution."

9th mo. 5th, 1821. The treasurer informs that a donation of \$500 has been received from our friend Wm. Dillwyn of Great Britain, to be added to the fund for educating children in necessitous circumstances. The visiting committee at this period were appointed by the general committee to serve for 3 months.

12th mo. 21st. Mention is made of a legacy of \$800 from Jesse Jones, and one of \$400 from Josiah Hughes, for the benefit of those who may require aid in obtaining school learning.

The report made to the Yearly Meeting in 1822, informs that, "A religious concern having renewedly spread over the minds of the committee, that the design of this institution originally established for the guarded education of the youth, consistently with the purity and simplicity of our profession, may be constantly kept in view, we believe it would aid in promoting that desirable object, if parents and guardians were more generally careful to comply with the injunctions of the Yearly Meeting in furnishing their children clothing of such form and color as comport with our testimony to plainness." In 1822, 31 men and 34 women Friends were appointed to have charge of the school.

"To exercise a watchful care over the teachers and to procure others, under the direction of this committee, whenever it may be needful," Jonathan Evans, Hannah Lewis and others were appointed. The committee to oversee the erection of an oven were continued, and apparatus for cleaning the chimneys had been procured and sent to the school.

14th mo. 18th, 1823. "The committee to whom was referred the proposition for opening a parlor in the east end of the house, having given attention to the subject, report it as their belief that such a room in the charge of a suitable female who might extend a maternal care among the boys, would contribute to their benefit; and the committee uniting therewith, the following Friends were named to aid the superintendent in procuring a person for the station and to make the necessary arrangements for carrying the views of the committee into effect, viz: Benjamin Cooper, Jane Johnson and others."

6th mo. 20th. "The committee to procure an errory, report that one has been ordered from England." "The purchase of the share of 'mill stock' belonging to the estate of Jno. Talbot, deceased, remains to be completed. The treasurer is now authorized to make purchase of the remaining shares not in the possession of this committee, as the funds will admit of it—to report when prepared."

(To be continued.)

For "The Friend."

The Bible and Modern Science.

There are some very sensible remarks on this subject in "Geikie's Hours with the Bible," which may help to remove the fear (if any such exists) of the discoveries of Science conflicting with the records of the Bible. He says: "Every great discovery in science has, in turn, been viewed with suspicion by worthy but mistaken theologians, and every error in physical science, now exploded, has been vindicated by what was held at the time to be the voice of Scripture. Augustine denounced the idea of there being 'antipodes, or men on

the opposite side of the earth, with their feet opposite our feet,' as 'on no account to be believed,' since it would contradict Scripture. The roundness of the earth was thought to be satisfactorily disproved by the text which speaks of the heaven being stretched out like a curtain. Galileo was forced to sign a statement that 'the proposition that the sun is the centre of the universe and immovable from its place, is absurd, philosophically false, and formally heretical, because it is expressly contrary to Scripture; and that the proposition that the earth is not the centre of the universe, nor immovable, but that it moves, and also with a diurnal motion, is absurd, philosophically false, and at least erroneous in faith.' Did not the Bible say that the world was established that it *cannot be moved*? (Ixciii. 1.) Even so acute a mind as that of Calvin urged that this text proved conclusively that the earth is at rest in the heaven, and that the sun moves round it. Nor were other passages apparently less decided. We read it written, 'God laid the foundations of the earth, that it should not be removed for ever.' 'The earth abideth for ever.' Was it not clearly taught that the sun moved, not the earth, by such language as, 'In them hath I set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and joiceeth as a strong man to run a race. I going forth is from the end of the heaven, as a circuit unto the end thereof.' 'The sun also ariseth, and the sun goeth down, and hasteth to the place whence he arose.' Columbus was assailed with quotations from the book of Genesis, the Psalms of David, the Prophecy of the Epistles, and the Gospels, to prove the impiety of his belief in the existence of America. 'The mistake in such cases was that men went with their preconceived ideas to the Bible, and interpreted it so as to support the error. Instead of taking the only safe course in reference to the phenomena of nature, of drawing their conclusions from the patient and wise observation of facts, they accepted their hereditary notions as infallibly right, and read Scripture by their light.'

"Nothing can be more certain than that the truths proclaimed, on sufficient evidence in nature, are as much a revelation, in the sphere, of the ways of God, as the higher disclosures of the Bible. The records of the marble tablets of the hills are traced by the finger of the Almighty as truly as were characters on the tables of Sinai." "Nor is it to be forgotten that a truth of natural science, sufficiently established, is henceforth beyond controversy, and cannot be impugned by any supposed meaning we may attach to particular texts. The sun, for example, virtually at rest, and the earth moves, notwithstanding any array of verses our ancestors brought to disprove it."

"It is of supreme importance, moreover, that we demand no more from Scripture than God intended it to yield. It was given to reveal Him to us and to make known His law and will for our spiritual guidance, but not to teach us lessons in natural science. We expect them is to anticipate disappointment. "A little consideration will, in fact, make it evident that the sacred books could not express themselves according to natural appearances, and not in scientific terms, if they were to be understood in any age by the men of men. We stand, even now, at the threshold of the secrets of nature, and habitually

* There does not appear to be any record of the Aaron Ashbridge fund.

language based on the unscientific teaching of the senses. The ends of the earth—the rising and the setting of the sun—the over-arching skies—are still familiar expressions, but, of course, incorrect. If forced to lay them aside it would be hard to replace them with intelligible phrases which would be scientifically blameless. But, fifteen centuries before Christ, that is, when Moses lived, the language of natural appearances must have been universal, for science was as yet unborn, and it was to employ what alone was then understood, or would be continuously intelligible in every future age, for no other mode of expressing physical truth would even now take the mass of mankind.

Nor would it have been enough had Moses and the other sacred writers used scientific language suited to the present day. If they had such language at all, they must have used it so with such exactness as to anticipate the discoveries of the remotest future, and as those texts would to the end of time have seemed as incorrect, from our ignorance, as theirs, written according to natural appearances, are foolishly said to be, from our partial scientific attainments."

"It must, therefore, be an error to look for exactness of scientific statement in the scriptures. They were given for a specific purpose and for that only, and in other matters use only the simple language of the senses such all ages from the earliest to the latest understand."

For "The Friend."

Miraculous Interposition of Divine Providence.

About twenty years ago, when the writer was in the City of Racine, Wisconsin, one beautiful afternoon, in passing from my front porch to the garden gate, on my way to attend first-day school, about two miles distant, was all but forcibly arrested by unseen hands, and ordered back to the house, to take the money with me, to give to a family living in a house a little off from the road, on my way to the school. I stopped to reason the matter for a little time in this way. I said, that the people living in that house were strangers to me, and very likely had no need of my help, and that they would be indebted if I was to offer them a pittance in charity, &c. Twice I attempted to go out the gate, but each time the impression became stronger, until I felt impelled to go into the house again, when I took some paper, and wrote an order on a provision store for a few farthings, which I put in my vest pocket, and started off. Having about a mile to go before I reached the place, my every step was urged by the enemy, still trying to frighten from such an undertaking.

Nevertheless, strength was given to turn off in the main road, some little way back in the woods. On rapping at the door a woman opened it, tidily dressed; every thing in and about the house looked clean and comfortable; a large bible, apparently well laid, lay on the table. The husband and father was not in good health; yet able to sit up; but I was told that he had not been able to work for some time past. I enquired about the children's coming to school with me, and got up conversation in this way for a little time; still the impression remained strong to take the woman the order.

On rising to leave, with a trembling hand I took the order out of my pocket, and said to the woman, that perhaps I was little better off in worldly things than they, and asked if she would accept a few dollars' worth of provisions from a stranger. She looked me straight in the face and with a firm voice said, The Lord has sent you, for now this is the third day since we have had a bite of bread, and I have been reading that bible prayerfully, noting the promises there recorded, but did not see how they could be fulfilled to us, but now I see it. I then told how I, a stranger, was impelled much against my natural will to come to their help, and therefore I deserved no praise for what I had done, but all the praise and thanks for this deliverance belonged to the Lord alone.

And there both the giver and receiver were led to rejoice together, with heartfelt thanksgiving to our Divine leader.

San Leandro, 4th mo. 19th, 1882.

VIA SOLITARIA.

BY HENRY W. LONGFELLOW, AFTER THE DEATH OF HIS WIFE.

Alone I walk the peopled city,

Where each seems happy with his own;
O friends, I ask not for your pity—
I walk alone.

No more for me your lake rejoices,
Though moved by loving airs of June;
O birds, your sweet and piping voices
Are out of tune!

In vain for me the elm tree arches
Its plumes in many a feathery spray;
In vain the evening's starry marches,
And sunlit day.

In vain your beauty, summer flowers,
Ye cannot greet these cordial eyes—
They gaze on other fields than ours—
On other skies.

The gold is rifled from the coffer,
The blade is stolen from the sheath;
Life has but one more boon to offer,
And that is—Death.

Yet well I know the voice of Duty,
And, therefore, life and health must crave;
Though she who gave the world its beauty
Is in her grave.

I live, O lost one! for the living
Who drew their earliest life from thee,
And wait, until with glad thanksgiving
I shall be free.

For life to me is as a station
Wherein apart a traveller stands—
One absent long from home and nation,
In other lands.

And I, as he who stands and listens,
Amid the twilight's chill and gloom,
To hear, approaching in the distance,
The train for home.

For death shall bring another mating,
Beyond the shadows of the tomb,
On yonder shore a bride is waiting
Until I come.

In yonder field are children playing,
And there—oh, vision of delight—
I see the child and mother straying
In robes of white.

Then, then, the longing heart thou breakest,
Stealing the treasures one by one,
I'll call thee blessed when thou makest
The parted—one.

9th mo. 18th, 1883.

Selected.

ROBINS HAVE COME AGAIN.

There's a call upon the hostess, an answer from the plain;
There's a warble in the sunshine, a twitter in the rain;
And through my heart, at the sound of those
There comes a nameless thrill,
As sweet as odor to the rose,
Or verdure to the hill;
And all these joyous mornings
My heart pours forth this strain:
"God bless the dear old robins,
Who have come back again."

For they bring a thought of summer, of dreamy,
Innocent days
Of king-cups in the meadow, making a golden haze;
A longing for the clover blooms,
For roses all aglow,
For fragrant orchards where the bees,
With drowsy murmurs go;
I dream of all the beauties
Of summer's golden reign,
And sing: "God keep the robins,
Who have come back again."

The Drink-bill of Great Britain.

A writer in the London *Times* gives an estimate of the amount of intoxicating liquor consumed in Great Britain during 1881, based upon the Excise returns. There was, beer, 970,788,564 gallons, value £72,809,142; wines and liquors, 67,670,741 gallons, value £54,235,318. The total cost of beer, wines, and spirits is £127,044,460.

We do not fully understand whether this is the wholesale price or the retail price. If the former, then of course the cost to the consumer must be much greater, embracing the very large profit of the retailer.

But in any event, here is £127,044,460 or about \$625,222,300, spent on drink. The statesmen of England and all classes have been mourning because the failure of the crops for several successive years have involved a loss of £150,000,000. But here is nearly or quite that amount wasted each year.

And the apparent outlay is but a part of the real cost to the nation. Add to the above, the costs growing out of crime; add to this, the loss of work involved in the carousals of working-men; add to this, the burden of pauperism, or the large portion of it which comes from drink; add the loss of ships, the losses by fire, the damage to machinery and other property, the loss that comes through the lessened creative power and skill of the British workmen; and the burden and loss becomes almost beyond estimate.

We cut the following from a recent English paper:

"John Ogden, a smith, was charged at the Chester Police Court, on Monday morning, with being drunk. Ogden has spent the greater part of his life in Chester Castle [jail], this being his 111th appearance. He was again sent back for a month's hard labor. The Chief Constable estimates that Ogden and his family have cost the Chester-rate payers over £1,000.

And, strangely enough, the statesmen and financiers of Great Britain seem not to notice the burden. When the Alabama Claims, amounting to \$15,500,000, were paid by Great Britain, the English people congratulated themselves that within a year or two they drank themselves out of their difficulty; in other words, that the increase in the drink tax paid the Claims.

We get some idea of the dimensions of the drink curve from such a fact as this. The

population of the City of Bristol [Eng.] is 206,000. On a recent [First-day], 109,452 attended some place of worship. This included the attendance at morning and evening service; so that a person who attended twice was counted as two persons. On [First-day, 1st mo. 17th, between the hours of 7 and 11 P. M., 105,000 entered the drink-shops. We can only faintly imagine what would have been the number for the entire day.

The *Christian Commonwealth* (Lond.) says: "The case may be briefly summed up thus: the deplorable moral condition of the country is mainly owing to drink, and drink has been allowed to acquire the enormous and destructive power which it wields through the sinful and scandalous indifference of the Christian Church."

This appears strong language; but let us consider the following statement publicly made by a member of the Church of England (Mr. Gilbert).

"Does it not appear an absurdity that our archbishops and bishops should give temperance lectures and address public meetings on the sin and misery caused by intemperance, teaching their hearers to avoid the public-house, as leading them into temptation, while in their corporate capacity as members of the Ecclesiastical Commission, they are perhaps the largest owners of public-house property in the country; certainly they own more than any brewer's firm in the kingdom. So well is this fact known among the working-classes, that frequently in the Western Road from Hyde Park Corner, through Knightsbridge, they are in the habit of pointing, as typical of the Establishment, to a Church of England, on the right hand side of the way, near Albert Gate, having a gin-palace on each side of it, built up side by side in a row, the place of worship and the gin-shops being all church property. It is stated—and I believe it would be found to be a fact—that the Bishop of London, when he leaves his house in St. James' Square, and rides to his palace at Fulham, passes on his road more than 100 public-houses built on land belonging to the Church."

Nor is this evil confined solely to London. Some time since I measured a square of 300 paces each way in the centre of Salisbury, and found on it no less than 18 public-houses and gin-shops, all on Church lands; and other localities may be mentioned where they are equally numerous.—*Nat. Baptist.*

Natural History, Science, &c.

For "The Friend."

How Sponges are Caught.—A correspondent of a New Haven paper tells how they fish for sponges in the Bahamas:

"When a vessel arrives at the fishing ground it is anchored, and the men, in small boats, proceed to look for sponges in the water below. The water is a beautiful light blue color, and so clear that a sixpence can be seen on the white sandy bottom. In thirty-five to forty feet of water. Of course when there is no wind, and the surface of the water is still, the sponges are easily seen; but when a gentle breeze is blowing a 'sea-glass' is used. A sea-glass consists of a square pine box twenty inches in length, a pane of glass about ten by twelve inches, placed in one end, water-tight. To use it, the glass end is thrust into the water, and the face of the operator is placed close to the other. By this means, the wave motion

of the water is overcome and the bottom readily seen.

"Sponges, when seen on the bottom attached to rocks, look like a big black bunch. They are pulled off their natural beds by forked hooks, which are run down under the sponge, which is formed like the head of a cabbage, and the roots pulled from the rocks. When brought to the surface it is a mass of soft, glutinous stuff, which to the touch feels like soap or thick jelly. When a boat-load is obtained they are taken to the shore, where a crawl is built in which they are placed to die, so that the jelly substance will readily separate from the firm fibres of the sponge. These crawls are built by sticking pieces of brush into the sand out of the water, large enough to contain the catch. It takes from five to six days for the insect to die, when the sponges are beaten with small sticks, and the black, glutinous substance falls off, leaving the sponge, after a thorough washing, ready for market. To the fishermen, generally, the occupation is not a lucrative one. I am told the wages will hardly average three dollars per week besides board. There is but little diving for sponges, except for a particularly fine bunch which cannot be gotten by the hook. Different qualities are found growing side by side, although in certain regions the fine and more valuable sponges are found."

The Grass Barriers of the Nile.—This phenomenon which so largely contributes to produce changes in the level of the Nile, has been recently investigated by Ernest Marnio, who has published an elaborate paper on the subject. After having made its way among the hilly region through several great lakes, the Nile enters an extensive low land, which it crosses over six degrees of latitude to the rocky barrier with which it ends at Khartoum. Although the direct distance between its issue from the hilly tract to Khartoum is only 600 miles, the total length of the river with its windings is no less than 1100 miles. The whole of this region is a wide marsh, and the river has no proper banks, its water being mixed with that of marshes which cover the whole of this tract. It is even a rare occurrence to see dry banks, as the country is more like an extensive marsh, through which a somewhat deeper channel has been dug by the current of the river. Numerous smaller rivers connected together and with the main channel and its numerous ramifications, circulate amidst these marshes. During the rainy season the lateral ponds and lakes increase yet more, covering wide tracts of land; whilst during the dry season some stretches of banks reappear, and the lakes which were navigated by steamers some months before become simple marshes.

"Vegetation plays an important part in the modification of the river, and in this the Nile is unique. The country is covered with rich masses of such species as grow perfectly well in water. This grass can be lifted with its roots by water, and grow floating on the surface, so as to render it most difficult to draw a line of demarcation between land and water. Thick and high papyrus palms grow sometimes on the very banks of the main channels of circulation of the water, and strengthen these by their complicated roots, but they do not cover all the banks, and the outlines of the river are mostly indefinite.

In this flat region the fall of the rivers is very small, and the great quantities of water

poured down into the basin during the rainy season cannot find an easy way through the channels. Extensive inundations occur there every year; and when the rains are peculiarly heavy, great masses of floating grass are brought from the lateral ponds into the main river, and accumulate in its winding. New floating islands of grass are brought in and by those barriers, being pressed upon or beneath them; and soon the whole of the river throughout its width and depth is obstructed by these barriers, which the inhabitants call *setts*. The grass does not decay these *setts*, it continues to grow on their surface, and if the vegetation, which rises from 6 to 9 feet above the water, is burnt, it so reappears again. The thread-like roots of the grass form a kind of rough felt, in which palms are sometimes enclosed, whilst mass of ooze fill up the interstices between the roots, and form thus true dams across the river.

The elasticity and tenacity of these dams is so great that a steamer attempting to enter it is soon repelled, while men and even cattle can stay on the floating grass without danger. The river is thus soon transformed into a marsh covered with a mighty grass vegetation, and the water expands to the neighboring ponds, seeking its way through many narrow channels.

E. Marnio is of the opinion that these *setts* have become more frequent of late years, and that this is caused by the gradual levelling of the whole region by deposits from the river, and the consequent transformation of the country into marsh. To prevent the formation of these grass obstructions would be very difficult; but the planting of papyrus palms along the banks of the chief channels would be useful in preventing the grass island formed in the lateral ponds from entering in the main channel of the Nile.—*Nature.*

Varying Susceptibility to Poisons and Diseases.—On certain rodents belladonna exercises no influence; morphine for a horse is violent stimulant; a small remains insensible to digitalis; goats eat tobacco with impunity and in the Tarentin the inhabitants rear or black sheep, because a plant abounds which is noxious for white sheep.

The nature of these conditions is a mystery for science. The *Solane* tribe of plants furnishes a principle which, as its name implies, produces consolation or forgetfulness, by action on the tissues of the brain where resides the organ of thought; now, on the authority of Professor Bouchardat, these opiates have less effect in proportion as the animals possess the less of intelligence.

To the same anatomical peculiarities may be ascribed the choice that disease makes such or such a race. Glanders, for instance so virulent with the horse, the ass, and mules, produces in the case of the dog only a local edent; peri-pneumonia, so contagious among domestic cattle, is more benign in its action Dutch than other breeds of stock; the cat plague, that decimates so many farms, is communicated by cattle to each other from the slightest contact, while the closest and most constant association is necessary to communicate the disease to sheep, and even when they are affected its action is not severe. Further that plague only attacks ruminant animals, oxen, goats, sheep, zebras, gazelles, &c. Years ago this plague broke out in the Jar of Acclimation: not a ruminant escaped, a

so one animal not of that class, a little tenant early related to the pig, the peccari.—*Sci. American.*

Coral-eating Worm.—To make the reef solid and compact, nature grinds up the corals, integrates them, and the soft parts sift away solidifying the entire mass. One of the great helpers in this work is a monster worm. It is a coral parasite, and a terrible one. The writer has watched it slowly crawling up the branches of the madrepores, until the end of the worm is reached. Its mouth, which is a sort of bag, envelops the end of the branch, the worm slipping over it like a glove on the finger, covering hundreds of the delicate filaments, and sucking them out of their cells. When it has exhausted the supply it then draws, leaving the branch as white as snow, a strong contrast to the rich brown of the others. This is done continually, and the reached branch is soon broken off and falls the bottom to help in the general growth of the area.—*Scientific American.*

The Wooing of Sleep.—An endeavor to go sleep is a mistake. For example, when the mind makes an effort to dull the ear, the sense behind the sense organ is thrown into a condition of listening and tension. The power of hearing is not diminished, but, as it is, restricted in its range and in its height and sensibility—as the vibratile capacity of a musical reed may be raised by reducing the length of the fibre along which its vibrations are propagated. Noises that would not previously have been noticed are perceived and become sources of annoyance. This intensifying of the sensations in the attempt to go to sleep, of which most persons are conscious, doubtless partly due to the quiet that prevails in the house and bed-chamber; but there is also an increase of the susceptibility of theceptive faculty, frequently to such an extent that the ticking of a watch or the tapping of an insect behind the wall paper will only be heard, but be actually painful, as it is with sight; when the eyelids are closed, the inner mental sense of vision becomes increasingly acute, and the field of sight is soundly veiled with grotesque and rapidly changing images. The worrying effect of this phantasmagoria is a too familiar experience of the bed-waiter. All the mental senses are in manner stimulated and their acuteness intensified by the endeavor to lower the sensibility of the sense organs. The mental sense of smell may be rendered so keen that scarcely perceptible odor of bed-linen will be offensive. Taste may be so stimulated that the natural moisture of the mouth becomes loathsome. General sensation may be intensified that a rough thread in a sheet, a little stream of cold air finding its way under the coverlet, will occasion the most irritating experience; in short, the whole power of attempted sense-subduing is unnatural, opposed to the dictates of reason. No effort ought to be made. External quietude should be secured, if quiet be personally desirable, and whether light or darkness be preferable, must depend on the idiosyncrasy. Control ought to be exercised over the senses. The eyelids should not be closed, but turned to droop when weary. There should be no resolution to disregard sounds, or to suppress sensations of any kind. The surroundings being propitious and consonant to the "feelings," or, still better, directed, mind and body should be left to take

their chance of sleep, without the striving which, in truth, is the principal cause of wakefulness. This is why it often happens that persons who cannot sleep in bed by night will drop off to sleep readily in a chair by day. It is the effort to sleep that keeps off slumber, and when there is no effort sleep comes naturally. If the endeavor to sleep is made, as soon as it commences expectancy begins, and, paradoxical as it may seem, the consciousness is actually kept awake to watch for sleep! This wakefulness, arising out of the eagerness of the desire for sleep and the intensity of the effort made to woo it, throws the mind into a state of tense anticipation incompatible with somnolence. Then comes the period of restlessness and irritated disappointment, in which the mind is so vexed, the brain so excited, and the organism, as a whole, thrown into such a state of irritability, that the best thing to do is to rise and take a bath, or wash from head to feet, with the double purpose of allaying the excitement and inducing a more peaceful mood by physical exercise.—*Good Words.*

THE FRIEND.

FIFTH MONTH 6, 1882.

We have received a letter from a friend in a distant State, asking information respecting Hugh Judge, an extract from whose journal has been published in a pamphlet designed to establish the genuineness of an edition of Job Scott's Essay on Salvation by Christ, issued by Emnor Kimber of Philadelphia.

Hugh Judge was born in Philadelphia, in or about the year 1750. His parents were Roman Catholics who had emigrated from Ireland. He was received into membership among Friends in 1773, at Uxbridge, Pa., and was recommended as a minister a few years afterwards. For many years he was an active laborer in the church, performing frequent religious visits to his brethren near home, and through the Southern and Western provinces and into Canada.

He was by trade a miller, and appears to have followed the milling business and farming, during the most of the active part of his life. He changed his residence several times, while a member of Philadelphia Yearly Meeting. In 1792 he removed to Purchase, N. Y., and continued a member of New York Yearly Meeting, until his removal to Maryland in 1804. In 1815 he transferred his home to the neighborhood of Barnesville, Ohio, and his residence continued to be in that section of country until his death in 1834, which took place at Kennet Square, Pa., whither he had gone on a social visit. He was then in the 85th year of his age.

At the time of the separation in Ohio in 1828, he had gone eastward with the intention of remaining for a time with his children at Deer Creek, Md. He was then 78 years of age, and probably took no active part in the controversies which then afflicted the church. In a letter written in the early part of that year, he thus refers to them:—"Happy are they who have got beyond it all, out of the reach of the noise and strife of tongues." Yet his associations and sympathies were among those who adhered to the cause of Elias Hicks, and he was considered to belong to the organi-

zation established by them. His journal was published at Byberry, Pa., in 1841, by John and Isaac Comly, who were prominent members among those who separated from Philadelphia Yearly Meeting in 1827.

The testimony which Hugh Judge wrote in 1829, respecting the genuineness of E. Kimber's edition of Job Scott's treatise, is important only as showing that the treatise was written by the one from whose pen it professes to emanate—and this we never heard questioned. It would be a remarkable case indeed, for a man of 79 years of age to manifest so retentive a memory, as to retain every word or expression of a treatise of that kind, which he had not seen for a period of about 30 years. We do not know whether the "various alterations" which the Minute of Philadelphia Meeting for Sufferings in 1824, says, had been made in the book, were the work of that editor; or whether the copy from which his edition was printed differed from that which was laid before the New York Meeting for Sufferings. But we do not feel that Hugh Judge's certificate adds much if any thing to our confidence in the accuracy of the edition of 1824.

Emnor Kimber, whose name is attached to that edition, was one of those who sympathized with the separation of 1827, and was regarded as belonging with them.

We believe the book was first published in the interests of those who adopted the views of Elias Hicks in rejecting the Divinity, atonement and mediation of our Saviour; that it was selected for publication because these subjects are not treated upon in it; and that the inference designed to be drawn was, that the views of Job Scott on these vital points of doctrine were in accordance with their own.

One of the objects of the notice of this work in "The Friend" of 6th mo. 4th, 1881, was to relieve Job Scott from this imputation, and to show that he held the same doctrine on these subjects, as faithful Friends have ever held. He evidently wished to press upon his readers the indispensable necessity of knowing the practical work of Grace, in order to salvation. Like our early Friends, he addressed those who already believed in the offices of Christ, but who were in danger of overlooking that change of heart, which our Saviour speaks of as being born again, and which is accomplished through submission to the powerful operations of his Spirit. Hence he naturally dwells upon that part of the great plan of salvation which it was his present concern to enforce, not thinking it needful to enlarge on other points to which his readers were sufficiently alive.

From the letter referred to, we infer that there has been some controversy over this book, and a difference of sentiment respecting it. Some friends have been much pleased with the spiritual views it contains, which are so clearly opposed to the superficial doctrines of those who endeavor to persuade men that they may be saved through the merits of Christ, without knowing themselves to be sanctified by the baptisms of his Spirit. They have felt these views to agree with what they have known in their own experience of the work of grace. There is a danger lest these should look with suspicion on other friends, who have felt uneasy with the book, and give place to the suggestion that on their part there is a lack of sympathy with those views of the inward and spiritual nature of the

kingdom of Christ, which characterized our Society in its rise.

On the other hand there are those who regret the omission in this treatise of a fuller acknowledgment of the benefits derived from the coming and sufferings of our Saviour; and who notice defects of expression, which lead them to regard it as not well adapted for general circulation. There is a danger that these may let in an unfounded jealousy, lest those who have derived instruction from reading its pages, and value it on this account, are of that class who undervalue the offering of our Saviour for the sins of mankind.

We greatly desire that Friends of all classes may dwell under the influence of the Spirit of our Saviour, and be preserved from evil speaking and uncharitable judging of one another; so that nothing may interrupt the harmony which ought to prevail in the Church of Christ.

The very existence of this diversity of sentiment in regard to this treatise is a confirmation of the correctness of the judgment of those meetings which discouraged its publication 80 years ago; and justifies the fears expressed by Job Scott himself, that it was not sufficiently digested, and needed the careful revision, judgment and correction of his friends.

A friend has called attention to an expression used in the last issue of our paper—"True worship consists in the aspirations, &c., and *not in any vocal utterances*,"—and suggests that it would have been safer to have modified the sentence so as to read—"True worship is not necessarily attended with any vocal utterances." The Society of Friends so fully recognizes the value of those "vocal utterances," which proceed from the movings of the Spirit of Christ, and are attended with his baptizing power, that we suppose the danger of any misapprehension of the meaning intended to be conveyed, did not impress the mind when writing. The correction suggested leaves the sentence better guarded.

We highly appreciate the help to be derived from that ministry which comes from God, who, as Robert Barclay says, "is not wanting to move in his children to bring forth words of exhortation or prayer, when it is useful." Yet it ought ever to be borne in mind, that those who listen to such exhortations or prayers, do not partake in true worship, unless their own hearts are turned to the Lord and spiritual desires begotten in them; for the worship which the Father seeks is "in spirit and in truth."

SUMMARY OF EVENTS.

UNITED STATES.—In the U. S. Senate, Sherman introduced a bill to repeal so much of the Act of 2d mo, 25th, 1878, authorizing the coinage of the standard silver dollar, and restoring its legal tender character, as directs the purchase and coinage into standard silver dollars of not less than \$2,000,000 of silver bullion per month. The bill then directs the purchase of bullion from time to time, and its coinage only when, in the opinion of the Secretary of the Treasury, the further coinage of such dollars is demanded for public use and convenience. The bill was referred to the Committee on Finance. The bill to permit grain brought by Canadian farmers to be ground at mills in the United States adjacent to Canadian territory, under rules and regulations of the Treasury Department, was considered and passed. The Mississippi River Improvement bill was resumed: all the pending amendments to increase the appropriation and apply part of the money to the construction and repair of levees, were withdrawn, and the bill was then passed by a viva voce vote. As passed,

it appropriates \$6,000,000, to be expended by the Secretary of War, under the direction of the Mississippi River Commission, in deepening the channels and improving the navigation of the Mississippi and Missouri rivers.

Ralph Waldo Emerson, the poet, essayist and philosopher, died on the evening of the 27th of Fourth mo. The *New York Times*, in an elaborate review of his life, says that the United States, embracing over 1500 reports, covering the entire country, shows their general condition to be good, with few exceptions; that they promise abundant harvests with an increase in all grain crops; that cotton, sugar and tobacco are doing well; and that hay and fruits appear at present to be in good crops. The danger from floods is reported less than was feared. From present indications "immense" crops will be gathered in Nebraska this year.

Advices from Eastern Kentucky state that fruit was seriously damaged by the recent frosts, but the wheat is much better in condition than was expected.

Advices from nearly sixty counties in Iowa show an increase of 25 per cent. in the wheat and oat crops. An increased acreage of corn—twenty to thirty per cent. more than last year—will be planted.

A census has just been taken, and shows a plan to subdivide the States and Territories for statistical purposes into five divisions. These are to be known as the North Atlantic, South Atlantic, Northern Central, Southern Central, and Western Divisions, instead of New England, Middle, Southern, and Western States.

The public debt statement just issued, showed the total debt less cash in the Treasury, to be \$1,711,580,598, and the decrease for 4th mo \$114,415,823.

There were 381 deaths in this city last week as compared with 390 the previous week and 397 the corresponding week last year. Of these 189 were males, and 192 females; 55 deaths were from consumption, 39 from pneumonia, 25 from old age, 19 from typhoid fever, 10 from diphtheria, and 3 from small pox.

Markets, &c.—U. S. 3½'s, 10½ a 102½; 4½'s, 116; 4's, 121½; currency 6, 135.

Cotton.—The demand was limited, but prices were firm. Sales of middlings are quoted at 12½ a 12½ cts. per lb. Middling, 12½ a 12½ cts. for New Orleans.

Petroleum.—Standard white, 7½ cts. for export, and 8 cts. per gallon for home use.

Flour continues dull, but prices were unchanged. Sales of 2600 barrels, including Minnesota extra, at \$7.24; 87-25 for clear, and 87-50 for standard.

Pennsylvania extra family at 6-25 a 6-50; western do. do. at \$6.75 a \$7.50, and patents at 7-75 a \$9. Rye flour is quiet at \$5 per barrel.

Grain.—Wheat was in better demand and prices were a fraction higher. Sales of 3800 bushels red at 1-13 a 1-14 cts. per bushel. No. 2 to offering at 1-10 cts. Corns, standard, 10-25 cts. Sales of 9500 bushels, including yellow, at 85 a 86 cts.; mixed, at 84 a 84½ cts., and steamer at 83½ cts. Oats are in good request and firmer. Sales of 10,000 bushels including white, at 58 a 59 cts., and rejected and mixed at 56 a 56½ cts.

Hops and Hides.—Market for wool ending 4th mo, 25th, 1878. Loads of hay, 307; loads of straw, 41. Average price during the week—Prime timothy, \$1.20 to \$1.30 per 100 pounds; mixed, \$1.05 a \$1.15 per 100 pounds; Straw, 80 to 90 cts. per 100 pounds.

Beef cattle were in good demand and prices were a fraction higher: 2400 head arrived and sold at the different yards at 6 a 8 cts. per pound, the latter rate for extra.

Sheep were active and higher: 8000 head arrived and sold at the different yards at 7 a 8 cts. for wool sheep; 54 a 74 cts. for sheared sheep; and 6½ a 8½ cts. for spring lambs, as to condition.

Hogs were in good demand at an advance: 3300 head sold at the different yards at 10 a 11 cts. per lb., as to quality.

FOREIGN.—The *Times* says it has reason to believe that the House of Lords committee on the Land Act will recommend large and liberal terms, including the advance of the whole purchase-money to tenants purchasing, the withdrawal of all limitation on the amount to be paid, and on the number of years' purchase to be given—the settlement to be left to the parties interested—and the extinction of a fixed rate of interest by the payment of a fixed sum of interest and sinking fund, the number of years over which the payments are to extend, shall be so regulated that the tenant shall not have to pay a larger yearly sum than the amount of his original rent.

The House of Commons, Joseph Chamberlain, President of the Board of Trade, announced that the Government had concluded to stop work on the Chan-

nel tunnel until further action had been taken by Parliament in the matter. Henry Labouchere complains of the existence of slavery in Hong Kong, on the G. Coast, and in the Malay States of North Borneo. said the slave market of Hong Kong supplied now to California, Australia and China. Sir Charles D. Wood, who has been the British official sanctioned slave trade, the subject was then dropped.

Charles Bradlaugh has brought suit, in which claims several thousand pounds damages, against Assistant Sergeant-at-Arms of the House of Commons in connection with the proceedings taken to eject him from the lobby of the House during the last session. He has also begun a suit against—Newdegate, a servative member for North Warwickshire, for maintenance, and claims £5000 damages.

The marriage of Prince Leopold to Princess Helga of Waldeck, took place in St. George's Chapel, Windsor, on the 27th ultimo.

Lieutenant Danenhower and his party arrived Moscow on the 29th ult. All are well.

A communication from General Ignatieff is published denying that the anti-Jewish disturbances are the result of want of action on the part of the Government. He states that the disturbances have occurred only at Balta, where the Jews were in fault, as they began demonstrations in revenge for an insult to a Jew by a Christian child. General Ignatieff states that where disorders have been averted through energetic measures on the part of the authorities, which he says will be done.

A despatch to the *Times* from Odessa says: "poorer Jews are said to be marrying here at the rate 150 couples per day. They imagine that, if they married, land will be given to them free in America or Palestine."

The *Daily News* publishes a despatch from Pinarbazar, which says there is a serious crisis in Zulu affairs. A deputation of Zulus, numbering one thousand persons, and including three brothers of Cetshwayo are awaiting an audience with the Governor to present addresses to the Emperor of Russia. Great care must be taken to prevent any bloodshed.

Advices from Antiochian Island, in the Gulf of Lawrence, report that 26 persons died of scarlet fever at Equimaux Point during the winter. There is a great pestilence along the north shore, and 4 women travelled from 20 to 30 miles for some remedy. The people of the island are not so much supplied with provisions, it is feared majority of them will starve.

A despatch from Buenos Ayres, dated 4th mo. by way of Lisbon, says: "Advices from Montevideo are to the effect that, in consequence of the withdrawal of the British troops, the British troops on the frontier and has despatched an envoy to Montevideo to demand redress. It is reported that Uruguay is raising men to protect the frontier against measures to fortify Montevideo."

A recent German work gives the following retail prices of the world, counting by millions: Europe, 315,000,000; Asia, 834,000,000; Africa, 1,000,000,000; America, 95,000,000; Australia and Polynesia, 5,000,000; Polar Regions, under 1,000,000. Total, 1,455,000,000—being an increase of over 16,000,000 upon the latest census.

NOTICE.—To the Clerks and Recorders of the our Monthly Meetings.

We are much obliged to be greatly obliged if clerks and recorders of the various Monthly Meetings would make an examination of the minutes and record of marriage between the years 1718-1722, for theriage of Matthews Gardiner and Sarah his wife, a successful advise him of the result.

Matthews Gardiner was born in 1698, and his wife Sarah previous to 1722, as the births of children are recorded in the Burlington Monthly Meeting as follows: Mary, born 9th mo. 8th, 1721; The born 12th mo. 13th, 1722; Abraham, born 11th 12th, 1724. It is evident that his wife was a member of the group of Friends, as their children were right members.

Matthews Gardiner died in 1731, and in his will describes himself as of Willingborough, in the county of Burlington and Province of West New Jersey.

WM. FRANCIS CHUBB
Historical Society of Pennsylvania, 820 Spruce St., Phila.

DIED, on the 19th of Fourth month, has WOODMAN, aged 73 years, a consistent member of Monthly Meeting of Friends of Philadelphia for Northern District.

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Preparing the Way in the East.

BY H. CLAY TRUMBULL.

My first sight of the East was Alexandria, and that first sight was so thoroughly oriental, so thoroughly un-occidental, so utterly like anything and everything I had ever seen before, that it is stamped upon my mind day with a freshness and vividness that make all other remembered scenes of the East little more than its variations and modifications.

That sight was from the sea, as we approached from Naples. What a Babel and pandemonium, as the motley crowd, of all shades of complexion, and in all varieties of eastern costume, clambered on to the steamer's deck, and yelled or jabbered in all languages, and crowded and jostled and pushed and gesticulated excitedly, as if *their* very lives were at jeopardy, and everybody else's should be! Syrians, Arabs, Moors, Nubians, Abyssinians, Turks—from dingy yellow through arthy red and olive and brown to jetty black. Turbans and tarbousses and bare heads; flowing robes and baggy trowsers, and red limbs and bodies, in undistinguishable confusion. Boatmen, porters, hotel runners, waiters, guides, interpreters, dragomans, of all various grades,—all equally vociferous, violent, persistent, and seemingly insane. The boatmen battled for a place at the stateroom's accommodation ladder, with their primitive and varied craft, forcing off a rival's way and crowding in past it, even springing forward to hurl back with loud curses the competing boatman himself, as if it were in the final struggle of pirates for a first board of a coveted treasure ship! And what a teeming there was at the passengers and their baggage on the part of boat and hotel officials! What giants of strength there were in some of those brawny Nubian porters, so swarming themselves recklessly among the other forms of agile Arabs, and the skinny, lecherous frames of older Egyptians. One of these Nubians seized a huge travelling trunk of our party, at a signal from our chosen hotel agent, and throwing a stout cord or small rope around it lengthwise, he stooped at its other end, with his face from it, and, passing the end of the cord around across his forehead, he rose up, taking the trunk end-wise on his back—its weight steadied by the cord across

his forehead; then he coolly had a second trunk lifted on to his head above the first, and he stepped off lightly with that superincumbent head-dress, apparently no more burdened than a Philadelpha lady with her winter's bonnet-pile of velvet and plush and feathers.

From sea to shore was only from the shadow to the substance, from the glimpse to the realization, of oriental life. Where but in the East could be seen what was before us and about us at every step in the more crowded streets of Alexandria? Where in all the East could anything else be looked for? Leaving the European quarter, in the vicinity of the Place Mohammed Ali, shortly after our arrival at the hotel, I found my way with a friend into the closely packed Arab districts, and was soon in the bewildering maze of oriental sights and sounds. How those narrow streets were packed, and with what grotesque appearances! Half-naked cripples and blind beggars, veiled women, men in bright-colored garments and children in none, were everywhere. Shopkeepers squatted at the window-like openings of their dog-kennel shops on either side of the way. Children were making mud-pies under the very feet of the passers. Tumble-down buildings seemed overhanging the middle of the burlesque street, and mosque minarets uplifted themselves against the sky between the buildings in the distance. Donkeys trotted through the crowd as a part of it every turn. Long-eared goats thrust their noses between the buyer and the seller of sweets, or of leeks and onions. Occasionally a buffalo cow drawing a rude cart, or again a heavily loaded camel, pushed itself into the throng, rather than through it. Water-carriers, with their huge goat-skin bottles and their tinkling brass cups, proffered "the gift of God" to the thirsty. All the city seemed gathered at every door with the same purpose and with no purpose. Illuminated bits of every picture of Eastern life which I had ever seen in print or in paint from childhood up were tumbling before my eyes in kaleidoscopic confusion and attractiveness; and sounds of the peculiar wail of Egyptian music came floating into my ears as we moved on in wonderment from street to street, gradually nearing the open square once more.

It was out of all this confusion, and amid all this bewilderment, that suddenly a sharp clear sound was heard, "O'a" (Take care!) "Yemcenak! Shimálak!" (To thy right! To thy left!) and as I turned to learn its meaning, I saw a lithe-limbed young Egyptian gaily dressed, with his loins girded, coming on the run, swinging a light staff in his hand, and repeating his cries to the throng in the street to make way for those who were to follow. Close behind him came an open carriage, drawn by a span of showy horses, containing an officer of the government and a gentleman friend. That was my first sight of a runner before a rider; of the typical forerunner of the king's chariot of the Old Testa-

ment story. When Ahab, king of Israel, drove furiously before the coming storm across the broad plain of Esdraelon from the base of Carmel to his ivory palace at Jezreel, after the slaughter of the priests of Baal, the weird old prophet of the wilderness was his forerunner after this unchanging oriental fashion. "And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel." That cry in the streets of Alexandria was also the first illustration to me of the voice of one crying out of a wilderness throng, "Prepare ye the way of the Coming One."

That was the first illustration to me of this Bible figure; but it was by no means the last. During our stay in Cairo, one of the commonest sights was a carriage of a pasha, or a carriage containing ladies of the Khedive's harem, preceded through the crowded streets by one "sáis" (the forerunning groom), or by two, calling aloud for the clearing of the way. And when our little party rode out along the banks of the Nile, and on to Gheezeh, to visit the pyramids and the sphinx, a handsome young sáís, bedecked with scarlet and blue and green and gold, ran before us at top speed, calling out for a clear path for us, among the loaded camels and the ambling donkeys and the toiling foot passers, from the city's heart into the desert wastes; for in these days of Egypt's decline it is as easy to hire a once royal equipage, and to secure once royal honors, by the hour, as it is to hire a turnout with liveried coachman and footman, in New York or Philadelphia, when you want to have the credit of a carriage of your own without its trouble and expense.

But in the Bible figure of the erier before the Coming One, there is a call of the forerunner to prepare the way, as well as to yield it, for him who approaches.

"The voice of him that crieth:

In the wilderness prepare ye the way of the Lord, Make straight in the desert a highway for our God. And every mountain shall be made low; And the crooked places shall be made straight, And the rough places plain."

A brief experience on the wilderness and desert roads of Egypt and Arabia, and on any of the roads of Palestine, would be sufficient to show the need of special preparation if those roads were to be passable, and the value of such preparation when it has been secured. At the best, a road in those regions is commonly little more than a recognized track over the sands or the loose stones, or along or across the cliffs and rocky hill-sides. The shifting sands, or the wash of the rushing water-courses of the rainy months, will destroy at one season what was a tolerable path at another. The work of preparing, or of repairing, these roads in advance of the coming of a royal personage, is continued to the present time. At Hebron, as our party entered the Holy Land from the desert below, we were told that the Crown Prince of Aus-

tria was just before us, and that the word had gone out from the Turkish authorities to prepare his way in advance. At this our dragoman was delighted, as he was sure we should find the roads in excellent condition all the way northward. Again and again he said gratefully: "This road has been prepared for the prince. I wish there was always a prince before us." He evidently thought that the road was better than usual; but we didn't see how it ever could have been worse. At one point and another we were told that the road we then travelled was prepared or was improved, for the Prince of Wales, or for the Grand Duke Alexander; and in all these cases it was evident that a voice had been heard in advance of the son of royalty: "Prepare ye the way of the Coming One."

John the Baptist was the prophesied forerunner of the Messiah. He was to come in "the spirit and power of Elijah," the rugged forerunner of Israel's kingly chariot; and he was to "go before the face of the Lord to prepare his way; to give knowledge of salvation unto his people." John's mission included that of the runner before the chariot, and that of the erier to the people to make the roads passable for Him who was to follow. This twofold service finds constant illustration in every land of the East to-day.—S. S. Times.

For "The Friend."

Moral and Religious Training at Westtown.

While aiming to promote the physical development with the intellectual culture of the pupils at Westtown, the Committee no doubt feel very solicitous that their moral and religious training and growth should be fostered in proportion to its superlative importance. Our Discipline, in view of the obligation which rests upon parents and teachers, recommends the establishment of schools, to be taught by members with us; and "that a vigilant care be exercised in all such schools, to instruct the children in the principles of the Christian religion, and the peculiar testimonies of our Society." But how can this be done, unless we who are parents and those who are teachers, with the committee also, are themselves, in their respective positions, imbued with a deep and earnest and religious concern for these things? None can teach availingly that which they have never learned; while at the same time there is but one school for this true Christian divinity—the school of Christ.

Were all those to whom the guardianship and training of our youth is entrusted, but duly concerned to manifest by their life and conversation that their affections were set upon heaven and heavenly things, and that they were practically engaged for themselves to seek "first the kingdom of God and his righteousness," how forcible and winning would their influence become to incite in their precious charge a love of their Saviour, and a warm filial desire to acknowledge and follow Him in the strait and narrow way—the only one—appointed for all his to walk in.

Were the Committee, with parents and teachers, more and altogether faithful co-operators in this great Christian duty; were they in the loving obedience due to a compassionate Father, banded together as a threefold cord in watchfully seeking to be way-marks and spiritual helpers to the dear children committed so responsibly to their care, who could tell the extent of such influence in

giving a bias to their youthful susceptible minds, that might not only be productive of fruitfulness in the vineyard of the Lord in this life, but have its most precious consummation in the glorified regions beyond. E. C.

4th mo. 24th, 1882.

The Zuni Indians.

From a recent number of *The Council Fire*, and other sources, the following account has been collected:

"A delegation of these interesting people have been on a visit to Washington and other cities of the East for some weeks. They were brought here at the expense of the Smithsonian Institution, by F. H. Cushing, who has spent a year or two among them, and is able to interpret for them. Their home is New Mexico, and they are the descendants of the Cliff dwellers, so called, because they built their houses in the ledges of cliffs, in the sides of mountains, for safety against foes. They now live in a single house of immense proportions situated on an elevated plateau. This house is built after the generally accepted idea of the Tower of Babel, one story rising above another, but each enough smaller at the base to leave a veranda around it. Each family has separate apartments, but the social economy of the tribe is largely on the communal plan. They are an agricultural and pastoral people, and remarkable for their generous and peaceful characteristics and industrious habits, as well as moral and religious lives."

F. H. Cushing states, that—

"The Zuni Indians are the descendants of the nation of cliff-dwellers, the only living representatives of the ancient Pueblo culture."

When these facts were opened up to my understanding, I made up my mind that there was not only a year's work, or two or three years' work for some ethnologist, but the work of nearly a lifetime. Having gone into the field of ethnology at an early age, with the hope of being able to properly monograph this little handful of people, numbering only sixteen hundred in all their branches, because in monographing this little nation we are monographing the primitive culture of southwestern America, I found by my investigations sufficient material, new, important, and intensely interesting, to keep an ethnologist's most undivided attention for life. I cannot devote my whole life to it, but were I a man of independent means, I would certainly do so.

The Zuni Grammar.—The vocabulary of the Zuni is rich, and, though their language is unwritten, they have a grammar as regular and symmetrical as that of any tongue. The moods and tenses of verbs are represented by terminal syllables, and having more than the usual number of moods, their language is very expressive. It is well fitted also for philosophical discussions, being capable of expressing abstract ideas. As an instance of the copiousness and perspicuity of their language, for the English verb "to know," the Zuni dialect furnishes six different verbs, each representing a distinct manner or condition of knowing, as to know abstractly, to know through the senses, to know how, &c. They have a culture among themselves. The education of a priest is a matter of some thirty or forty years, and they speak of a member of their nation as being educated or uneducated, or of the talk of a Zuni as grammatical or ungrammatical.

Their traditions are collected together in a long epic, which is confided to the keeping of a line of priests, who hand it down from generation to generation, just as the *Iliad* of Homer is supposed to have been handed down and preserved in its primitive purity until it was committed to manuscript. These priests commit the epic on the Zuni Bible to memory and it is recited or chanted on certain solemn occasions. "It nearly killed me when I first heard it, for I had to sit up all night." It is a metrical production, the lines scanning perfectly according to a peculiar measure.

The following literal translation of a part of a recent address by one of the chiefs is typical of the construction of the language: "As a winged monster upon the back of without once our feet the earth touching to we from the Zuni country unto the rising sun ocean of, in one step, as it were, come have. This is rendered literally—

"As though upon the back of a great winged monster, without once touching our feet to the earth, we have, as in one step, come from the country of the Zunis, far though it be, unto the ocean of the rising sun."

Their songs abound in poetic images. The following is a literal translation of the words of one of their songs, but preserves the poet's spirit:

Oh, how beautiful!

See the waving corn-plants round us;
Thou, the sand, plain, the river,
Tortuous-like the serpents' pathway;

Over all the rainbow stretching,
With her shoulder many colored,
Like the rays of clouded sunlight.

Oh, our fathers growing corn-plants,
Like the rainbow's striped shoulders,
May your leaves show marks of growing.

E-ñ-n-ya, see the lightning, as it flashes through the sky,

E-ñ-u-ky-a, hear the thunder as it rumbles through the sky.

All the models of these songs have been handed down from immense antiquity. They are skeletons, on which songs are formed in suit special occasions, and it is the ingenuity of dressing these skeletons that distinguishes the poet of ability from the one of no ability. All their poetry is founded upon convention forms.

The religion of the Zunis is semi-Buddhist and resembles in many respects the creed of modern Spiritualists. They have four great classes of gods—the celestial, the hero, the animal or biologic, and the elemental. The look upon it as a favor to kill certain animals in the chase. It is considered that a spirit set free from an inferior form of existence, and made eligible for life in human shape. The event is celebrated with sacrifices of plum sticks. When a deer, an antelope, a rabbit or any other animal that serves as food, brought home, ears of corn are placed over its heart, just as they are placed over a newborn infant. The ear of corn is emblematic of life. The Zuni mind, is philosophic in the extreme, and, though they are intensely conservative, they thoroughly comprehend what they see.

They are brave in the defence of their homes, but do not seek war. The secret Order of the Bow is founded on the spirit war, yet their institutions are humane in the extreme.

In explanation of some recent ceremony at the sea-shore, F. H. Cushing, says:—"The Zuni's religion, has been largely affected by his environments. He lives in a

sert where existence depends upon the amount of rainfall, and all of his worship is directed towards securing rain and water. Now the Junis believe that the ocean is the origin—the embracing waters of the world, as they call them, are the birthplace of the clouds, in their ceremonial, at the summer solstice, for securing the summer rain clouds, they use water from these oceans and have from generations to generations used water from these oceans to moisten the sacred paint on their plumed prayer sticks with which they invoke these clouds. They have been unable for generations to secure any water from the eastern ocean, or the ocean of sunrise, and according to the traditions handed down in a name of priests it has been a great desideratum to secure a fresh supply of water from that ocean from which the first supply was obtained by Indians taken captive to Mexico 75 or 200 years ago. If their treasured ocean water failed they think the most fatal consequences would follow, and they have labored to secure water from the eastern ocean for the sake of making this ceremony complete. They think that they will be able to use clouds to follow this water to their own desert country. They use now but a drop of ocean water mixed with other less precious liquid to moisten the sacred paint with which the stick portion of the plumed prayer stick covered.

At a farewell reception given to these interesting people at Washington on the 8th of 4th mo. F. H. Cushing, gave the following illustrations of their conversations among themselves:—

When I brought them to the railroad, they, understanding that it was to be the means whereby they were to come eastward, did not much in the least as the locomotive passed them, although three of their number had never seen the railroad. They entered the cars, sat down and immediately got up again, every one taking my hand and breathing on me and again sat down, and began to pray. The substance of their prayers was that no angel should come between them and the Americans; for the people who could make such a powerful horse of iron could annihilate their little nation. After we had traveled toward three or four days I took one of them aboard the locomotive. He said he wished me to wait. He had seen enough to impress him with the grandeur of the Americans, and asked me at the same time: "Pray, pray!" When he had finished his prayer, he remarked: "These Americans are gods, they have to eat material food."

When I took them through the wire-works at Worcester, where half a mile of wire is drawn from a steel bar, they watched the process, compared the bright wire to one of the shining gods of their mythology, and then I took them through the wire-rooms they said, "Here is enough wire to spin the web of a great-grandfather spider, who connected land of ever lasting summer with the land of everlasting snow;" or, in other words, stretched his web from one end of the world to the other. When I took them out of the river in Boston they said: "This is the country of houses. Wonderful! wonderful! wonderful! Man's words cannot count them. Not of all the nations of the world joined together, who can say the last word—the Americans? nobody!" When I took them to the public institutions of Boston, and

showed them our school system, they said: "How these Americans do love their children, to build great houses in which simply to teach them the marks that mean words." When I brought them from Boston to New York, and took them aboard that beautiful steamer, the *City of Worcester*, they said: "At last no longer are the Americans like the gods, but they are gods, and we have been mistaken in saying they are like gods. Will not the gods get jealous of these Americans if they keep on?"

For "The Friend."

Religious Views and Tenets.

The ability of the natural man is far too much relied on in the performance of spiritual things. The wisdom of the world which can never know or comprehend the deep things of God, appears to be thought, by many, as sufficient to run the machinery, as we might call it, of the Church of God. In the works of men, the greater the work is, so proportionally great the propelling power must be to carry on that work. The creation of the world, and of man, in the first place was a great work, which nothing but the omnipotent and invisible power of God through Christ our Lord, could accomplish. And the new creation, or regeneration of man is also a great work, which nothing but the same creative power through Christ the Holy Spirit can accomplish. But He may, at his own good pleasure, make use of the instrumentality of man in the restoration of his fellow man, and heart until he is finally created anew in Christ Jesus. For if any man is in Christ, he is a new creature; and he has witnessed all the old things pertaining to the fallen nature to be done away, and all things to become new, and all things of God, who first created man in his own heavenly likeness. And if all things are of God, then there is none of the fallen sinful nature in the heart, for that was not of God, but of the enemy of all righteousness. Adam only knew the things of God as he was taught them of God. And even so now, we cannot savingly know the things of God but as we are taught of God either immediately from Him, or through his anointed servants. But as we have the heavenly anointing, the unction from the Holy One abiding in us, we have no actual need that any man should teach us, because it will teach us all things necessary to salvation, "and it is truth and no lie." And he that is thus taught searcheth all things, through the Spirit, yea the deep things of God. And if we have not the Spirit of Christ we are none of his, and can never carry on the work of God to the glory, the honor and the profit of Him who has called us out of darkness into his marvellous light. This can only be done as we come out from under the leadership of him who is the prince of darkness—the god of this world, who hath blinded the eyes of many; and rules and reigns in the hearts of the children of disobedience, and who is now lamentably exalting himself above the true knowledge of God; and sitting, as it were, in the temple of God, and even professing to cast out devils, or evil spirits in the name of Christ, and in his name to do many wonderful works.

Our salvation does not depend on the activity of the natural man. It is not by works of righteousness which we of ourselves have done, or can do; but it is according to his

mercy He saves us, by the washing of regeneration, and the renewing of the Holy Spirit, which He sheds on us, his believing children, abundantly through Jesus Christ our Saviour. "And they which believe in God, are careful to maintain good works." "For if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Then as our body, soul and spirit are made alive by the indwelling presence of God, our promptings to good works will be from Him, and tend to his glory and to his praise. But if we are prompted to what we may call good works, "by the spirit of man that is in us," we become as thieves and robbers, appropriating that to ourselves which does not belong to us, and robbing God of that glory which belongs to Him alone. He that speaketh of himself, without the Spirit of God, seeketh his own glory: "but he that seeketh the glory of Him that sent him, the same is true, and no unrighteousness is in him." But the Spirit of Christ is in him; and greater is that Spirit than the spirit of the world, which by its wisdom knows not God. So our salvation does not depend upon the works of righteousness which we, in the name or by the wisdom or spirit of man, can do. But it is by grace we are saved, through faith in all the fullness of Christ; embracing both what He has done for us, without us, and what He is willing to do in us by purifying the heart. For we need never expect to be saved from sin, while we reject Him and fail to do our part by hearing his voice and opening the door of the heart, and letting Him in. But He must first come as a convictor, and as a refiner with fire, and as a fuller with soap, until we are purged as gold and as silver, and thus prepared to "offer unto the Lord an offering in righteousness." It is then that we have Him as an abiding guest, when the heart is made a fit temple for his holiness to dwell in. "The Lord whom ye seek, shall suddenly come to his temple" by his convicting light and grace, which is quick and powerful, and is a discernor of the thoughts and intents of the heart. "But who may abide the day of his coming?" and who shall stand when He appeareth? as a refiner and purifier? For He shall baptize, not only with the Holy Ghost, but with fire. And He shall thoroughly purge the heart, to make it a fit habitation for the heavenly mansions, that nothing impure can enter. But how few appear able or willing to abide, in patience, the fiery trials which are, in the providence of God, permitted to come upon us, that we might be made more full partakers of his holiness! yes, how few abide the day of his coming! And yet we know that "the wages of sin is death." But that eternal life, although it may be through great tribulations, is the gift of God. And we know too, that it was those who had come up out of great tribulations, that had their robes washed and made white in the blood of the Lamb; not those who had been overcome in the conflict, striving against sin, and had failed to abide the day of his coming. "But to him that overcometh," our Saviour says, "will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in his throne."

And in another place He says: "Because thou hast kept the word of my patience, I also will keep thee from the hour of tempta-

tion, which shall come upon all the world, to try them that dwell upon the earth." Here we see that a time of temptation or trial is wisely permitted to try them that dwell on the earth. Adam and Eve were tempted, but were overcome. Our holy Redeemer was tempted, but came out victorious, saying, get thee behind me, Satan. So the devil left Him, and angels came and ministered unto Him. And if we resist the devil he will flee from us; and we shall feel, as it were, the ministrations of angels to comfort us as a sweet reward for our faithfulness against the wiles of the enemy; and feel encouraged to draw still nearer to our God; with a renewed confidence that He will draw nigh unto us, and keep us in the hour of temptation. And we will find that "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love Him."

D. H.

Dublin, Ind., 4th mo. 20th, 1882.

Discoveries at Pompeii.—I visited Pompeii the next day, and went straight to the diggings. The first thing I saw was the side of a dining-room, uncovered only a few days ago. On one side was a bright picture of a fine cock and hens in a great state of excitement over a large basket of grain and red cherries, all upset—Landseer could not have done it better. The fondness of the Pompeians for birds, beasts, and fishes is very apparent, and they always seem to be dining. The wealth of cooking apparatus in the museum is astonishing. You have saucepans perforated with countless holes, in most elaborate patterns—every conceivable kind of boiler and caldron, casts for jellies, representing the prostrate hare and the sucking pig; ladles, spoons, skewers, dishes for roasting six eggs or a dozen eggs at once, toasting forks, griddles, and fancy machines for pastry and delicate confectionery, what in Elizabeth's day were called "concoits." In Pompeii itself the oil-pots and wine amphore let into slabs, and of mosaic work of colored marble, are among the quaintest features of the ruined shops. I saw in another new part a fine dining-room—found three months ago—with some of the liveliest animal painting imaginable. The first section of the walls all around represented the boldest scenes under the sea—a conger struggling with an octopus, a shark pursuing its prey, a shoal of fish flying through the water, all glittering and fresh. The middle section dealt with birds and wild fowl, floating, flying, quarreling, diving; and the upper and largest section gave fierce hunting scenes—a horse pursued by a lion, an ox in desert scenery sprung upon by a tiger; and all these were set in scenery of great force, variety, and character—woods, rocks, rivers, and green hills.

The corridors and ante-rooms of this house are equally rich, the walls copiously vignetted with figures—dwarfs on stilts, street scenes, animals. In one room there is a perfectly white suit of marble steps in situ, belonging to a fountain. The whole thing stands as though finished yesterday, without a soil, or chip, or scratch. They seem now to be coming to some of the richest houses, and have broken into the outer court of one in which stands a beautiful fountain cupola and niche of elaborate mosaic work, representing gods and goddesses in the deep blue heavens,

half veiled with fleecy clouds. The house is still embedded under thirty feet of earth; but, if this is the back-yard, what must the halls and corridors be? The plan now adopted is to leave as much as possible in situ. Specimens repeat themselves, and it is needless to go on removing similar mosaics or frescoes, of which there are plenty in the Naples museum. As a rule, therefore, all the later excavations are more interesting than the old ones, because they have been left unspoiled of their treasure.—*Selected.*

CHILDREN.

Selected.

Come to me, O ye children!
For I hear you at your play,
And the questions that perplex me
Have vanished quite away.

Ye open the eastern windows,
That look towards the sun,
When thoughts are singing shadows
And the brooks of morning run.

In your hearts are the birds and the sunshine,
In your thoughts the brooklets flow,
But in mine is the wind of autumn
And the first fall of the snow.

Ah! what would the world be to us
If the children were no more?
We should dread the desert behind us
Worse than the dark before.

What the leaves are to the forest,
With light and air for food,
Ere their sweet and tender juices
Have been hardened into wood—

That to the world are children;
Through them it feels the glow
Of a brighter and sunnier climate
Than reaches the trunks below.

Come to me, O ye children!
And whisper in my ear
What the birds and the winds are singing,
In your sunny atmosphere.

For what are all our contrivings,
And the wisdom of our books,
When compared with their creases
And the gladness of your looks?

Ye are better than all the ballads
That ever were sung or said;
For ye are living poems
And all the rest are dead.

—H. W. Longfellow.

Selected.

THE POET, AND THE CHILDREN.

(H. W. LONGFELLOW.)

With a glory of winter sunshine
Over his locks of gray,
In the old historic mansion
He sat on his last birthday.

With his books and his pleasant pictures
And his household and his kin,
While a sound as of myriads singing
Came far and near close by.

It came from his own fair city,
From the prairie's boundless plain,
From the Golden Gate of sunset,
And the cedarn woods of Maine.

And his heart grew warm within him,
And his noisening eyes grew dim,
For he knew that his country's children
Were singing the songs of him:

The lays of his life's glad morning,
The psalms of his evening time,
Whose echoes shall float forever
On the winds of every clime.

All their beautiful consolations,
Sent forth like birds of cheer,
Came flocking back to his windows,
And sang in the Poet's ear.

Grateful, but solemn and tender,
The music rose and fell
With a joy akin to sadness
And a greeting like farewell.

With a sense of awe he listened
To the voices sweet and young;
The last of earth and the first of heaven
Seemed in the songs they sung.

And waiting a little longer
For the wonderful change to come,
He heard the Summoning Angel
Who calls God's children home!

And to him, in a holier welcome,
Was the mystical meaning given
Of the world of the blessed Master;
"Of such is the kingdom of heaven!"
John G. Whittier in *Wide Awake*.

Selected

HEAVEN.

BY L. M. L.

I know not where that city lifts
Its Jasper walls in air,
I know not where the glory beams
So marvelously fair.

I cannot see the waving hands
Upon that farther shore,
I cannot hear the rapturous songs
Of dear ones gone before.

But dimmed and blinded earthly eyes,
Washed clear by contrite tears,
Sometimes catch glimpses of the light
From the eternal years.

There is a rapture of the soul,
The joy of sins forgiven,
For Christ the blessed reigns within,
And where He is 'tis heaven.

For "The Friend."

A Remarkable Visitation.

About the year 1728, as appears from ancient records, there was a remarkable visitation extended to Friends in Philadelphia. Daniel Stanton represents it, as "the glorious day-spring from on high powerfully appearing," whereby the hearts of many were lulled and contrited. He adds, "I thought might be said to be a time in some measure of the fulfilling the prophecy of the prophet Joel, 'I will pour out of my Spirit upon flesh; and your sons and your daughters shall prophesy, your old men shall dream dream, your young men shall see visions; and upon the servants and upon the handmaid in those days I will pour out my Spirit.'"

The same author records that "the plainness, zeal, and pious example of many Friends in those days, made them as lights in this dark and instructing to me, to follow them as they followed Christ."

Under this renewed visitation of heaven, love several were constrained to open their mouths in the religious assemblies of that time by way of public testimony in acknowledgement of the Lord's goodness and grace dealt to their souls. Among these were Daniel Stanton, Mary Nicholas, Benjamin Trotter, Mary Emlen, Joyce Marriot, Elizabeth Widdifield; who grew in their gifts being faithful to Him that had conferred them, and continued serviceable ministers among Friends.

In comparing that day with this the presents, is the Lord's hand shortened? It cannot preserve? Is there no halm Gilead, or has its efficacy failed? Has the skilled Physician of souls ceased to be mindful of the needs of his people? Has the eternal quickening power and sure guidance into all truth of the Lord's Holy Spirit in a

rise fallen short in its omnipotent, all-sufficient power to save? Or does the fault lie in us?—in departures from the simplicity of our profession of the truth as it is in Jesus, and from that pure spirit of Christianity with which these are ever associated? Have the precious visitations of the grace of Christ, the light, the Life, the Way, been duly received and cherished, leading into meekness and lowliness of mind, and into humility and contrition of soul—the place where prayer is wont to be made? Or have false liberties with soaring above self-denial and the preserving cross of Christ too much drawn some aside, so that his still small voice has not been heard or heeded? neither have servants and handmaids been raised up and anointed to glorify his name publicly, as was the ease at the period alluded to? Surely, the Lord is not wanting on his part. His tender compassion, his parental regard and kindness, his loving, pleading entreaty, are still going forth to the young, to gather where the Shepherd of Israel feeds his flock; to come and see how good the Lord is; and to follow him in the footsteps of the flock of his companions.

The following is a selection from an epistle to parents concerning the education of their children, manifesting the author's pious regard for the youth, and her anxiety for the increase and prosperity of the church; by one who died the same year before alluded to, viz: 28.* "Oh! the cry that ran through my spirit, and in the anguish and bitterness of my spirit, I said, 'Lord, what wilt thou do with *'friends' children when we are gone off the stage this world? Wilt thou raise up children and those of believing parents? And this was the work that livingly sprang up in my soul: 'They reject my counsel and cast my law behind their backs; and will have none of my reproofs; I though my hand be stretched forth all the day long, yet they will not hear, but go after their own hearts' lust.' Then I said in my heart, Lord, are they all so?' The answer was, 'There are some that are innocent; whom I will bless with a blessing from me, and they shall lead forth to my praise.'"*

Beside those who are more obviously scholars in Christ's school the writer is assured, that there are many young Friends in his day, up and down in Philadelphia Yearly Meeting, who would not dare to plead ignorance of the call of the still small voice of the Saviour, luring them to dedication of heart, and to a life of piety and virtue unto Him who has bought them with the costly sacrifice of his sufferings and blood. Were these not filially faithful to his fatherly pleading voice, the manifestation of his divine Spirit, would He gather them into his heavenly covenant and enclosure, even as a hen doth gather her chickens under her wings! How would he lead these about, and instruct them, and keep them as the apple of his eye! Why, then, is there such a withholding by these of the neck from the yoke, of the throat from the heart, and the heart from thorough espousal to Christ, as that the waste places of Zion burn, and her mountain is, to a lamentable extent, desolate?

If ever again we see, in the language of Daniel Stanton, "the glorious day-spring from on high powerfully appearing," it must be by subjection of the hearts of the children of men to the discipline of the Son and Sent of

the Father, on whose shoulders the government of our all must rest. His power is, as ever, almighty; his grace is, no less, all-sufficient; his loving-kindness is unfailing toward those who fear, put their trust in, and cleave to Him. And what more could *He have done for us* than has been done to unite us unto Him in a perpetual covenant never to be broken! Why should we not then joyfully co-operate with his blessed will and purposes concerning us? Why not let obedience keep pace with knowledge of his will revealed in the heart? Why not submit to be moulded into a vessel of usefulness in his house? Why be ashamed of our Christian profession, or of an open avowal of our faith or an acknowledgment of the Lord Jesus as our once self-denying Saviour before men? Why not in humility and godly sincerity suffer our natural wills to be bent and bound to the cross of Christ, as the only way to peace? Why not serve the God of our fathers with a perfect heart and with a willing mind? Why not dedicate our time, our talents, our lives, our all to Him who, as we are the passive recipients of his grace, will work in us both to will and to do of his own good pleasure? Why not let Him overrule all,

"Whose work is without labor; whose designs
No flaw deforms, no difficulty thwarts;
And whose beneficence no charge exhausts."
4th mo. 13th, 1882.

The Apprentice's Leap.

A STORY OF LONDON BRIDGE.

Sunset over London on a fine summer evening in the days of "good Queen Bess;" tall, quaint old houses with peak roofs and countless gables standing up on every side, and the Thames lying in the midst like a broad sheet of gold, save where it was flecked by the dark shadow of London Bridge; then a regular street, with houses along each side of it. Just above the middle arch rose a house larger than the rest—that of Sir William Hewet, cloth-worker, and Burgess of the city of London.

The sunset made a glory upon the windows of the old mansion, and lighted up the balcony, on which Sir William's baby daughter was crouching and clapping her tiny hands with glee at the sight of it, and stole into the work-room, where the youngest apprentice, Edward Osborne, was beguiling his task by singing the ballad of "Brave Lord Willoughby," which was as popular in that age as "Glory Hallelujah," is in this.

"Ah, if I could but have the chance of doing such a deed as that!" murmured the boy as he ended.

"Well, well, my brave lad," answered the cheery voice of old Sir William, who had entered the room unperceived, "you're on the right road to it by being diligent at your work. Keep to that meanwhile, and never fear but the chance of doing great deeds will come all in good time."

Little did either speaker or hearer guess how soon and in what way those words were to come true. Scarcely had the old knight left the room when the boy was startled by a sudden shriek from the balcony overhead, and by something white flashing past the window into the depth below. Sir William Hewet's only child had leaped out of her nurse's arms and fallen headlong into the river.

The faint splash was instantly answered by

a much louder one, and the distracted household, as they rushed in a body to the fatal balcony, saw Edward Osborne's brown curly head far down the shining stream, shooting straight as an arrow toward the tiny white speck that floated a little way beyond him.

"He has her!"

"No!"

"Yes!"

"No, he's gone past. Stay, he's turning again."

"Hurrah! he's got her at last. Thank God!"

The anxious father's straining eyes were already too dim to see anything clearly, but the joyous shout of his keen-eyed serving-men told him that all was well, and in another moment he was hurrying toward the scene of action as fast as his feet could carry him.

But the peril was not over yet.

Good swimmer as he was, the furious swirl of the current, together with the weight of his own wet clothes and those of the child, was fearful odds against the brave apprentice. Twice his head dipped below the surface, and all seemed over; but he still held the rescued infant above the water with one hand, while struggling for life with the other.

"Courage, my hearty!" said a hoarse voice beside him. "Hold up just another minute, and all's well."

At the same moment a boat pulled by two sturdy watermen, who had put off from the shore on the first alarm, came sweeping up to the sinking boy. A strong hand caught the child from his failing grasp, while in another instant he was seized and dragged into the boat after her, just as the last remnant of his overtasked strength gave way.

"Git her head round, Tom," said one of the boatmen to his comrade, "and pull with a will, for that's the youngster's father running this way, or I'm much mistaken."

Scarcely had the boat touched the wharf on her return, when old Hewet sprang into her like a madman, and finding his child unhurt, flung his arms round the neck of the half-drowned apprentice.

"God bless thee, my son!" cried he, fervently. "Let them never call thee a boy again, for few men would have dared as much."

"Let them call him a hero," said a voice from behind.

The boy looked up with a start. Beside him stood the handsomest man he had ever seen, in a rich court dress, looking down upon him with grave, kindly eyes. It was Sir Walter Raleigh, famous even then as one of the greatest men whom England had ever produced, but destined to become more famous still as the colonizer of Virginia.

Years after there was a great merry-making in the old house on London Bridge, and Sir William Hewet, still brisk and cheery as ever, though his hair was now white as snow, sat at the head of his own table, amid a circle of guests whose names are in every history of England. At his right hand was his daughter's newly made husband—a tall, fine-looking young man, whose clear bright eyes faced that brilliant assemblage as boldly as they had looked down into the foaming waters of the Thames years before.

"This is the man to whom I have given my girl, fair sirs," said the old knight. "Many a rich man and many a grandee have asked

me for her; but I always said, 'Let the best man win.'"

"And so he has," cried Sir Walter Raleigh, grasping Osborne's hand; "and the fairest lass in London may be proud to bear his name, for I'll warrant it will be famous yet."

Raleigh spoke truly. A month later, the ex-apprentice was Sir Edward Osborne; yet a few years, and he had become Sheriff; and then Lord Mayor of London, from whom the English Dukes of Leeds trace their descent.—*Exchange.*

For "The Friend."

Religious Items, &c.

Instrumental Music.—The United Presbyterian Church is engaged in voting on the question, whether the article prohibiting the use of instruments of music in the worship of God shall be repealed? It is stated that 124 ministers and 62 elders have voted for the repeal, and 52 ministers and 71 elders against it. This gives, so far as the vote has gone, a majority of 63 in favor of the repeal. One change always introduces another, and none can tell the effect of this upon that body. It is quite likely that in the course of time so slight a change as this may lead to the extinction of the body as a distinct organization.—*Christian Advocate.*

Public days for Fasting.—The Baptist ministers of Boston have adopted a memorial to the Governor of Massachusetts, setting forth that the annual fast day is no longer kept as a time of penitence, but is made a day of general amusement; and they urge that fast days should only be proclaimed on occasions of great solemnity. The annual proclamation of a fast day on which nobody fasts, and people enter upon more than usual recreation, tends to destroy altogether popular belief in the duty and utility of fasting.

Legal Restrictions.—"The new criminal code of New York, under the heading 'Crimes Against Religious Liberty and Conscience,' provides for the punishment of profane swearing by a fine of \$1 for each and every offence; a person swearing in the presence and hearing of a magistrate may be summarily committed to jail for ten days. All manner of unnecessary servile labor is 'Sabbath-breaking.' Shooting, fishing, &c., and all noises disturbing the peace of the day are prohibited, and any theatrical, operatic, minstrel, or other entertainment; and all persons aiding any such show are guilty of a misdemeanor, including every owner or lessee who lets the place for such purpose. All processions and parades on [the First-day of the week] are forbidden, excepting only funeral processions for the actual burial of the dead, and processions to and from a place of worship in connection with a religious service there celebrated. At a military funeral music may be played while escorting the body, but not within one block of a building where religious services are being held."

The Pond Liquor Law.—The Pond Liquor Law recently enacted in Ohio, imposes a tax upon every vendor of intoxicating liquors, of \$100 to \$300, varying according to the population of the place in or near which the vendor carries on the traffic. It also requires of every such person a bond, in the penal sum of \$1,000, with two valid sureties, for a faithful compliance with all its provisions. It makes the engaging in the traffic, without executing such bond, a misdemeanor, punish-

able by a fine of from \$1,000 to \$500, or by imprisonment in the county jail for a term not exceeding one year, and not less than thirty days, or both, at the discretion of the court. It punishes the selling or furnishing of intoxicating liquors, by wholesale or otherwise, to persons engaging in the traffic in such liquors contrary to the provisions of this law, with a fine varying from \$2,000 to \$200, and with imprisonment for a term varying from one year to thirty days; and it declares absolutely void all indebtedness and the evidences thereof, which may be founded upon such sale or furnishing. The law also provides as fully as practicable, in every way, for its own speedy and certain enforcement. The liquor dealers have already raised a fund to test the constitutionality of the act.—*Buffalo Christian Advocate.*

Sincere Not at All.—A paragraph has been going the round of the public papers, that a girl at the Wentworth (Ont.) assizes who refused to take an oath because the Bible commanded her to "swear not at all," was sent to jail for forty-eight hours for contempt of court. This seems to take us back to the times of our early Friends, many of whom, for a similar obedience to the command of our Saviour, were confined in prison for months and years, and stripped of a large part of their worldly estates. We suppose the laws of Canada, like those of the United States, give the right of choice between swearing and affirming, in legal proceedings, to those who are conscientiously bound to obey the law of Christ in this respect. But it sometimes happens, that ignorant and obstinate men become clothed with a little authority, and are too self-willed to listen to the voice of reason or Scripture.

For "The Friend."

Natural History, Science, &c.

Ancient Herbarium.—Dr. Schweinfurth has formed a small herbarium of plants some thirty-five centuries old, from garlands found on the breasts of mummies discovered last year at Deir el Bahari. Two garlands on the body of King Ames I., consisted, according to the doctor, of leaves of Egyptian willow folded twice and sewed side by side along a branch of the date palm, so forming clasps for separate flowers inserted in the folds. Among the flowers were an Acacia, a water lily, larkspur, &c. Leaves of the common water-melon were also found. Dr. Schweinfurth managed to preserve many of the leaves and flowers by moistening them, then putting them in alcohol, then spreading out and drying. A remarkable thing is the preservation of the violet and green colors. All the species of plants are still found in the East.—*Nature.*

Sea-side Homes.—It is when we come to the consideration of beach-level resorts and towns, that the real sanitation problem reveals itself. So little regard is paid to this vital question in selecting and settling a new sea-side town, that the disposal of the various "wastes" is scarcely considered at all, and the question is allowed to solve itself by each owner doing much as he pleases as to sanitary improvements, and, as a consequence, the yard-cess and connecting pipes to the house (now condemned by all good practical sanitarians) are adopted. These sinks are not always, in fact, they are rarely, strictly water-tight, and so pollution occurs, more or less, from season to season, while the sandy bed of the settlement,

as it increases in age and size, is gradual becoming a vast body of polluted mire as sewage, covered only by a porous surface sand, and ready at no distant day to produce its legitimate results in originating a typhoid epidemic or other pestilence. The recent searches of the National Board of Health are important in this connection, as the following extracts from their bulletin will show:

"It appears very clearly that sand interposes absolutely no barrier between wells and the bacterial infection from cess-pools, cemeteries, &c., &c., lying even at great distance in the lower wet stratum of sand. And it appears probable that a dry gravel, or possibly a dry, very coarse sand, interposes no barrier to the free entrance into houses, built upon them, of those organisms which swarm in the ground-air around leaching cess-pools, leak drains, &c., or in the filthy made ground cities.

"A house may be built on a thoroughly dry body of sand or gravel, and its cellar may lie far above the level of the ground water at times, and it may yet be in danger of having the air of its rooms contaminated by the germs from leaching cess-pools and vaults, for, if the drift of the leaching be toward the cellar, very wet seasons may extend the polluted moisture to the cellar-walls, whence, after evaporation, the germs will pass in the atmospheric circulation of the house."

The American people near the Atlantic coast are wild on the subject of sea-side homes at present, but the day is coming when the eyes will be opened, and they will abandon the vast subsoil polluted sand sponges of the now rapidly growing resorts, that have been located on these bars without adequate sewage. Whatever seed is sown is sure to be reaped in a harvest of its kind, and soil saturated with sewage of the town built upon contains the seeds of disease and death, and they will develop as soon as the proper atmospheric, thermometric, electric, or other air or soil conditions are produced, either separately or by combining. Besides there are constantly being disseminated, under and around the dwellings, foul gases and vapors that cannot but escape in quantity from a very porous and sandy earth. I know of a "health resort," where some of the owners of houses have, until recently, had the contents of their cess-pools diluted and spread over the soil of the adjacent yard and garden, and then had the same covered over with sand to hide the offensive material. Could more suicidal economy have been adopted than thus to make the ground a vast befoiled blanket for the propagation of filth disease? Then again, many of the wells, or the septic boxes, are placed directly adjoining the house and next to the kitchen, where impure odors and gases mingle with the food, and are wafted into the bread and milk, and over the article that are being cooked in the kitchen range, the draught of the fire drawing them in that direction, and are thus served up to the unsuspecting family. Experience in similar situations elsewhere proves that, sooner or later, some member or all the family will be stricken down with a malarial or other low type fever.—*B. W. James, M. D., in "The Hygienic Monthly."*

The Home of a Naturalist.—The house pecked, one and all, that the dinner-bell was call to meals, and would flock from various parts of the house and fields to the dining

on door and window. Some were allowed to come into the room. More than once a minime chorus of remonstrance was raised to the ladies of the family, and the result as temporary banishment of the animals at least times, but the edict was seldom carried to force, for more than a week, as even those who had been loudest in requiring their abstinence permitted their dependents so much that tax was levied upon every plate and dish before it left the table, a process which is interested animals naturally regarded as a great event of the hour. All dry crusts and small slices of bread went into the nature's pockets, and what pockets they were! bulged out on each side, and their owner, on wandering about his fields, was usually asked by a motley throng of those who saw well what those pockets contained, meaning about his feet, after the manner of the Tories, who had lost one of their two cats stealthily kept pace with their master's slow step, seemingly unconcerned in all around, but very wide awake internally. An ox, with its large tender eyes, could appear for a caress, while a pony would show its frowzy brow against its master's shoulder, munching crusts with great satisfaction. Dickhalcyer, a splendid gamecock, usually stalked dignifiedly by the naturalist's side, as one who thought, and in his own way said: "You and I are reasoning beasts, and must set an example of decorum to lower animals." A flock of pigeons would hover over his head, sometimes alighting on the available part of his person. A hooded vulture, in his handsome gentlemanly uniform of black and gray, accompanied the procession, giving notes. Some ducks would join it at intervals, though these not infrequently quarreled with the cats. Even gulls and cormorants occasionally helped to swell the troop.—*Chambers' Journal.*

Papyrus Scilly.—To ascend the Cyane is as much like making your way along a water on the Thames, but with the entire difference that in place of osiers and usual river plants and flowers, we have living but papyrus. The men soon find that the oars is impracticable. They step out of the bank, harness themselves with ropes—Thames fashion—and are towed along, pulling our way through the tall papyrus all as we can. This long eyot is named after an English lady who brought it into veneration—that is, covered it with papyrus, guide plucked up one of the tall reeds, and off a piece from the thick end, and showed how he can convert it into paper by shaving off narrow strips and laying the sections flat. He has thus peeled away across each leaf. To convert the material into paper fit use, it need only be pressed and dried. I never seen the process of paper-making from the papyrus before, nor, indeed, the reed growing. It is a long reed which grows to a great height, with a very graceful very top. Why the papyrus should grow such great luxuriance at this particular and nowhere else, as the guide told us, Scilly, or, indeed, in Europe, is a question, but, no doubt, Sir Joseph Hooker would fully solve, but it is quite out of my range of knowledge. I can only speak of the facts saw them. The next day we bought of the guide a specimen of his manufacture of papyrus paper, pressed and dried, yellowish

in color, with the marks of the cross stripes very distinct, but presenting a smooth surface. Ink does not run upon it. You could copy a manuscript, old or new, well enough upon the material.—*The Nineteenth Century.*

The Tanghin Bean of Madagascar.—The natural order of plants Apocynaceae contains some kinds having the deadliest characters in the vegetable kingdom. The common Oleander is a well-known illustration. The oleander is the real rhododendron of ancient writers, and probably furnished the bees with the deadly honey of which the great ancient army is said to have partook. Interest in this deadly character of the order has been recently revived by the receipt in England, in a living state, of one of its most famous representatives (the Tanghin Bean of Madagascar) *Cerbera tanghin*. A very small particle of paste made from a bean, placed on the tongue, causes death in a few hours. According to the missionary, Ellis, this bean has served many a ghastly purpose in the political history of Madagascar. A prevalent belief is, that if a person be innocently charged with a crime, the bean is innocuous in their case. To remove an enemy, therefore, it is only necessary to trumpet up a charge and force them to the "ordal bean," as it is called. Their death, as a result, is evidence enough, in the face of this superstition, that the charge was just. Some few have found an antidote, which causes the stomach to rebel and not retain the deadly dose, and this gives color to the popular impression that the seed will not kill an innocent man. In the persecutions of the Christians in Madagascar, the Tanghin Bean was used to the great advantage of their enemies.—*Independent.*

I believe, that those who have been happily favored to make the greatest advancement in this spiritual work, find their safety dependent upon watchfulness and prayer; nothing else can sustain the life of faith. The soul cannot be nourished to-day with the manna gathered yesterday; the highest gleam of hope soon loses its lustre, unless renewed again; and no past experience can support the drooping mind, when fresh trials are permitted to assail us. It is the Lord alone who can renew and increase our faith, and preserve that alive in us which is "born of Him."—*Daniel Wheeler.*

If my small experience has taught me anything in this best of schools, the Divine Teacher instructs in stillness, and leads gently along; the docile learner scarcely perceives the progressive steps of attainment.

THE FRIEND.

FIFTH MONTH 13, 1882.

In the account of our late Yearly Meeting, in the *Friends' Review* of 4th mo. 29th, there is given a list of ministers in attendance from other Yearly Meetings, which omits to notice the presence of a beloved friend from Ohio, but mentions some who belong to the body which separated from that Yearly Meeting in 1854, without giving any intimation that there is any obstacle to the official recognition of its members among us. As the tendency of such a notice is, to convey erroneous impressions as to the real position of Philadel-

phia Yearly Meeting, to those at a distance, and to those of our own members who are not well acquainted with its conclusions in respect to the separation in Ohio in 1854, we think it seasonable to make the following extracts from a "Brief Narrative of the position of Philadelphia Yearly Meeting" issued in 1872. Our readers can draw their own conclusions as to how far it is consistent with our usual order and discipline for such persons to sit in our meetings for business, or to take an active part in our meetings for worship. The conclusions therein expressed have never since been repealed or modified by our Yearly Meeting.

By direction of the Yearly Meeting, given Fourth month 16th, 1855, the following paragraph was added to the epistles addressed to the Yearly Meetings of North Carolina and Indiana:

"Among the important concerns that have claimed the deliberation and action of this Meeting, has been the mournful separation which took place at the Ohio Yearly Meeting in the Ninth month last. We are deeply pained with the inroads thus made on the order and peace of our beloved Society, and we have their origin in a departure from the simplicity of the Lord's will, as professed and practised by our worthy predecessors. Being convinced that the Meeting for which Benjamin Hoyle acted as Clerk, is the original and only legitimate Yearly Meeting of Ohio, we have continued our correspondence with it. And, dear friends, we would affectionately but earnestly entreat you to review the course pursued by your Meeting in relation to those two bodies, and see whether, in the setting up of that with which you have declared unity, the order and the principles of our church government have not been disregarded, and a door opened for disorganization and confusion to spread throughout the Society. We are fully persuaded that such is the case."

In the epistle addressed to London Yearly Meeting in 1856, the following passage occurs:

"We have read the statement of your proceedings in reference to the division in Ohio Yearly Meeting, and regret that whilst you counsel against separation, you should have recognized a body there as a legitimate Yearly Meeting, of which you say: 'We would not be understood as implying that the proceedings of that body (though we speak it with tenderness and with sympathy for the peculiar difficulties of their position) have been in all respects such as we could approve, were it our place to pronounce an opinion thereon.' The separation there was effected by twelve of the representatives bringing forward Jonathan Binns as Clerk, when thirty representatives were opposed to it. They were told in the collected Yearly Meeting that the measure was a separation, which several of them admitted at the time; nevertheless they persisted in consummating it. The whole proceeding was subversive of the order and discipline of our Society; and we have continued our correspondence with the Yearly Meeting of Ohio with which we have long held a brotherly intercourse, of which Benjamin Hoyle has been the Clerk for several years, and acted in that capacity at their last Yearly Meeting."

We have felt it the more needful to refer to this subject, because our Yearly Meeting has for a number of years past ceased to send epistles to other bodies of Friends. The generation which has grown up since this suspension of correspondence, have not the same means of acquaintance with the proceedings of the whole Society, that were enjoyed during the period when these annual greetings were interchanged. Hence they are more liable to be confused in judgment by partial and one-sided statements, such as that above referred to. So far has this persistent ignor-

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Library and Reading-room of the British Museum.

BY LOUISE F. RANDOLPH.

The story is told of De Quincy that, in the creation he cherished for printed matter of all ever sort, he would allow no paper or pamphlet coming into his possession to be destroyed. A room becoming filled with the dual accumulation of months, the key was turned in the door and the process of "snowing up," as the eccentric owner termed it, referred to some unoccupied field. To one who considers the accessions made each year to the Library of the British Museum, it may seem a marvel that the national treasure was not "snowed up" long ago, and so it would have proved had the collection been limited to the narrow limits of the Montague square, originally chosen as the place of deposit, the site of which is now occupied by the existing Museum.

The basement story of the early building, furnished with a single table and twenty chairs, was opened the first reading-room, a favorite resort of such scholars as Dr. Johnson, Lord Hume, and the poet Gray. "There were," says the veteran antiquary, Isaac Leake, "little attended to, musing in silence and oblivion, sometimes waiting a day or more, till the volume so eagerly demanded arrived."

The British Museum of to-day, with its stately and commodious galleries and fine foundations, little remains to remind one of the old Montague Place of a century ago, constructed in the form of a quadrangle, the museum buildings already cover much of the open space which, in the original plan, appeared more than sufficient to the needs of the institution. From the very top, and occupying nearly the whole of the quadrangle square, rises the crowning structure of the group, for the most part, however, an inconspicuous member so far as outward appearance is concerned.

By passing through the lofty entrance of the Museum proper, can we hope to find the hidden precincts beyond. Before entering far we wisely provide ourselves with a "right of way" in the shape of a table-slip of paper, given gratuitously to all who apply for admission to the inner room. Otherwise we are confronted at the

well-guarded door by the significant words, pronounced in a ceremonious undertone, "Have you a reader's ticket?" The meaning of such a question is soon revealed to us as we walk quickly through the sky-lighted passage-way, and stand on the very threshold of London's great Pantheon. Here, beneath the sweeping arches of a vast dome, identical in width with that of the Roman temple, though of lower altitude, are gathered votaries in daily numbers of three and four hundred. The scene before us is one of quiet animation and varied interest.

Arranged in three tiers, and lining all sides of the room to the very springing of the dome, are cases of nearly 100,000 handsomely-bound books, forming not a tithe of the entire collection. Light balconies of pretty design border the upper tiers, on which may be seen attendants running to and fro, filling orders or replacing books. The lower cases near the floor, open and immediately accessible to the reader, contain a select and valuable reference library of 20,000 volumes. Dictionaries of languages, encyclopedias, literary journals, text-books in every department of study, all find a place in classified order, and furnish ample means for ordinary research. Glancing down the long double rows of desks as we pass, which, like the spokes of a wheel, radiate in straight lines from near the centre, we observe each reader comfortably seated at a table of ingenious device to include all material conveniences for study craft. A low, longitudinal division serves to separate the parallel tables in each row, thus effectually screening the occupants, on either side, from the view of their opposite neighbors. As we make the half circuit of the room and advance out under the open eye of the dome, the generous appointments, by which every want of the student is anticipated, claim our attention still further. In two concentric circles round the middle space range the catalogue stands, with rows of shelves beneath containing the very key of the situation. A most invaluable feature of the Library is this same extended catalogue of titles and authors' names, comprising in itself fully three thousand uniform volumes, and for accuracy and comprehensiveness a model of its kind. Already the record includes entries of over a million of books, and is made capable of indefinite expansion, receiving annual additions without disturbance to its strictly alphabetical order. Notwithstanding its manuscript, and consequently bulky form, this system of registry offers many advantages over the tedious and often unsatisfactory method of card catalogues in use in the public libraries of Boston and other American cities.

Here and there at the circular stands are numbers of people busily consulting various parts of the catalogue and filling out printed tickets for the requisition of books. He may call for one or many volumes, to his liking, since in any instance the supply of material

afforded for use in the reading-room is limited only by the demand. One and even two hundred books may accumulate at a time on a single table, the corresponding tickets being held as vouchers for their return. Since no books are allowed to pass outside the walls of the Museum, should any already in use be required by the same person the following day, they are put aside and kept for him in certain presses of the room reserved for the purpose.

The sheaf of ticket slips thus garnered is dropped into a basket on the central desk, and immediately caught up by the attendant in waiting. A harvest of books forthcoming from the presses of the general library, and delivered at the reader's seat, gives abundant opportunity for the most lively exercise of discrimination.

Turning again to the catalogue shelves, we pause for a moment before the biblical calendar, which, with its long record of original MSS., versions, and revisions, divides into nearly as many volumes as there are days in the month. In the strong, kindly face bending over the special register of Greek and Arabic scrolls we recognize, divested of his accustomed ecclesiastical robe, one of the scholarly Canons of Westminster Abbey, whose name is widely known through controversial and historical writings, including a recently published "Life of St. Paul." Near by we note with pleasure a little woman of quiet figure and thoughtful brow, the accomplished author of "The Fairy Land of Science," and other admirable and popular works. On her right, exercise book in hand, is the typical young lady student of the period, diligently preparing to enter the lists as a competitor in the coming "B. A. Examination" at the London University.

Observing still further the types of student life about us, we are led to conclude that this great school-room is not only the meeting-place of all avocations, civic and social, and thus of national character, but that it partakes of the international as well. Continental Europe has its representatives in the serious and erudite German, eager for light on some obscure pet theme of research; and in the bright-tempered, keen-witted specialist of the south, seeking here sources of information which the closed portals of the Vatican refuse to grant.

The Orient, too, sends its tawny sons, disciples they may be of Zoroaster, Buddha, or Confucius, but for the time with assiduous care adapting themselves to the customs of the later and Christian civilization, while they study the secrets of its growth and power. Nor is the "shut-up continent," so closely associated with the heroic deeds and sacrifices of Livingstone, without its witnesses to pay tribute in all teachable spirit at the shrines of learning. The Yankee kindred across the sea, in the stress of manifold youthful enterprises, might even be excused from contemplative cloisters such as these. Still here they may

be seen, mingling in the studious throng, and claiming, as by right of inheritance, some share in the proffered treasures of thought.

To all alike is dispensed the most liberal hospitality by the wise and genial superintendent of the room Richard Garnett, and his able staff of assistants, who occupy the central and raised platform commanding a view of the whole wide interior. Only the most ready intelligence and the most unwearied patience and skill on the part of the leading officials could avail to answer the many technical questions constantly arising among such a body of scholars, and to afford all necessary elews in particular and recondo lines of research. In conversation with R. Garnett during some short interval when the complex demands upon his time are less pressing, we learn still more definitely of the democratic rules and methods of the institution. He assures us that admission as a reader is denied to no one above twenty-one years of age who presents a written application, with the simple guaranty of some responsible name.

An opportunity to enter the adjoining galleries of the library, with an attendant to lead the way, is here courteously granted us. The revelation awaits us that the reading-room is but the middle portion of a rectangular structure, the deep corners and margins of which appear divided by perforated iron partitions into almost numberless corridors, ranging to the height of three and four stories, and all receiving light from above. One might become as bewildered in such a labyrinth as in the famous maze of Hampton Court gardens.

Multiplied ranks of books, the masterpieces of all languages, stand in state on every side, to which we may well pay homage for the silent testimony they bear in behalf of genius and industry. Our guide here enters into an elaborate explanation of the system, acting as a complete check upon the movements of every book, by which its individual history, when and by whom used, is daily recorded. The cases of the "new library," with a capacity for one million and a half of books, are arranged like the catalogue, on an expansive plan, room being reserved for all new comers in the several departments to which they belong. That these claimants for place are not few we may well believe, since, besides its annual gifts and purchases, the Museum is entitled, by law, to a copy of every publication in book, pamphlet, or newspaper form made each year throughout the United Kingdom. In all this formidable array no attempt is made to sift and select, and not a single printed leaf is rejected. Who may tell, in this, what another generation will find most valuable? The immense collection of periodicals and newspapers, from the *Spectator* of Addison to last year's *Times*, is in itself a marvel. Every local English gazette is included, and the files, if placed in line, would extend upward of three miles. We are reminded of the innumerable memoirs, preserved from the French Revolution, out of which Carlyle, with untiring skill, wrought the period's portrait, vivid to the life, and hesitate to ask the utility of preserving such masses of apparently invaluable matter.

In our rounds we are led to notice the adoption of many labor-saving devices—lifts placed at convenient intervals for raising books to any level, and barrows covered with padded leather to provide easy and rapid conveyance. Following the guide, we now proceed through

one of the short corridors connecting the central building on three sides with the first floor of the Museum galleries. Spacious halls open out before us, lined with books to the very ceiling. One room is devoted exclusively to printed and manuscript music; another to atlases, maps, and charts. In the collection of Oriental writings may be seen the Chinese encyclopedia of 6,000 volumes, recently purchased from the Prince Imperial of Peking. As bibliographical curiosities some microscopic books, hardly as wide as Tom Thumb's thumb nail, are exhibited by the side of mighty tomes three and four feet in length.

At length, retracing our steps, we pass through the charter room into the separate and private department of manuscripts. Here we are fortunate in finding, as one of the few students in this special province of the Museum, an English lady of influence and achievements, whose cordial helpfulness is gratefully recognized by many a stranger in London circles. A word from her brings for our inspection, out of its retreat, one of the precious palimpsest MSS. of the sixth or seventh century. Beneath the more recent Syrian writing we trace in faintest lines a portion of the Greek text of Homer, the copy, by its own antiquity, bringing us a little nearer to the remote period of the illustrious bard. We are further favored in viewing a photographic copy of the New Testament portion of the Codex Alexandrinus. The original MS., one of the choicest treasures of the place and deeply buried in the inmost archives, remains from its exceeding value "a chained book" to nearly all observers.

It is yet early in the afternoon, but a penetrating and unpenetrable London fog prevades every spot, giving an undefined look to the nearest objects.

On our return to the reading-room, already brilliantly alight with the glow of four electric lamps suspended in the dome, we are assured, that here at least the depressing atmospheric conditions of the metropolis are successfully defied;—a happy omen that by scientific research the whole vexed problem may, in time, be solved for the entire city.

The circumstance seems in one sense an apt illustration, making more forcible the significant saying of Carlyle: "The true university is a collection of books." As in these centres the blighting mists of ignorance find little lurking place; so through the salutary influences of the age, every-where at work, shall they be gradually and universally lifted from the human mind.—*Chr. Advocate.*

Extract of a Letter from Isaac Penington, "On Disputation, and on Hearing Wisdom's Voice."

As touching disputes, indeed, I have no love to them. Truth did not enter my heart that way, nor do I expect to propagate it in others that way, yet sometimes a necessity is laid upon me for the sake of others. And truly, when I do feel a necessity, I do it in great fear; not trusting in any spear or bow; I mean, in strong arguments or wise considerations, which I of myself can gather or comprehend; but I look up to the Lord for guidance, help, and demonstration of his Spirit, that way may be made thereby in men's hearts for the pure seed to be reached to, wherein the true conviction and thorough conversion of the soul to God is witnessed. I had far rather be feeling Christ's life, Spirit

and power in my own heart, than disputing with others about them.

Christians that truly fear the Lord, have proportion of the primitive Spirit, and if they could learn to watch and wait there, where God works the fear, they would daily receive more and more of it, and in it understand more and more the true intent and preciousness of the words of the Holy Scriptures. He that will truly live to God, must hear wisdom's voice within, at home in his own heart; and he that will have her words made known, and her spirit poured out to him, must turn at her reproof. (Prov. i. 23.) Indeed never knew, and am satisfied that none can know the preciousness of this lesson, if they are taught it of the Lord.

For "The Friend."

Anonymous Communications.

As I have noticed the large proportion of anonymous communications in "The Friend" and often looked with disappointment for signature to articles written "for it," I have questioned as to the cause and effect of much impersonality.

Why should a writer conceal his name? Is it from a modesty or humility that is truly commendable? I do not suppose it is from wish to shirk responsibility, or that it should be imputed by conjecture to others. And is not this really a consequence of withholding a writer's name? I am inclined to think that great loss and waste result from this habit. Anonymous productions are not half as likely to be read; neither, as a general thing, are they nearly so effective as those backed by recognized personality.

Eliminate from the writings of our era Friends all due to the names of the writers and though they would still be remarkable they would be robbed of much of their value as well as of their interest. So of the Sentences. So of all literature. Why should a writer hide himself from recognition any more than the speaker? How many words precious to us when uttered by those whose words that would be empty by themselves? A character and feeling from which they spring give them weight and force.

I would not say that it may not in some exceptional cases be wise or well to write anonymously. But I venture the opinion that unless there be some special reason for doing so, it is far better to address what we say to others openly. Thus writers and readers are brought into acquaintance and sympathy, and character is given to that which is expressed. The youngest and obscurest writer thus obtains a hold upon our interest, which cannot otherwise be felt, and the pleasure of reading is much enhanced by the recognition of its source.

Iowa.

An interesting discovery has been made by a gentleman in the British Museum, from examination of the Babylonian inscriptions. The capture of Babylon took place on the sixteenth day of Thammuz, a day when celebration of the rites of Thammuz or Adonis took place. The marriage of Thammuz was celebrated with orgies at which, contrary to custom, the women were admitted to the feast. This agrees with the description given Daniel, and shows the correctness of the Bible account.

For "The Friend."

Aims in Life.

Upon looking at some of the painful features of our day, among which are the great hurry, idleness, and almost out-of-breath condition of the multitude are in, one can hardly help the positive thought, that the great aim of life is these is, to get all they possibly can enjoy of those imaginary idols or unsatisfying emplacements—pleasure, riches, honor. But how mistaken is such a course! How do disappointment, sorrow and remorse follow close and almost as surely in the train of these, as feet follow their eyes! Solomon pursued them till he could say: "Whatever mine eyes desired, I kept not from them; and I withheld not my heart from any joy." But when I looked upon the works of his hands he records, "Behold all was vanity and vexation of spirit." Those who love the world, and are determined to resolve the aim and purpose of existence into the pursuit of its short-lived emoluments and transitory gratifications, had well be reminded that there are matters of infinitely greater importance than these, which profoundly merit and should not seriously challenge the attention of beings created for immortality.

"What shall it profit a man, if he shall gain the whole world," he it riches, or honors, or easures, if when death snatches these possessions away from him, or him from them, he must, from love of the world and from an ordinate pursuit of the things thereof which choke the way, lose his own soul? Or, at the awful period, "what shall a man give in exchange for his soul?"—a soul of such inestimable value, of such eternal existence, that the beloved Son of God has suffered and died to save and to redeem it.

There are religious obligations, aims and purposes, which lead to respect less the life that is, so evanescent, than that which is to come, so enduring. They who make success in this probationary state to depend more on the attainment of the great end, eternal life, than any thing this transient earthly existence can give, will so have respect unto the recompense of the reward laid up in heaven for the children of the kingdom, as to choose rather live godly lives in Christ Jesus; rather, like Moses, "to endure affliction with the people God, than to enjoy the pleasures of sin for a season," even the greatest benefaction or honor on this world can give or take away. The reactive power of the Redeemer's love and mercy, the precious manifestations of his Holy Spirit, which is "given unto every man to profit withal," "the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost," are of inconceivably more use in their eyes than any increase of corn, wine, or oil.

Well, is not this to judge of things and aims on a standard more in accordance with their intrinsic value? And should we not also aim to spend our best energies upon that which is incorruptible, rather than upon that which is so ephemeral and perishes with the using? Could not things be estimated according to their real, not their fictitious value? Thus avoiding the fatal mistake of some, the apostle presents as "of corrupt minds and destitute of the truth, supposing that gain is godliness." Philip Sidney, of whom it is recorded that his amiable disposition, elegant erudition, and polite conversation, rendered him the delight and ornament of the English court,

at the solemn period of death, when a just estimate of things is most likely to be formed, and when the mind looks round for support and consolation, was enabled to perceive that the greatest worldly honors are only splendid vanities, and have but a momentary duration. He also, in confirmation of our subject, has left us this precept: "He who aims at the sun, will strike higher than he who shoots at the bush." Admitting this, how, most of all, should our aim be exalted with respect to "the mark for the prize of the high calling of God in Christ Jesus?" How should we endeavor to walk worthy of the vocation wherewith we are called? "Having boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us through the veil, that is to say, his flesh; and having a High Priest over the house of God," how should we avail ourselves of our exceeding privileges and mercies! Permitted access by prayer to the throne of the Eternal; enabled to do all things through Christ who strengtheneth us; called to be followers of God as dear children; yea, even to be made kings and priests unto Him, through yielding ourselves to the discipline of a cross which crucifies to the world and the world unto us; how should we be provoked to emulation! how quickened to the utmost diligence in the race set before us! How look "unto Jesus the author and finisher of our faith; who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Particularly is it to be desired that the young, or those just entering on the arena of active life, should have high aims. The morality of the world, or that standard of ethics which passes current at many of its business marts, will not suffice unto keeping, as we are commanded, "a conscience void of offence in the sight of God and man." It lacks brotherly love as set forth in the precepts: "He that loveth God, loveth his brother also." "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" It is wanting in that strict morality which proceeds from a religious principle. Especially is it wanting in that full recognition of, and obedience to the Counsellor in the breast;—that union which all have from the Holy One;—that Spirit of truth which teaches all things;—that omniscient Word "which is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

The only true guide for younger and older to walk safely through the temptations and perils of life, lies in hearing the sayings of Christ our Lawgiver and King—whether revealed immediately by his ever-blessed Spirit, or whether set forth in the pages of Holy Scripture which testify of Him—and doing them. Thus much heed should be given to the speaking, still small voice of the Saviour; to the quickening, transforming power of his Holy Spirit, to the engrained Word which is able to save the soul; to the law of the Spirit of life in Christ Jesus, which setteth free from the law of sin and death. So, also, should we diligently heed the inspired precepts of Holy Writ; some of which are very especially applicable to our need and instruction in righteousness. Such as, "Seek ye first the King-

dom of God, and his righteousness; and all things needful shall be added." "Acquaint thyself with God, and be at peace." "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." "God is able to make all grace abound toward you; that ye, always, having all sufficiency in all things, may abound to every good work."

John Barclay, in one of his memoranda, indirectly alludes to such an aim in life, as the foregoing essay has endeavored to promote. He writes: "Every one engaged in business should be very jealous of his scanty leisure, that he may not omit to employ some of it in his daily duties to his Maker, and in the constant cultivation of that holy frame of mind, which, it is the slow though sure tendency of the spirit of the world, silently to contract. For I own I tremble at the very idea of any man's mainly pursuing his perishable interests, when perhaps in one short moment he is gone. How inconceivably terrible and exquisite must be that man's anguish, whilst on the very brink of going he knows not whither, to think he has given up an eternity of bliss, for the empty grasp of that which is not."

For "The Friend."

The Civilized Indians of the Indian Territory.

The report of Inspector Wm. J. Pollock to the Secretary of the Interior, states that the Five Nations, Cherokees, Choctaws, Creeks, Chickasaws and Seminoles, who inhabit the Indian Territory, "constitute more than one-fifth of the Indians within the territorial limits of the United States, and as to their condition, I may say they are self-governing. They have their own Legislature, Executive and Judicial Departments; their constitutions and laws, courts and sheriffs, judges and jurors, schools and churches, Bibles and newspapers.

Their agricultural industries are being extended; their herds enlarged; their educational facilities increased; their morals improved; in fine, their condition is fairer, and their prospects better, than any other great number of our American Indians, notwithstanding their demoralization and destitution during the war of the rebellion."

He gives the following outline of the treaty stipulations, &c., under which they hold their land, and of the unprincipled efforts used to obtain possession of it by other parties.

"By a treaty with the Cherokee Nation, May 6th, A. D. 1828, the United States promised them 'a permanent home, and which shall, under the most solemn guarantee of the United States, be and remain theirs forever; a home that shall never in all future time, be embarrassed by having extended around it the lines, or placed over it the jurisdiction of a Territory or State.'

Inspired by past experience with a lack of confidence, and loth to leave their old homes, the Indians hesitated.

On the 28th of May, 1830, Congress authorized the President 'solely to assure the tribe or nation with which the exchange (of lands) is made, that the United States will forever secure and guarantee to them and their heirs or successors the country so exchanged.'

Subsequent treaties were made guaranteeing to the Cherokees, Choctaws and Chickasaws, Creeks and Seminoles, this country, and

'undisturbed self-government' therein, subject only to intercourse laws.

The treaty with the Creeks and Seminoles provides: Article 3 (and similar guarantees were given the other tribes), 'The United States do hereby solemnly agree and bind themselves that no State or Territory shall ever pass laws for the government of the Creek or Seminole tribes of Indians; and that no portion of either of the tracts of country defined in the first and second articles of this agreement, shall ever be embraced, or included within, or annexed to, any Territory or State; nor shall either, or any part of either, ever be created into a Territory without the full and free consent of the legislative authority of the tribe owning the same.'

Under these and similar solemnly-guaranteed assurances, and to escape the aggressions of the white brothers (?), these people finally gave up their old eastern homes and came west. Patents were issued over the signatures of 'M. Van Buren,' 'John Tyler' and 'M. Fillmore,' respectively, granting these people *in fee simple*, all the land in this 'Indian Territory,' and 800,000 acres besides, that is now owned and occupied by white men, in the southeastern corner of the State of Kansas. These patents, however, contained this ominous provision: 'That the lands hereby granted shall revert to the United States if the said Indian nations become extinct or abandon the same.'

Since that time interested parties have expended much time and great thought and labor trying to accomplish their extinction. Land grants to railroad companies involving 23,000,000 acres have been made, not by the Indians themselves, but by their 'Grantors' (?), to take effect upon the happening of that event. Almost every session of Congress some measure is introduced with a view to terminating their national existence and opening up the remainder of their solemnly-guaranteed country to white settlement.

Not only the 800,000 acres in Kansas, but also the greater portion of this Territory, like their old eastern homes, have already been taken from them.

Solemn guarantees, written covenants, pledged faith and national honor have been lightly laid aside, that this national disgrace might be consummated."

Try Again.—A gentleman was once standing by a little brook, watching its bounding gurgling waters. In the midst of his musings he noticed scores of little minnows making their way up the stream, and in the direction of a shoal which was a foot or more high, and over which the clear, sparkling waters were leaping. They halted a moment or two, as if to survey the surroundings. "What now?" inquired the gentleman, "can these little fellows continue their journey any further?" He soon saw that they wanted to go further up the stream, and were only resting and looking out the best course to pursue in order to continue their journey to the unexplored little lakelet that lay just above the shoal. All at once they arranged themselves like a little column of soldiers and darted up the foaming little shoal, but the rapid current dashed them back in confusion. A moment's rest, and they are again in the spray-water with like results. For an hour or more they repeated their efforts, each time gaining some little advantage. At last, after scores and

scores of trials, they bounded over the shoal, into the beautiful lakelet, seemingly the happiest little folks in the world. "Well," said the gentleman, "here is my lesson. I'll never again give up trying, when I undertake anything. I did not see how these little people of the brook could possibly scale the shoal—it seemed impassable, but they were determined to cross it. This was their purpose, and they never ceased trying until they were sporting in the waters above it. I shall never give up again."—*Kind Words.*

A VICTORIOUS FAITH.

O for a faith that will not shrink,
Though pressed by every foe;
That will not tremble on the brink
Of any earthly woe!—

That will not murmur or complain
Beneath the chastening rod;
But in the hour of grief or pain,
Will lean upon its God!—

A faith that shines more bright and clear
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt!—

That bears unmoved the world's dread frown,
Nor heeds its scornful smile;
That seas of trouble cannot drown,
Or Satan's arts beguile!—

A faith that keeps the narrow way
Till life's last hour is fled,
And with a pure and heavenly ray,
Illumes a dying bed.

Lord, give us such a faith as this,
And then, what'er may come,
We'll taste e'en here the hallowed bliss
Of an eternal home.

—Bathurst.

Selected.

SPRING PROMISES.

Hark! what sound, so sweet, is filling
All this balmy, blissful day?
What delicious, airy tugging
Floats so joyously this way?

'Tis a robin in yon tree,
Singing of a nest to be,
Shaded in a scented bower,
When each bud shall be a flower;
And of little robins merry,
Plump and red as any cherry,
That shall sing a silver tune
In the pleasant month of June.

In a hyacinthine flower
Hangs a little drowsy bee;
Rocking, swinging by the hour;
Listen, listen, what saith he?
Hidden in the purple bell,
Murmuring soft as wretched shell,
How he'll gather golden honey
In the meadows, warm and sunny,
From buttercup and daisy bright,
Clover blossoms, red and white,
Garden roses, rich as wine,
Tulip, pink, and columbine.

Buds on apple boughs are swelling,
Sweetest promise whisper they,
Folded crimson faintly telling
How they'll blossom in sweet May.
Falling down a scented snow,
When the gentle zephyrs blow,
Softly hinting, one by one,
Of tiny apples in the sun.
Growing russet, red and yellow,
Sweet and spicy, tart and mellow,
Dropping 'neath the midday moon,
When the Katy-did's in tune.

—Independent.

"Help us to help each other, Lord,
Each other's cross to bear,
And each his friendly aid afford,
And feel a brother's care."

W. A. P.

Selected.

THE OLD CLOCK ON THE STAIRS.

(HENRY W. LONGFELLOW.)

Somewhat back from the village street
Stands the old-fashioned country-seat,
Across its antique portico
Tall poplar trees their shadows throw,
And, from its station in the hall,
An ancient time-piece says to all—

"Forever—never!
Forever—never!"

Halfway up the stairs it stands,
And points and beckons with its hands
From its case of massive oak,
Like a monk, who, under his cloak,
Crosses himself and sighs "Alas!"
With sorrowful voice, to all who pass,
"Forever—never!
Forever—never!"

By day its voice is low and light;
But, in the silent dead of night,
Distinct as a passing footstep's fall,
It echoes along the vacant hall,
Along the ceiling, along the floor,
And seems to say, at each chamber-door—
"Forever—never!
Forever—never!"

Through days of sorrow and of mirth,
Through days of death and days of birth,
Through every swift vicissitude
Of changeable time, unchanged it has stood,
And, as if, like God, it all things saw,
It calmly repeats these words of awe—
"Forever—never!
Forever—never!"

In that mansion used to be
Free-hearted Hospitality,
His great fires up the chimney roared,
The stranger feasted at his board;
But, like the skeleton at the feast,
That warning time-piece never ceased—
"Forever—never!
Forever—never!"

There groups of merry children played,
There youths and maidens golden strayed,
O precious hours! O golden prime,
And allience of love and time!
Even as a miser counts his gold,
These hours the ancient time-piece told—
"Forever—never!
Forever—never!"

From that chamber, clothed in white,
The bride came forth on her wedding night;
There, in that silent room below,
The dead lay in his shroud of snow;
And in the hush that followed the prayer
We heard the old clock on the stair—
"Forever—never!
Forever—never!"

All are scattered now and fled;
Some are married, some are dead;
And when I ask, with throbs of pain,
"Ah! when shall they all meet again,
As in the days long since gone by?"
The ancient time-piece makes reply—
"Forever—never!
Forever—never!"

Never here, forever there,
Where all parting, pain and care,
And death and time shall disappear—
Forever there, but never here!
The horloges of eternity
Sayeth this incessantly—
"Forever—never!
Forever—never!"

Every one engaged in business should be very jealous of his scanty leisure, that he may not omit to employ some of it in his daily duties to his Maker, and in the constant cultivation of that holy frame of mind which it is the slow, though sure, tendency of the spirit of the world, silently to count

act.—*Jno. Barclay.*

Westtown Boarding School.

For "The Friend."

(Continued from page 308.)

At a meeting of the committee, held 12th mo. 19th, 1823, information was received of a legacy from Samuel Smith, late of the city of Philadelphia, of \$1200, "to be applied to defray the expenses of boarding and schooling the children of such friends, members of our religious Society, as are in low or middling circumstances," &c.

4th mo. 7th, 1824. "It being suggested that an additional building is wanted to furnish efficient room for the girls and other parts of the family, it was concluded to appoint a committee of friends to examine the subject and report when prepared, viz: Cheyney Jeffers, Jane Bettle, and others."

From the report made to the Yearly Meeting in 1824, we learn that the average number of pupils for the last year has been 59 boys and 102 girls.

"Among the numerous advantages which was contemplated would accrue from an institution of this description, several of both sexes have so profited by the course of studies and the mode of instruction thus derived, as to be qualified for teachers of schools in many parts of our country, and as far as can be ascertained, the number who have thus devoted a part of their time and talents, at least 69 young men and 181 young women; the abilities and example of many of whom we trust, have diffused such views of the economy and management of schools, as have tended to raise in due estimation, this important and highly useful occupation."

"On a statement of the accounts it appears that the charges for board and tuition in the last year have not been equal to the several expenditures in the family, together with the improvement about the premises, by an amount of \$1066; but the profits of the farm that period have been \$1341.18."

"The real welfare of the children placed in this institution under the patronage of the Yearly Meeting, is a subject which claims the very serious attention of the committee, and the prosecution of this weighty trust a chief concern is at times felt for their preservation from the snares of the enemy, that rough submission to the visitation of the cruel Shepherd of the sheep, mercifully extended to the young and tender mind, they may be prepared to join the flock of Christ's companions in promoting his glory in the various steps of their earthly pilgrimage."

Signed by direction and in behalf of the committee, Wm. Evans, Clerk."

W. E. was appointed clerk to the committee in 1820, and served until 1833.

9th mo. 1st, 1824. "The committee directed to consider whether any branch of learning should be usefully added to the present studies, proposed that a person should be employed to teach the Latin and Greek languages, it is approved, and they authorized to seek a friend qualified for the purpose."

17th of 12th mo. 1824. Extract from the will of Catharine F. Sharpless, deceased, was, ad, "Imprimis, I give and bequeath to my executors, hereinafter named, \$1000, for the use of Westtown Boarding School, belonging to the Society of Friends, to be placed in the hands of said school for the express and exclusive purpose of schooling poor children."

Geo. C. Ashbridge, Jno. Pierce, Ex'rs.

"From the report of 1825, it appears that

the average number of pupils in attendance this year has been about 58 boys and 93 girls, and though rather less than the preceding, a balance of \$746.44 has accrued, after discharging family expenses, erecting a store house for wood, &c., with other improvements and necessary repairs. In the same period, the profits of the farm, in addition to said balance are \$1124.60, which it is expected will be absorbed the ensuing season in further useful repairs, alterations," &c.

"We have reason to believe that the Divine blessing has accompanied the labors of Friends in the establishment and conduct of this school, and that there is much to encourage the Yearly Meeting in the further prosecution of a work which has for its design the present and everlasting welfare of the rising generation."

6th mo. 17th. "Samuel Bettle and Thomas Stewardson are appointed to import from England a telescope for the use of the school."

9th mo. 7th. "A written communication from the superintendent respecting the supply of the school with milk; connected with which is a proposition to clear the bottom land on Chester creek, from the mill to the dam, was produced and read; to take the whole subject into consideration and report thereon, Thos. Stewardson, Benj. Cooper, Jno. Tatam and others were named. At the next meeting this committee reported, 'On viewing the bottom land on Chester creek, they have directed the wood for the use of the school to be cut from that piece, and as they apprehend it will not be useful hereafter for timber, it is proposed that it should be improved, and the whole cleared, as the wood may be wanted, with the exception of the shell-bark hickory and a few white oaks, which is agreed to.'"

At a meeting of the committee held 12th mo. 1825, Isaac W. Morris and others were authorized to dispose of the balance of land held by the committee in "Luzerne, now Susquehanna Co.," being about 500 acres—900 having previously been sold.

1st mo. 24th, 1826. Notice of the appointment of Davis Reece as teacher, appears on the minutes. This worthy man continued to be a faithful care-taker in the institution for upwards of 33 years.

"The following is probably the commencement of what is now known as the "Committee on Admissions."

6th mo. 16th, 1826. "In order to provide for the most judicious and effectual appropriation of the 'Gratuitous Fund,' it was upon consideration concluded to appoint a standing committee to receive all applications for its benefits, who are desired to make inquiry into the circumstances, talents and character of such applicants, that the committee may be enabled to decide with more certainty on such requests previously to admission in the school: Philip Garrett, Geo. Williams, Ellis Yarnall, Jane Johnson, Margaret Smith and Jane Bettle, were accordingly appointed for that purpose; to these were added at the next meeting of the committee, Enoch Lewis, Henry Warrington, Jr., Margaret Morton, Hannah Gibbons and Rachel Roberts."

At a meeting of the committee, held 4th mo. 4th, 1827, information was received that by the will of Richard Jordan, deceased, he gives the whole of his estate, real and personal, to the school, for the purpose "of schooling the children of those in necessitous

circumstances, giving the preference to such youth as are qualifying themselves to become teachers,"—subject to the payment of \$150 per annum to Catharine White during her natural life. At the same meeting notice was received of a legacy from Susanna Morris, of a ground rent or rents amounting to \$126 per annum, subject to the payment of some annuities.

From "The Friend," 4th mo. 1827.

Uprightness in Business.

J. Gough says in his "History of the People called Quakers," "At the first, indeed, people were shy of dealing with them, so that many of this people were reduced to difficulty in procuring a living by their callings; but afterwards, when they became better known, manifesting the excellency of that internal religion they professed by the regularity of their moral conduct, and their conscientious regard to fidelity in their commerce, void of all fraud, deceit and circumvention; careful in manufacturing or choosing such goods as might be substantial and answer the expectations of the purchasers; moderate in their profits, sparing in their commendations, and punctual in their payments, not asking more for their ware than the precise sum they were determined to accept, taking no advantage of ignorance, the unskilful customer being sure to be treated with as much justice as the most judicious; their tried integrity begat general confidence, and that confidence brought them a great resort of customers, so that they prospered greatly in their outward affairs, and verified the proverb that 'honesty is the best policy.'"

Their regularity in their prices, and their adherence to them, are worthy to be particularly remarked.

W. Edmundson, writing of the difficulties he passed through, says, 'The keeping to one price in selling goods, and to the first asking without abatement, was a great stumbling-block to most sorts of people, and made them stand at a distance from buying for some time, until they saw further into the justice of the manner thereof.'

That this plainness and fairness in their dealing were long characteristic of Friends, we have the evidence of Hume, who in his History of England, written more than a century after the rise of this Society, gives an account of them, abounding with misrepresentation and ridicule, and mentions this alone with approbation. His expression is, 'He (a Quaker) never asked more for his wares than the precise sum he was determined to accept. This maxim is laudable, and continues still to be religiously observed by that sect.'

Wm. Penn says, 'They were at a word in dealing; nor could their customers with many words tempt them from it, having more regard to truth than custom, to example than gain.'

The following are extracts from epistles of George Fox: 'At first, you know, that many could not take so much money in your trade as to buy bread with; all people stood aloof from you, when you stood upright and gave them the plain language, and were at a word [in your dealing]; but now that through this you have come to answer that of God in all, they say they will trust you before their own people, knowing you will not wrong or oppress them. And the cry now is, where is

there a Quaker of such or such a trade? O, therefore, Friends, who have purchased this through great sufferings, lose not this great favor which God hath given unto you, but answer the witness of God in every man which witnesseth your faithfulness, that they may glorify your Father on your behalf.' 'Keep to justice and truth in all your dealings, and to the form of sound words in the power of the Lord, and in equity, in yea and nay in all your dealings, that your lives and conversations may be in heaven, above the earth, that they may preach to all that you have to deal with. So may you be as a city set on a hill that cannot be hid, and as lights in the world, that God may in all things be glorified.'

The way to life is by the way of the cross; but if you wield obedience in all things to the requiremings of truth, and humbly seek for the direction of best wisdom, we shall assuredly be favored therewith, and shall prove that 'Her ways are ways of pleasantness;' and when dangers threaten and difficulties surround, we may rest in the confidence that to us 'all things shall work together for good.'

R.

The Arizona Indian Troubles.

A. S. Quinton, Secretary of the Indian Association, has sent to the *National Baptist* a communication on this subject, from which the following is extracted:

"The present outbreak in Arizona was preceded by the usual wrongs. I quote from the *Philadelphia Inquirer*:

"The facts in this case are briefly these: In 1849, the military commander in this region was convinced that large gold deposits were to be found on it, and he openly advocated the policy of prompt extermination of the Indians as the only way of obtaining possession of it. From that date, until 1862, that policy was pursued unflinchingly. General Carleton's orders to his troops were: 'All Indian men to be killed whenever or wherever found.' 'If the Indians send a flag of truce, tell them you have no power to make peace; you are there to kill them wherever found.' There was no pretence that the Apaches had committed any overt act deserving punishment. The avowed purpose was to exterminate them to get possession of the mining district.

In 1860, but 1000 Apaches were left. The commander writes: 'I have encouraged the troops to root them out as they would wild animals. Since my last report, over two hundred have been killed.' In 1871, about three hundred Apaches assembled at Camp Grant, stating that they had no home, as wherever they went they were hunted like vermin by the troops. The officer in command, Lieutenant Whitman, set them to farm work for his post, for which he gave them half rations. More than five hundred Apaches came in and went to work eagerly. Lieutenant Whitman says: 'I respected men, who, ignorant and naked, were ashamed to lie or steal; and for women who, though ignorant, had their virtue above all price.' On April 30, 1871, a band of the citizens of Tucson (who sent the detachments the other day) set upon this peaceful Indian camp, killed and mutilated men, women, and babies at the breast; in many cases, beating out their brains with clubs and stones.'

Since 1871, other expeditions have been sent out against the Apaches, until there are but 578 of them remaining.

A year ago, extensive deposits of coal were found upon the San Carlos Reservation, these being of peculiar value where fuel is so scarce. At once 'miners and prospectors poured in,' and were 'with great difficulty, excluded.' Then followed various efforts lawfully, to obtain possession of the coal. 'Appeals,' 're-

quests,' and 'propositions,' asked exchange of these lands for others, and finally, the agent secured from the Indians a fifty years' lease 'of all coal or other mineral lands' on the reservation. But this magnanimous consent—magnanimous because, as they knew, perilous to themselves—did not dispossess the Indians, and so 'the department' promptly disapproved the contract, and proposed to 'remove' the tribe, though 'it was admitted that there was no other place in the Territory where they would be less in the way of railroads and of white settlements.' When it is remembered that to all the outrages of the past have been added the fact that five times within ten years their land-area had been reduced, till they had but 1,600 acres of tillable land left, and that the threatened 'removal'—most hated oppression of all—would not only rob them of property, but forever, by unavoidable rebellion to armed tyranny, put 'out of the way' of living white men a large proportion of the remainder of the tribe, one cannot wonder at the present outbreak. What a spectacle it presents!"

Religious Items, &c.

Struggle in California.—In 1864 the Legislature of California passed a law prohibiting the keeping open on the First-day of the week of certain places of business, including bars and saloons. This has been to a large extent allowed to remain without being enforced. Recently a conviction under it was contested before the courts, and the law decided to be constitutional. The liquor dealers and those associated with them formed a league to oppose its enforcement, and pledged themselves persistently to violate the law. A lawyer was hired in every town and paid a salary to defend the offenders. On the 19th of 3rd mo., while other places of business were closed, the members of the league kept theirs open. The next day about 450 persons were arrested for violation of the law—three-fourths of whom came from Ireland, Germany and other parts of Europe, and many of them are said to be low in point of morals.

Ritualism in England.—The anniversary of the imprisonment of S. F. Green in England, for contempt of the law, in persisting in certain ritualistic performances in his place of worship, after they had been declared illegal, was observed as one of special prayer in more than 1000 places of worship of the Church of England.

Theology at Andover Seminary.—The trustees of Andover have elected as a professor of Theology at that institution, a Presbyterian clergyman named Newman Smyth, whose published works indicate that he holds some doctrinal views at variance with the Calvinistic Creed prescribed by the founders of the seminary, and which every professor is obliged to subscribe to. It is provided, that every article of the Creed "shall remain entirely and identically the same, without the least alteration, addition or diminution." The Board of Visitors hesitated to confirm the appointment of N. Smyth and referred it back to the Trustees. The faculty are anxious for his election, and take the position, that to insist upon a strict interpretation of the Creed will be an injury to the institution. On this plea, *The Christian Advocate* remarks, "If it be true that no professor could be found who would accept the Creed in its original sense,

it would be better for the sake of honesty which is as good policy in theological seminaries as in commercial life, to re-endow that institution and adopt a simpler creed."

A French newspaper says that the Jesuits are about to undertake the conversion of Wales.

For "The Friend."

Natural History, Science, &c.

Ancient Chinese Burial.—A recent number of the *Celestial Empire*, referring to the discovery of some ancient graves near Shanghai, gives an interesting account of Chinese burial in former times. A man of means purchased his coffin when he reached the age of forty. He would then have it painted three times every year with a species of varnish, mixed with pulverized porcelain—a composition which resembled a silicate paint or enamel. The process by which this varnish was made has now been lost to the Chinese. Each coating of this paint was of some thickness, and when dried had a metallic firmness resembling enamel. Frequent coats of this, if the owner lived long, caused the coffin to assume the appearance of a sarcophagus, with a foot or more in thickness of this hard, stone-like shell.

After death, the veins and the cavities of the stomach were filled with quicksilver for the purpose of preserving the body. A piece of jade would then be placed in each nostril and ear, and in one hand, while a piece of silver would be placed in the other hand. The body thus prepared was placed on a layer of mercury within the coffin; the latter was sealed, and the whole then committed to its last resting-place. When some of these sarcophagi were opened after the lapse of centuries the bodies were found in a wonderful state of preservation; but they crumbled to dust on exposure to the air.—*Nature*.

The Tea-Plant.—The vegetation on the southern slopes of the eastern Himalayas three or four thousand feet above the sea, though by no means luxuriant, is said to be very agreeable and of much interest to the botanist. Among the plants native to these slopes, planted in the course of nature during the preparation of the earth for man, and leaved with the elephant and the leopard, is a shrub growing from twenty to thirty feet high, and well worthy to be selected for pleasant foliage and fine flowers. The lanceolate leaves are from two to six inches long, at the flowers are large and white, very fragrant in clusters of two or three in the axils of the leaves. This is the tea-plant, of the genus *Thea*, very nearly allied to the genus *Camellia* of which the *Japanica* and other species from China and Japan are favorite cultivations—the greenhouse in Europe and this country. Nowhere in the world but on the borders of the Himalayas and in the wild regions of Assam is the tea-plant found growing uncultivated, but it was not discovered in this natural habitation until the present century. As a cultivated plant, the Chinese have certainly had it since the fourth century, as they claim it to be indigenous to their own soil—just as confidently as they claim the parentage of numerous valuable articles China has given tea to the world, and has furnished a favorable home to the plant which is nevertheless quite as well suited to its native land, farther east. When it became known in England that the tea-plant grew native in the highlands of the Himalayas

English companies engaged extensively in the cultivation of tea in that region, and finally, after the correction of notable failures in methods of culture and of cure, it appears that the finest teas of Asia are those of these mountain-plains, and the choicest plants are a variety *Assamica*, lately propagated from the wild shrub of the mountains.—*Popular Science Monthly*.

THE FRIEND.

FIFTH MONTH 20, 1882

The *British Friend* for 5th month contains an article by J. A., of London, on the proposal to extend the sanction of London Yearly Meeting to the "Home Mission" work already carried on by many of its members; and carried on in a manner inconsistent with the principles of our Society. The subject has already been noticed in our columns, but as it is one of great importance, we feel inclined to refer to it again.

After quoting the remarks of some of the speakers in the "Conference on Home Mission held" in London in the 11th mo. last, published in a report of its proceedings, J. A. says: "We are told in the Report that silent meetings, nay, *silence in meetings*, is not adapted to a promiscuous congregation, especially to the 'unlearned and ignorant' masses which largely compose them; therefore it is thought a necessity that some vocal service be entered upon; and in reply to all enquiries, though there appears some variation of procedure, I have not yet heard any such thing as a silent meeting taking place. . . . Have we not the elements of a non-appointed ministry; inasmuch as the reading and exposition of Scripture, vocal prayer, congregational singing are commonly, if invariably, introduced, must it not be admitted that such pre-arranged services differ in degree from those which Friends in beginning withdrew from and testified against?"

"I want Friends to consider whether a pre-arranged form of vocal services can be compatible with the gospel freedom of worship I ministry as preached and laid down by George Fox and his contemporaries? Can appoint preachers to go and live in a place, to pay them a stipend, so as to liberate them from the necessity of working with their hands for a livelihood, as I feel sure it would to our and their great loss, for what is this inaugurating a hiring ministry? Can so far ignore immediate revelation, disavow the guidance of the Spirit, or assume its direction, as to say when there shall vocal service of any kind in testimony, or singing?"

"To then intimate, that those who favor his practices, and have faith in their efficacy, ought to seek some society in which they may exist; and not endeavor to change the profession Friends have made from the beginning. This is a correct view, and reminds us of a comment that recently appeared one of the Methodist Journals on the same general subject, as follows:—

"We are not bound to rebuild our house, since it does not suit one of the tenants. We seek a house that suits him, or build that suits him. What possible justice there be in changing (even by silent con-

sent) the doctrines of a church to please a few who are of a different mind? The many have their rights as well as the few, and in this case the right of the many is to insist upon the contract under which the church exists—and that contract is found in its essential doctrines. Our sympathy with a man who has changed his opinions ought to prompt us to urge him to get out of a false position, and to manly treatment of him in his new position."

The same position is taken by the Editor of *The British Friend*, who remarks,—"The desirableness of securing the recognition and support of the Society at large in Home Mission work, may be accepted as a proof that such work is not being conducted in harmony with the Society's profession, or its recognition would not need to be sought. Neither would such recognition, if involving the countenance of what is at variance with that profession, be obligatory on Friends. This would, of course, place the Society out of that unity so desirable in a Christian church, and especially one composed of those bearing the name of 'Friends,' so that many may have a preference for a body, no matter how few in number, but yet of one mind as to faith and practice, rather than for a numerous membership out of unity. As two cannot walk together except they be agreed, we are ready to believe the time may not be distant when those whose views and practice are at variance with those hitherto recognized as distinguishing Friends, would do well to unite with such other denomination as would receive them gladly, and thus be no longer a disturbing element among Friends."

We do not doubt that there are, belonging to London Yearly Meeting, many Friends who view with great regret these departures from the practices of our Society which indicate a corresponding departure from its principles; and who will be brought under heavy burthens, if the Yearly Meeting now about being held, should give its official sanction to such proceedings. A letter written by one of these deeply concerned Friends some months ago, says: "To a sympathetic feeling mind, many of the events and movements of present times in our Society, are no small cause of mental burden and solicitude. It is nevertheless a merciful favor to know, that as regards the *pure truth* itself, it is under the guard and keeping of one who cannot fail; and if it is our sincere individual endeavor to keep under the government and in the love and life of his Spirit, we may be comparatively free from anxiety as to ultimate results."

The unsettled condition of Ireland has long been a source of concern, not only to the people of Great Britain, who are more immediately concerned, but to right-minded persons in all parts of the civilized world, especially in the United States of America, which are so closely connected with the English nation by ties of various kinds. In common with others, we have deplored the distress and crime that has prevailed in that island; and have been shocked by the recent brutal murder of the newly appointed Secretary for Ireland, Lord Cavendish, and his assistant, Burke.

It has been cheering and somewhat relieving to notice the almost universal outbreak of sympathy and of horror, which this sad event has produced—even in those classes of the Irish

people who were most earnestly opposed to the general policy of the British Government towards their country. The natural tendency of the feeling thus awakened, is to bring the popular odium on the perpetrators of such barbarous outrages, and thus to repress and counteract the lawless resort to violence and bloodshed which has made life and property unsafe in many parts of Ireland. The Scriptures assure us that the wrath of man shall be made to praise the Lord, and that the remainder of wrath, He will restrain. It would truly be a cause for devout thanksgiving, if the Lord should so overrule this wicked action, as to make it a means of bringing about a better state of feeling, and of leading to a peaceable settlement of the disputes which have long agitated that unhappy country.

In the present number will be found an article from a valued correspondent, recommending to those who feel drawn to write for our columns, to subscribe their names to their productions. We know and can sympathize with the shrinking feeling which seeks to avoid publicity; yet we believe there is considerable force in the observations of J. B., and would be well pleased if those who contribute to the pages of "The Friend" would so far overcome their timidity or bashfulness, as to avow the authorship of their articles.

We have received the Eighth Annual Report of the "State Hospital for Women and Infants," located in Philadelphia, the only institution in Pennsylvania organized and maintained for the purpose of affording shelter to unmarried women during confinement. Of the 81 children born within its walls in 1881, 42 were provided for by the mother or her friends, 32 were adopted, and 5 died.

A friend in New England has sent us a few copies of a pamphlet on "The Traffic in and the use of Opium," issued by the Representative Meeting of N. E. Yearly Meeting (the Larger Body), with information that additional copies can be had for distribution. The pamphlet (of 16 pages) contains many statistics connected with the growth and use of this product of the poppy, the iniquitous forcing of the article on China by the British government, and its increased consumption in our own country.

The Sixty fifth Annual Report of the Asylum for the Insane, near Frankford, Philadelphia, shows that during the past year extensive improvements have been made in the heating and ventilating apparatus. The number of patients at the time of the Report was 90. This institution appears to be well managed and is under the careful and conscientious supervision of intelligent committees who visit it weekly.

SUMMARY OF EVENTS.

UNITED STATES.—The Tariff Commission bill has passed both Houses and been signed by the President. The number of Commissioners is nine. In the Senate a bill has been passed for the punishment of depredators on timber lands in Indian reservations. The Select Committee on Woman Suffrage of the Senate, by a vote of 3 to 2, has agreed to report a woman suffrage amendment to the Constitution of the U. States. In the House, the bill enlarging the powers and duties of the Agricultural Department was passed—172 to 7.

It provides that the Department of Agriculture shall be an executive department, under the supervision and control of a Secretary of Agriculture, who shall be an experienced and practical agriculturist, and that the bureau of that department shall be of agricultural products; of animal industries, of lands and of statistics."

It is reported that the Secretary of the Interior has decided to order the disarming of all the Indians in the Western States and Territories who are "subject to the effective control of the Government."

The steamer *Phoenix* from Janeiro for New York, 1064 tons burthen, with a cargo of coffee and hides, went ashore on Deal Beach, New Jersey, during the storm of Saturday night. She had 21 passengers on board, but all were rescued, together with the crew, by the life saving crews of Stations Nos. 5 and 6. The vessel has since been breaking up, and the beach is strewn with coffee bags.

A cyclone passed over McAllister, in the Indian Territory, on Second-day night, last week, demolishing fifty-eight houses and damaging thirty others. Four persons were killed and fifty-four injured, four fatally. A small settlement in the Choctaw Nation was visited by the same storm, and one person was killed, six being severely injured. Also Mound City, Missouri, was visited by a tornado which levelled trees and fences, damaged crops, blew down a steeple, and wrecked several houses.

Forty houses in the village of Cherokee City, on the line between Kansas and the Indian Territory, were demolished by a tornado a few days ago. Two persons were killed and thirteen injured.

Late reports from Louisiana indicate that the cane which was covered by the floods is not so much injured as there was reason to fear that it would be. This is accounted for by the low temperature at the time of the floods, which retarded the growth of the young cane instead of rotting and killing it. In the regions which escaped inundation the prospects for a large crop of sugar are favorable.

Extensive floods have occurred during last week in the White and other rivers in Arkansas.

The weather in Georgia and South Carolina is reported unfavorable for cotton, but wheat and oats promise to yield more than during any year since the war. Damage has been done to rice crops in portions of Indiana by cold rains. There was a severe storm in the Catskills on Fifth-day of last week.

The steamer *Leipzig* arrived at Baltimore last week from Bremen, with 1380 immigrants, all bound west. The steamship *Parthia* arrived at Boston from Liverpool on 123d, with 123 passengers. The arrivals for the week foot up 17,292, or 35,376 for the month thus far, against 32,417 for the corresponding period last year.

One million dollars in specie was shipped to Europe from New York on the 11th inst.

Among the foreign-born population of California there are more Chinese than of any other single nation. There are 73,548 from China, according to the last census, 62,962 from Ireland, 42,332 from Germany, 24,657 from England, 68,175 from all other countries. The Chinese number one-fourth of the foreign population, one-twelfth of the whole population.

In New York city within the past six weeks, there have been no fewer than 550 Chinese inquests. This is something wholly beyond precedent.

For the week ending 5th month 13th, there were 356 deaths in Philadelphia, as compared with 386 for the previous week, and 1409 for the corresponding week of last year. The sexes were equally divided; 56 died of consumption, 37 of pneumonia, old age 12, typhoid fever, 11, and small pox 6. In Philadelphia the proportion of consumptive deaths to those of all ages and all diseases is about one in every six and a half. The proportion of deaths from small pox is about one in every one-fourth. In the last three years the total number of deaths from all causes was 52,499; of these consumption carried off 7941. Of adult deaths there were 28,906; of these 7051 were by consumption.

Markets.—U. S. 3's, 104 1/4; 101 1/4; 4 1/2's, registered, 114 1/4; 5's, 104 1/4; consols, 104 1/4; currency 95, 136. The market was fairly held at full price. Sales of mailings are reported at 12 1/2 cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white, 7 cts. for export, and 8 1/2 cts. per gallon for home use.

Flour in bulk.—Superior Sales of 2100 barrels, including Minnesota extras, at \$7 a \$7.25 for clear, and at \$7.50 a \$7.75 for straight; Pennsylvania extra family at \$5.90 a \$6.25; western do., at \$6.75 a \$7.35, and patents at \$7.25 a \$9. Rye flour is quiet at \$5.

Grain.—Wheat is in light request and prices lower.

Sales of 3000 bushels red at \$1.43 a \$1.44, and long berry for milling at \$1.50. Rye scarce; Pennsylvania is worth 92 cts. Corn is in good request and options are firm. Sales of 8000 bushels, including salt yellow, at \$6 1/2 a \$7 1/2; salt mixed, at 86 cts. steamer, 86 cts. No. 3, at 85 cts. Oats are in good demand and firm. Sales of 9000 bushels including white, at 61 a 64 cts., and rejected and mixed at 59 1/2 cts.

Beef cattle were in good demand, and prices were a fraction higher: 2400 head arrived and sold at the different yards at 6 1/2 a 8 1/2 cts. per pound, the latter rate for extra.

Sheep were dull and 1/2c. per pound lower: 12,000 head arrived and sold at 5 1/4 a 7 1/2 cts. for wool sheep; 4 a 6 1/2 cts. for shorn, and \$2.50 a \$6.50 per head for spring lambs.

Swine were in demand: 3200 head arrived and sold at 10 a 11 cts. per lb., as to condition.

FOREIGN.—George Otto Trevelyan has been appointed Chief Secretary for Ireland, in place of Lord Frederic Cavendish, deceased.

A number of arrests have been made in Ireland of persons suspected of complicity in the murder of Cavendish and Burke. They have nearly all been discharged. W. E. Gladstone, in a published statement, announces that he has received a flood of communications from every part of the Kingdom expressive of horror and indignation at the crime. He says it is only just to state that the Government have not been able to find a single man besides the large number from all parts of Ireland. He wishes to express his sense of the genuine feeling shown by the communications, and his personal thanks for the sympathy manifested.

A Repression bill, very stringent in its provisions, has been introduced by the Government in Parliament. *The Times*, criticising the Repression bill, says it is not too late for Parnell and his friends to range themselves on the side of the Government, and declares that that is the only way in which they can render real assistance.

A Vienna has been issued showing that 462 agrarian outrages were committed in Ireland during 4th month. The Vienna new *Free Press* says there are 7000 Jewish refugees in Brody. About 200 arrive there every day, while only 500 leave weekly. Their misery is indescribable.

The question of settling the war indemnity question between Turkey and Russia has been signed.

LONDON, 5th mo. 10th.—Renter's Telegram Company have received the following despatch from Cairo: Egypt is in a state of revolution. The Ministry, in violation of the organic law, have summoned the Chamber of Deputies over the head of the Khedive. Their nominal object is to settle the difference which has arisen between them and the Khedive, but it is considered that the latter's deposition may be regarded as virtually achieved in favor of a Government under Arabi Bey, unless immediate intervention occurs.

Cairo, 5th mo. 10th.—The Chamber of the Khedive and Ministry have been suspended. The latter repudiate the Khedive's authority. The Khedive has received a despatch from the Sultan praising his conduct and declaring that no apprehension need be felt, as the Porte will immediately act in concert with the Powers. The result, however, of the said might assume an importance which would render it necessary for France to act in concert with other powers.

Cairo, 5th mo. 15th.—The English and French Consuls to-day informed Arabi Bey that he would be held responsible for the safety of Europeans. Arabi Bey replied that he would do nothing of the kind. The Government Ministry remained in power. The Consuls afterward informed the Khedive that the English and French squadrons were expected to arrive immediately in Egyptian waters, and as they might have to make some serious demands, it was necessary that there should be no disturbance. He said that he would do nothing, the Khedive, therefore, represented that, if the Khedive did not feel strong enough to form a new Cabinet, he should allow the present Ministry to remain.

About 24,000 Chinese are expected to arrive in Victoria, British Columbia, before 8th month. This will cause a serious competition with the Chinese of the whites—a prospect not regarded with satisfaction by the latter.

The shipment of tea from Calcutta to America and Australia during the present year will probably amount to 2,000,000 pounds.

About half the village of Danville, Quebec, comprising about forty dwellings and stores, have been destroyed by fire. Loss \$150,000.

WANTED.—A position as Teacher, by a young woman Friend.

Apply to John S. Stokes, No. 116 N. 4th St., Phila.

FRIENDS' ASYLUM FOR THE INSANE.

New Frankford, (Twenty third Ward,) Philadelphia. Physician and Superintendent.—JOHN C. HALL, M.D. Application for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, at her residence near Birnville, Belmont Co., Ohio, 10th mo. 16th, 1881, ELIZABETH W. SMITH, relict of Robert H. Smith, in the 80th year of her age; a number and minister of Stillwater. Particulars Monthly Meeting. Having in good measure submitted to the work of Divine Grace, and co-operated therein she was prepared faithfully to discharge the various duties that devolved upon her; and being called to the work of the ministry in early life, she labored diligently therein, her services being mostly confined to the limits of her own congregation. It being her chief concern to stir up to diligence and fervency in working out the soul's salvation with fear and trembling. And of late times, when the doctrines of the Society were assailed she felt it right to stand forth conspicuously in support of the ancient faith of Friends.

1st mo. 27th, 1882, DEBORAH SLEEPER, in the 87th year of her age, a member of the Monthly Meeting of Friends of Philadelphia for the Northern District. This dear Friend possessed a meek, quiet, yet discerning spirit and sound judgment, and although unable for some time to attend meetings regularly, her interest in the welfare of the Church was unabated. Near the close she said, "I see nothing in my way—Dear Heavenly Father, take me to thyself in thy own time. Not my will, but thine be done." "Blessed at the pure in heart which they shall see God."

—, at his residence near Chesterfield, Morgan Co., Ohio, on the 26th of 2nd mo., 1882, in the 75th year of his age, NATHAN MORRIS, an esteemed member of Chesterfield Monthly and Particular Meeting. He was firmly attached to the ancient doctrines and principles of Friends; in his conduct manifesting a concern to keep a conscience void of offence towards God and man. His Friends have the consoling belief that his end was peace.

—, on the 30th of 3d mo. 1882, at the residence of Joseph Russell, of Jefferson Co., Ohio, MARY RALEY in the 81st year of her age, a member and elder of Shortcreek Monthly and Concord Particular Meeting. Her disease being painful, she was much deprived of her speech, yet we trust her end was peace.

—, at her residence in Greenwich, N. J., 4th mo. 3d, 1882, SARAH S. BACON, in the 80th year of her age, a member of Greenwich Monthly Meeting of Friends. Her end was peace.

—, at his residence in Middleton, on the 18th of 4th mo., 1882, LEVI BOUTON, in the 80th year of his age, a member of Middleton Monthly and Particular Meeting of Friends, Columbiana Co., Ohio.

—, on the 30th of 4th mo. 1882, THOMAS YARNAL, a beloved minister and member of Chester Monthly and Particular Meeting of Friends of Chester, Penna., in the 77th year of his age. "Blessed are the pure in heart: for they shall see God."

—, on 5th mo. 1st, 1882, REBECCA J. POTTS, of Pottstown, Pa., widow of the late Joseph McKee Potts, in the 79th year of her age, an esteemed member of Exeter Monthly Meeting of Friends, Penna., in the 77th year of his age. "Blessed are the pure in heart: for they shall see God."

—, in this city, 5th mo. 1st, 1882, HANNAH W. wife of Richard Richardson, in the 71st year of her age. All her life a member of Philadelphia Monthly Meeting of Friends. Her close was calm and peaceful. She acknowledged herself to have been an unprofitable servant, and that nothing she was able to do assisted humbly expressing that her alone reliance for salvation rested in the mercy and grace of God, and the mediation and atonement of our Saviour; and was comforted in the belief mercifully granted of her acceptance, &c. which she fervently returned thanksgiving and praise to God for.

WILLIAM H. BACON, a member of Frankford Monthly Meeting of Friends, in the 67th year of his age.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

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Some account of the last illness and expressions of Walter T. Bundy, son of Josiah and Asenath Bundy, who departed this life on the 26th of 7th month, 1880, in the 21st year of his age.

A few months previous to his decease, an attack of hemorrhage of the lungs caused serious apprehensions of declining health; and on being asked if it sometimes occurred to him that he might not get well, he replied: "Yes, every day." As the disease advanced the judgment of his medical attendant that, "he is admitted of but little hope of recovery," was communicated to him, which information received with calmness; and, after a little reflection, remarked: "Oh, how much I have to be rid of! What a weight to put but it will be all right, turn which way it will. The world looks bright to me now, but I believe I shall be able to give it all up. Oh, if people would only care more for the salvation of their immortal souls than for the world, its pleasures and business, how much better it would be for them! Few, perhaps, have ended the things of this life more, or had brighter prospects for the future than I have, yet they are all fading now." He early felt required of him to ask his parents to forgive his neglect of duty, or disrespect manifested towards them, saying he did not want to leave his things too late. His father saying they had nothing in this respect to lay to his charge, he replied, yes, there have been many, very many little things. Soon after this, coming a general review of his life and consolation, he said, he was glad he had not indulged in speaking of others in a detracting manner; that he believed he had been prepared from gross sins, yet he was sensible of many misses and short-comings, saying that he was afraid many were contenting themselves with living good moral lives, as they called, but such surely are greatly mistaken, and deceiving themselves; they will be to go beyond this. On looking over the character of his reading, he said, he felt no condemnation except for that regarding politics. He had to regret so much time at that, saying: "It tends to unsettle and divert the mind from that which is more substantial," frequently requested his attendants to refrain from visiting to be left alone. Upon such occasions he was engaged in earnest vocal prayer. After a time of much suffering, he

said: "Oh, if it will only bring me to what I ought to be, I can bear it;" and upon a day of unusual mental depression, said: "It is no wonder He should hide his face from me sometimes, when I have so long neglected and turned from Him."

At one time he said: "It is enough to bear the pains of the body on a sick bed. Oh, that we would make more preparation for death while in health." He expressed great thankfulness that time was granted him to accomplish what was required of him, saying: "It is only in mercy; boundless, infinite mercy that it is so."

During the early part of his sickness he read much in the Bible and books of a religious character, Youthful Piety, &c. After he became too weak to read, he requested others to read to him, mostly selecting the chapter or subject. He was especially interested in the memoirs and letters of John Barclay. As his disease progressed, he was made increasingly sensible of the necessity for a more thorough preparation for the solemn change, which he now felt was fast approaching. "Preparation for death; it is a great work!" He often exclaimed: "Oh, how hard it is to get down, down, I seem so unable to get down deep enough; I sometimes fear I never shall. Perhaps it is because I have not faith enough. Faith is a great thing." His father remarked: "Yes, by faith Abraham was enabled to overcome his natural affection, and to offer his beloved son as a sacrifice to his Creator." He said: "Yes, such examples are instructive, but it will not do for us to rely on the faith, or the faithfulness of others. We must know and experience it for ourselves." At another time he said: "I must get down deeper yet; 'tis so hard to keep my mind centered where it should be; this is a hard struggle."

Upon some one remarking: "Jacob had hard work to obtain the desired blessing, had to wrestle all night, but the promise was fulfilled in the morning," he exclaimed: "Oh, for that true wrestling!" that is what I am craving and striving for." He often expressed his great desire to be enabled to hold out and to continue the struggle until it should please his Heavenly Father to give him a clearer assurance of acceptance. Some time after this on being asked if he could yet see his way clear, he quickly replied: "Oh yes, the merciful kindness of my Heavenly Father has been very great to me," repeating it several times. "Unworthy as I am, I believe I shall not be cast off; great mercy has been shown me; He has enabled me to see through, and wait. I must still watch, for the enemy is very busy with his temptations; seems determined, if possible, to deprive me of the blessing. I have no wish to get well now, except on my parents' account; that I might care for them in their declining years, and if it should please my Heavenly Father to raise me up again, I would try to be more faithful to them." At one time he repeated the text:

"I will set thy sins in order before thine eyes." "It is remarkable that all the errors of my life should be so clearly shown me. I saw them distinctly (as with my natural eye) set in a row before me, and I had to take them, one at a time, and go to the judgment-seat, and there offer my petition to the great Judge and ask his forgiveness therefor; and through great and marvellous mercy, they have all been taken away, all blotted out. Oh, what a favor, what a favor! but it requires great watchfulness to keep my mind from wandering." At one time he asked his mother where is the passage of Scripture "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him;" and afterwards quoted: "Though I walk through the valley of the shadow of death, I will fear no evil for thou art with me; thy rod and thy staff they comfort me;" and said: "Many passages of Scripture come into my mind which I am unable to tell where to find. If I had my time to live over again, I would read the Bible more carefully, so as to be more familiar with it;" and expressed a wish that parents would read the Scriptures more frequently to their children, and seek after ability to explain to them such parts as they might be capable of understanding. He expressed great concern for some of his young friends and companions, who, he thought, did not realize as they should, the importance of more serious deportment in religious meetings, appearing careless or indifferent therein, instead of that watchfulness so necessary to true spiritual worship; but he felt too weak and unworthy himself to speak to them, and hoped his sickness and suffering might, in some measure, cause them to be more thoughtful—also expressed concern and regret that friends or others should suffer themselves to be so involved in business that they had to strain and press beyond Christian limits to accomplish their undertakings; saying, "Surely the trials, hardships and besetments of this life ought to tend more to wean from the world and worldly things."

His mother speaking of the trial of being separated from him, after a pause he said: "Time is a great healer, and only think how much better off I shall be, or hope to be, in that better home." Speaking of his deceased brother, he said he believed he had gone happy, and hoped we might all live so as to meet him in heaven; afterwards saying: "I have had to pass through a great deal in order to enable me to give all up—would not wish to have it to go through with again—would rather go now." He often spoke of his favors being so many, but added: "Not for any merit of my own, but all of mercy, unmerited mercy." He often said: "I have not been tried, as many are, with much severe pain. I have been very mercifully dealt with," and exclaimed, "Oh, what a glorious Redeemer we have! We should praise Him all the time."

On Sixth-day, the 23d of 7th month, his cough very much increased, greatly reducing his strength; but the next day abated, affording some rest, for which he expressed gratitude, saying: "Oh, what a blessing! I was afraid, yesterday, that my faith and patience would not hold out to the end, but it is all right, I need to be yet further proven. Oh, for strength to endure all, till the Master is pleased to say it is enough! But what a favor it would be if the time for my release would come." A hope being expressed that he might not be too anxious about that; he replied: "I know the Lord's time is the best time, but I long to be at rest."

On First-day he seemed more than usually thoughtful. About noon he said: "I have not been permitted so clear a sight of my Saviour's face to-day, as I have been most of the time lately. It requires close watching to keep sight of it. I am unable to see the cause, as I find nothing laid to my charge. Perhaps it is a still further proving, requiring me to walk by faith as well as by sight," then asked to have the ciii. Psalm read.

Towards evening he said he could see more clearly again, felt like resting, and appeared reasonably comfortable. About midnight it was apparent that a change was about taking place. His mother asking him if he still felt peaceful, he replied: "Yes." A very short time before the final close, he said: "I am going to rest now—I want you all to be very still." After which he lay quiet, breathing slower and slower until the purified spirit left its tenement of clay, and, we humbly trust, has been admitted into the mansions of eternal rest and peace.

Migration of Birds.

The *N. Y. Herald* has collected considerable information respecting the flight of those birds which follow the sea-coast, from the testimony of the keepers of the light-houses along the shore.

"Scarcely does a night pass during the migrating season that birds of different species are not attracted by the rays of the lanterns, who either hurt themselves against the glass or protecting wire netting and are killed, or hover around the reflector, alighting upon the window ledges, where they remain until dawn approaches and the keeper extinguishes his lamps."

In answer to the question whether many birds strike the light-house tower, the keeper of the Currituck Beach Light-house, North Carolina, replied: "I must say that as the light-house is nearly a mile from the sea it is a little out of the course of the regular flights of birds, consequently not as many birds strike it as if it were nearer to the beach. As to their breaking through the glass the light-house department has learned by expensive experience that unprotected lights on this coast are unprofitable. They have therefore placed wire screens around the lanterns. As an instance of what damage birds can do to the lights I will tell you of an incident that occurred at Body's Island when the lantern there was first lighted and before the wire network was put around it. The principal keeper had a negro assistant whose duty it was to take turns in the watch. One night while he was up in the tower nodding away his watch, a large white brant flew against the lantern, smashed the glass and damaged

the illuminating apparatus to the amount of \$700, and frightened the man. In stormy weather and during northerly winds at the beginning of winter, a few ducks fly against the tower and kill themselves. In thick, foggy and smoky weather, when southerly winds prevail, in the spring, summer and autumn, the small birds are killed. These are plover, rail, marsh-hens, sandpipers, reedbirds, king-birds, gulls, snipe and occasionally a robin. The largest number of dead birds picked up on one morning was seventy-six."

On Chincoteague Island, Va., the keeper said: "The following fowl are beginning to pass to the northward, shell-ducks, dippers, baldpate, blackheads, mallards, teal, spring-tails, geese, ice-ducks and gray brant. The tail end of the flight will pass by about the middle of April. These fowl will return in October and November, for I believe a wild duck will come back year after year if undisturbed to the same marsh, as the same little wren is known to return for many seasons to its box. Of the birds, the snipe, yellow-legs, willet, grayback, plover and curlew will pass to the northward in May, returning in August, September and October. In the spring the flights are more condensed, as the birds seem impatient to reach their nesting grounds, but during propitious autumnal weather the small birds return in drobbles and loiter on their way to winter quarters. Both fowl and birds fly with the wind, going north on a south and southwest wind, and usually at night, returning on northerly winds. During a fog, or when the atmosphere is damp and the clouds drift low, birds hover around the light and alight on the wire netting, where they will sit for hours at a time, exhibiting no inclination to leave, and showing no resistance when we go out and take them in our hands. I often catch a number in this way."

At Cape May, N. J., the keeper of the light said: "Most of the birds pass us in heavy weather when the wind is blowing hard from the east, northeast or any stormy quarter, when the murky atmosphere causes the light to throw out a heavy ray. It seems to me that the birds are attracted by the revolving ray. Occasionally small birds—meadow larks, robins, quail and woodcock—will strike the light. I have often seen two or three hundred small birds fluttering around the light and sitting on the platform of the tower. This is always in stormy weather. In clear weather we do not see any birds."

The keeper of the Shinnecock light said:—"In wild weather birds of all kinds strike the light, which they do with such force that it is really quite dangerous to remain inside the lantern on account of the broken glass, which I believe would kill a man if it were to strike him on the head. I have seen hundreds of small birds of all species and snipe killed in a single night during the spring and fall flights. In thick weather they congregate in such numbers on the glass of the lantern as to obstruct the light. They seem bewildered and unable to fly away."

Whatever else a genuine American boasts of, in his family history, he is careful not to dwell on the fact that his ancestors were prominent in the hanging of witches or in the flogging of Quakers in the early colonial days. There will be as little inclination in coming generations to tell of one's descent from an

advocate of the anti-Chinese movement—whether that ancestral advocate was in the national Congress, in an editorial chair, or in a pulpit. The spirit which displayed itself against supposed witches and Quakers was certainly every way as commendable as the spirit which now shows itself in race hostility or the plea of personal interest; and so posterity will adjudge. "Ye . . . say, if we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. Wherefore ye witness to yourselves, that ye are the sons of them that slew the prophets. Fill ye up then the measure of your fathers."—*S. S. Times.*

For "The Friend."

Evil Reading for Children.

We were gratified by seeing in the *Ledger* of the 3rd instant, the annexed article in relation to the highly objectionable and corrupting reading matter for young and susceptible minds, which is contained, as A. Corstock represents, in some of the weekly papers in the form of "sensational stories," "gro advertisements," "sickening details of local crimes," &c., &c., which oft so fatal lead, as he continues, "to the growth of juvenile criminality." It is high time that the parents and guardians, and those interests in our youth, were awake to the responsibility which rests upon them with respect to the watchful restraint and religious training of the precious charge committed to them and particularly in a day like this to exert prudent care with regard to "What train they sort with, and what books they read. If by carelessness or neglect of the parent the teacher, children become contaminated caught in the meshes of vice and immorality where must the blame attach, and where accountability rest? May the judgment of the Lord upon one of old, because of the neglect of due restraint never be forgotten to us;—"the iniquity of Eli's house shall not be purged with sacrifice nor offering forever."

It is with much interest that we note the public mind being seriously turned to this imminent subject. It has already reached alarming dimensions. It may be, too many men have slept, that the great enemy through his human instrumentalities, has been busy in successfully sowing, wide spread, desolating tares. Most especially so in the vile and licentious literature and pictorial representations which flood our markets; so that it is not now as has been written of one of the plagues of Egypt: "The land stank—numerous was the fry."

The writer sincerely hopes that this matter of investigation and condemnation in the matter of "evil reading for children, together with representations "which reach their notice by public and indiscriminate display in the streets," may roll on till something effectual shall be done to arrest what must surely follow—after results so fearful as must tend to draw down the displeasure of Him who "is of purer eyes than to behold iniquity and who is "a God of knowledge, by whose actions are weighed."

The following is the article alluded to:—"Evil Reading.—At the request of the Pennsylvania Society for the Prevention of Vice and Crime, Anthony Comstock, of New York delivered an address last evening at Association Hall. A. Comstock is the Secretary of the Parent Society, and confined his remarks

to the subject of 'Evil Reading for Children.' In this category he classed the weekly papers containing sensational stories, and added that the one which furnished the purest stories contained also 'gross advertisements.' He objected to the daily papers which gave 'sickening details of loathsome crimes' being laid before children, and denounced the 'flash' papers which reached their notice by public and indiscriminate display on the streets. He said that, for himself, he believed 'the spirit and letter of the law reached these cases; but, as the courts are now constituted, and as public opinion stands, the law is not enforced.' Comstock averred that the boys and girls' story papers, in the main, were responsible for the growth of juvenile criminality, and named many cases in proof of the assertion. He spoke at some length upon the vilest class of literature, and defended the National laws which prohibit its transmission through the mails. He urged a liberal support of the Society, saying that Philadelphia was considered one of the principal headquarters for the manufacture and distribution of books of that character."

5th mo. 4th, 1882.

For "The Friend."

Draw nigh unto God.

Behold the great army that cometh up before the Lord under false colors, having no right nor strength because the power of God hath departed from them. These will fall away on every side, and be trodden down as the dust. So will it be with all those who profess religion but have not the love of God dwelling within their hearts, to guide and strengthen them in true obedience to his every word, as revealed within the heart through his Holy Spirit. It is thus He will lead all his faithful followers out of error into truth and righteousness: a righteousness that brings peace and joy to the weary soul journeying onward. There is no true peace but coming in strict obedience to the commands of Almighty God. Oh listen to his voice, and we heed to his tender entreaties. His love seen and felt by all of his faithful followers. These He will give a spirit to discern all the subtle workings of the enemy, in whatever shape or form they may appear. At times and seasons how precious is the word thus revealed within our hearts! It burns with a Heavenly fire, reaching forth to others and binding together as in Christ Jesus. It is thou, who biddest thyself under the wings of the Almighty, no one shall molest nor make void in all the holy mount—for the glory of the Lord rests upon the top thereof. Be not satisfied to stand afar off, but draw near until thy soul is overshadowed with the presence of the Lord, that the deep and hidden wisdom of God may arise within thy heart, bringing out the dark and hidden works of the enemy to light, that, seeing, we may follow the lamp of the Lord that will be a light to our eyes and a guide to our feet.

A barrier is in the way of our journeying onward as a Society. Oh thou Holy of Holies who can remove this barrier but thou, O God? thy power is sufficient. In the presence of thy power there is a shining like the perfect day; then why will any among the different tribes of Israel choose to walk in thick darkness. Oh let us, as a people, raise our eyes and hearts to the great Head of the Church, that we may find peace, even everlasting rest

and joy in the Lord Jesus our holy Redeemer. We must all come here if we will find a covering in the great day of the wrath of Almighty God, even a covering of the Holy Spirit of the Lord, that has said thus far shall thou go and no farther.

H. T.

Ohio.

From "The British Friend."

A Gift of Singing.

Dear Friend,—The phrase, "So-and-so has a gift of singing," having been much used during the last few months, as if with a view of its obtaining a currency unquestioned amongst us, it seems well to send thee the following (namely an extract from a letter written at the beginning of this year), so as to give it greater publicity, and prevent, if possible, our members being burdened or imposed upon under cover of such a shallow pretence as that persons must be allowed to sing to rhyme and metre in our Meetings for Worship, because they are said to have received "a gift of singing." The extract is:—

"The other night I awoke somewhat suddenly, and immediately the question of 'a gift of singing' was presented to my mind, with various considerations and openings upon it. I could not see why this should be, as for twenty-three years at least my mind has been fully convinced that music is the greatest seduction and the most powerful hand-maid of idolatry, priest-craft, man-made religion, and, in a word, of anti-Christ, which is known to the world. In every sense in which it is examined in the Light—looking at its 'religious' aspect—it is light of the world—worldly."

It is an easy thing to talk about religion, or to learn by heart words about religion. How much more so when these are jingled into a rhyme, or set to a tune of any kind? The Lord requires the whole mind, but in a tune (unconsciously) half the attention is needed to keep to the tune correctly, which must have been learned previously, and so is not by the immediate promptings or operation of the Spirit of God, and cannot be called spiritual. And further, this calling in, or admitting such singing as a part of spiritual worship, diverts the mind both of singer and hearer from its true and only living centre, Christ Jesus, and from that waiting, prostrate condition before Him, in which He delights to visit and refresh the seeking soul, and to make Himself manifest in and to it.

As to the person mentioned in thine, I feel clearly that the so-called "gift of singing" supposed to be possessed, is nothing more than an art, or acquirement of the flesh, acquired like any other art, by practice and study; it is not "a gift" from God, in the same sense in which we speak of a real, pure, living gift in the ministry of the Gospel of our Lord and Saviour Jesus Christ. If this art of singing now spoken of, be indeed "a gift," it is a gift from the Scarlet Woman spoken of in Revelation xvii., she knowing well the enervating and intoxicating, as well as exciting and seductive action of music in any form, on the masses. I have seen African idolaters under the influence of their noisy music, and their hymns, work themselves into a frenzy, in which they put living scorpions into their mouths and bit them into pieces, and carried red-hot coals and irons in their hands, and even put these into their mouths also! And this was worship, so-called! I have seen a woman (ay, many) dressed out in the most

costly style—(her clothing must have cost as much as would furnish a house)—weep at an oratorio like a penitent, so that one would have thought her heart was broken, as she listened to the words, "He was led like a lamb to the slaughter," &c.; and when all was over her talk was of the theatre and such like! I speak what I know, having had a training in the art under professionals, and, in thankfulness I say it, have in mercy had my eyes opened to see its end and object, and hence would warn all from in any way being carried away by the specious plea under which its introduction is sought to be effected.

I say unconditionally that music and singing as practised professedly as worship, or as aids to worship, are not of God, but are alike contrary to the very nature and spirit of His worship. For God is a Spirit, and they that worship Him, must worship Him in spirit also. There is no other way, for this is one of those things concerning which our Saviour laid down a straight and plain line when conversing with the woman at the well of Samaria. And who will dare to introduce, or to encourage, any innovation or change, and by so doing, deny His words!

Canst thou bear this!

Beware of touching any such people, or of giving them strength; their strength, like ours, is to sit still.

Thy sincere friend,

CARDIUM.

Loving Counsel to the Young.

We have been made sensible that it is a day of peculiar trial and discouragement, especially to the young and inexperienced. Many of our dear young people are often perplexed by the many voices that are among us, and we have been brought into near and tender sympathy with them. There are not a few among them who give evidence that their hearts have been tendered and contrited by the love of Christ their Saviour, raising in them an attachment to his holy cause, of truth and righteousness, accompanied with the desire that the true standard may continue to be upheld among us, and our right place in the militant church be faithfully maintained; we are nevertheless deeply impressed with the belief, that in regard to many of this class, there has been a stopping short, a holding back, a shrinking from that full and entire surrender of the heart to the Lord, and to the leading and government of his pure Spirit, whereby they would have been led to show themselves more conspicuously to be the humble, dedicated followers of the Lamb. This halting course admits concessions to the manners, language, maxims and customs of the world, and is an effectual hindrance to their growth in the Truth, and to their attainment of that peace and joy in the Holy Ghost, which we believe many of our beloved young friends long for, and which is the blessed experience of the true believer in, and faithful follower of our Lord Jesus Christ. It is to this cause, in great measure, must be attributed the state of our meetings in many places, and the withholding by the blessed Head of the Church, of those spiritual gifts which He would dispense for the edification and strengthening of its members.

It is of the utmost importance, that, whatever turning and overturning the Lord may permit to come upon us, our young people as

well as all others should be settled in the belief, that nothing is so essential for their present and eternal welfare, as close attention to the discoveries of the Light of Christ to their souls, and unreserved obedience thereto. By this they will be enabled to distinguish between the voice of the true Shepherd, and the voice of the stranger. The gate is strait, and the way is narrow, but it is the way of holiness and peace. It is only by offering unto the Lord, the undivided sacrifice of the heart, when He is pleased to call for it, that our sons can ever become as "Plants grown up in their youth; and our daughters as corner-stones, polished after the similitude of a palace." When this becomes our happy and favored condition, we shall again see judges raised up as at the first, and counsellors as at the beginning—and the Lord will comfort Zion, and her waste places will be built up.—*Philada. Yearly Meeting, 1874.*

Helpful Words on Management of Children.—How a few words of kindly appreciation cheer our hearts and lighten our burdens. We all need them, rich and poor, healthy and diseased, young and old. Many a weary, overburdened wife toils over a task hopelessly, which a few words from her husband would make lighter, provided they were words of grateful, pleasant acknowledgment. "There is one thing in my life I regret most deeply," said a mother lately. "I used to be dreadfully particular about my house and clothes. Things must be spotless, to suit me. I was excessively fastidious about ironing. I have changed and grown wiser since. One day I went into the room where the girl had the clothes ready to be ironed. To my amazement my little daughter was there with her face all flushed with heat, excitement and pride. I shall never forget how she looked, so delighted at the thought she had been helping me." She had ironed several things in her unpractised way, and indignant at it, I threw the articles of which she was so proud contemptuously aside, saying, 'It is too much to see clothes spoiled in this way. Now Ellen cannot get those things to look right.' How her face fell! What keen disappointment! I would give much if I could undo those hasty words." The intentions of children as well as of grown persons should be looked at. How many rude, imperfect attempts to serve Him, God accepts and reproaches not.

If He required perfect service who would not fail? A little boy who had heard of the way flowers are planted, in childish simplicity took some rose buds from his mother's bonnet, with other blossoms and planted them in the ground. He was punished for the act, but really his intentions were innocent. "My mother's kiss," said Benjamin West, "made me a painter." It was a kiss of approval and surprise at his boyish effort in picture making. A mother who was very anxious that her children should be strong, and muscular, determined to ignore hot bread, cakes, and sweetmeats, and give them through cold weather for breakfast and tea, porridge of Scotch oatmeal. She found it rather difficult, as other children of the same age, had different diet. In order to gain her point she sought out stories of famous Scotchmen, who had been fed on porridge and had in after life achieved success in various callings. Then she told them of Hugh Miller, Robert Livingstone and others, of their great usefulness, and

the help strength of body was to them in life, of Elijah's physical powers, and as a contrast pictured the sorrowful, disappointed lives of those who were feeble and helpless. The effect was wonderful. We all need to be encouraged in what is distasteful by the prospect of something that will afterward compensate. I could hardly get my little son to the dentist's, until I showed him one day the mouth of a poor neglected little girl, whose teeth were frightfully irregular, alternately prominent and receding, because the first ones were not taken out in time. After that, he went willingly to the doctor's, and bore the pain of extraction.—*Selected.*

EARTHLY TREASURES.

Yes, we all have earthly treasures,
Who is there has not?
Some fair stars to light the darkness,
Gild a shady spot.

Dear companions softly speaking,
Deep within the heart;
Till they live and grow in measure,
Of ourselves—a part.

Relics of departed sunlight,
Gently laid away;
Tears of sorrowful remembrance,
On their bosom lay.

Faded flowers may lend their sweetness,
Yet in days to come;
When to outward ear and feeling,
Human lips are dumb.

He, who in his wisdom gave them,
Blessed them as they grew;
Wrote upon each tender leaflet,
Lessons pure and true.

And we read so plainly written,
On each velvet fold;
Free from all that grieves the spirit,
Words of shining gold.

Only once in this brief life-time,
Comes youth's perfect joy;
Only then we taste the sweetness
Free from earth's alloy.

Gather up these "by gone treasures,"
Of life's early day;
Let their pure and living presence,
Cheer our future way.

All thro' days of light and shadow,
Where'er we roam;
Memory's angel still can wait us
Loving thoughts of Home.

Birds still sing as blithe and cheery,
As in days gone by;
Flowers unfold their dewy fragrance,
Looking toward the sky.

Moonlight with its pensive lustre,
Rests o'er vale and hill;
Twinkling stars in midnight silence,
Each their task fulfil.

But we love to watch and cherish,
With most tender care,
Flowers transplanted from our home-love,
Beautiful and fair;

See the bud on first appearing;
Note it day by day;
Place it where the brightest sunlight
Lends its softest ray.

Peep to see the blue-eyed blossom,
On the window sill—
Spite of winter's frozen visage,
Smile amid the chill.

But the treasures we most cling to
In life's little day,
Are the loving hearts that hover
Ever round our way.

For "The Friend."

Near us when the hand of sickness
Makes us weak and sad;
Near us when the cloud is lifted
And the soul is glad.

Who has not some secret chamber,
In the heart's recess?
Where all past and present treasures
Have the power to bless.

We can bear life's bitter crosses,
Stem the storm and cold;
If we feel these very trials,
Blessings may unfold.

Faith in God will keep our spirits
Brave, when sorrows throng;
Here we all have need to suffer,
Suffer and grow strong.

E. S. E.

It may be interesting to some to know the "blue-eyed blossom" referred to, in dark Heliotrope, which was just unfolding its beautiful fragrant clusters—at that time these verses were written—and had been the gift of a loved sister, a few months previous to her death. This flower has now attained to the age of twenty-one years—is looking unusually well—promising (from present appearance) to be rich in bloom ere long.

Selected.

EVENTIDE.

No life but knows some bitterness,
Some weeks o'er which to grieve;
But there will come a time of peace
At morning or at eve.
So if thy morn be dark and cold,
Thy noon lack joy and light,
Lo! there shall come at close of day
An eventide full bright.

No tempest comes but spends its strength
And has at length an end;
Clouds will not always hide the sky,
And pelting rains descend.
Cheer up, sad heart, be brave and strong,
Fear not the tempest's might;
Wait patiently, for there shall come,
The eventide and light.

The storm may leave some trace behind,
Some shattered hopes, some fears,
Some battered wrecks along life's shore,
Where fell some bitter tears.
But God is good, and well we know
Before the coming night,
There is a time of peace and rest,—
The eventide—with light.

Then trust in God, and fear no ill,
Give hope a place to dwell;
Whatever comes, wait and believe
"He doeth all things well."
And when life's battle rages fierce,
He'll strengthen thee to fight,
And thou shalt come off conqueror,
And eventide be light.

—Myra Copeland.

An Interesting Case.—In the summer of 1880, a young Englishman appeared at the rooms of the Young Men's Christian Association in New York city. He frequented the meetings, and appeared much interested. The Spirit of God touched his heart, and he became a new man in Christ Jesus. Confidentially to one of the officers of the Association he confessed himself a criminal; stated that he had been guilty of a breach of trust in England, and declared his intention of returning and surrendering himself to justice. Having secured his passage money, he sailed from New York in 9th month. Arriving in England he gave himself up to the police, was brought before a magistrate and remanded for trial in 11th month. When arraigned in court he pleaded guilty to the indictment, and was sentenced to fifteen months' imprisonment.

His term recently expired, and his friend in the New York Association soon after re-

ived from him a letter, in the course of which he says:

"I now desire to thank you most sincerely for your great kindness in enabling me to find a peace of mind that I have at present. I am sure you that although I have suffered much in, and other privations during my fifteen months' incarceration in prison, I have never at a moment regretted the step I have taken, and feeling that I was doing my duty toward God, by showing that I was sincerely sorry for my late offence, bled me up through all; and I am sure that God was with me. I was indeed a favored individual through me, all my time. Had I the opportunity I would prove to you how kind Providence reported me."

"By their fruits ye shall know them." It is cheering indeed at a time when there seems to be so much quarter-surrender and half-hearted service, to find a man brave enough, the face of the solicitations of Satan and of our weak human nature; and true enough in conscience and to Christ, to do a thing like this.

In the light of such an illustration who can but think that God's Spirit does work, and work powerfully and prevailingly upon the hearts and consciences of men?

Hearing a Recitation is not Teaching.

Recitation may have an important part in the process of teaching. It may in itself advantage the scholar, and the teacher may be a duty of listening to it; but the hearing of a recitation is not in itself teaching.

There is an immense deal of mere rote recitation by scholars younger and older, others fasten on their memory words to which they attach no meaning—or a wrong meaning; and these memorized words, or words of words, they rattle off upon call, without having any correct or well-defined idea of their signification. The writer was told by a lady, that for years, while a child, he recited the first answer in the Westminster Catechism as "Manscheand is to glorify God and to enjoy him forever." What the word "manscheand" meant, she didn't understand, nor was she taught either the word's meaning by reciting it to a "teacher," or had memorized the answer by having it recited before she could read, and its recitation gave no help to its understanding. Similar failures to understand words in the catechism or the question-book, to get any help in their understanding through their mere recitation, could be induced by parents and teachers on every

occasion. The memorizing of words is in itself not the securing of ideas, than is the buying of books the securing of knowledge. A man may have his library shelves stored with most choice and valuable works in every department of literature, science, and the arts, and yet be ignorant not only of the knowledge covered by any one of these volumes, but also of the advantage which would result from the possession of such knowledge. A man would his knowledge be increased in the highest degree if he had ten such libraries read of one. So, also, a child may have memorized all the answers in his catechism, or his question-book, including the correct words of Scripture, without having learned a single idea covered by those words; and would any multiplication of similar

words in his memory convey an added idea to his mental possessions. This is obviously true where the words are in another language than the pupil's own. It is equally true where the words are in the pupil's language but utterly beyond his comprehension. It is none the less a truth in any case; for the receiving of ideas is quite another matter from the fastening of mere words in the memory: the two processes may go on at the same time, and again they may not; but in no case are they identical.

That this is as true practically as it is philosophically, has been shown by experiment many times over; and its truth finds fresh illustration under the eye of every intelligent and observing parent or teacher. A notable and well-authenticated case of its testing is that of "Blind Alec" of Stirling, in Scotland, as recorded in all its details in James Gall's "Nature's Normal School." This was nearly fifty years ago. Alexander Lyons, or "Blind Alec," as he was called, was a man of mature years and of average intelligence. He had actually committed to memory the words of the entire Bible. "Any sentence, or clause of a sentence, from Scripture, which another began, he could not only finish, but tell the particular verse in the Bible where it was to be found; and, what was still more remarkable, the number of any verse in any chapter and book being given, he was able immediately to repeat" the verse. Moreover, he had for years been in the daily habit of recalling and reciting passages of Scripture thus memorized. This man, thus supplied with Bible words, was thoroughly tested, not only by Gall, but by the more intelligent citizens of Stirling, lay and clerical, at a public meeting, called for the express purpose of ascertaining his knowledge of the truths clearly covered by the words in his memory. He was first questioned in the facts of English history, which he had been taught by the conveying to him of its ideas, rather than by any set form of words covering those ideas; and he was found intelligently familiar with its truths in the field he had traversed. But in not a single instance could he quote a Bible text in explanation, in proof, or in enforcement of the simplest doctrine of duty. The conclusion was irresistible, in his case, that out of all his Bible word-memorizing, in early life and later, he had never, at the first or afterward, acquired a single Bible idea. Nor has it been different with any other person than "Blind Alec" from that day to this; for the memorizing of words is never, in itself, the receiving of ideas.

Let us not be misunderstood just here. We are not claiming that no gain is possible from storing words in the memory, any more than we are claiming that no gain is possible from buying books for one's library, or from having one's library shelves stored with volumes in every department of knowledge. We are claiming, however, that neither the buying of books, nor the memorizing of words and sentences, is in itself the acquisition of knowledge. At the best, in either case, this is only the gathering of the materials of knowledge, or of instruments for its acquisition. Whatever place or prominence is given to such memorizing, let not the mistake be made of supposing that the mere memorizing of these words ever gives the scholar the possession of the idea covered by them. That idea

could be conveyed without such memorizing. It can be conveyed in connection with such memorizing. Such memorizing can be in connection with the wrong idea, or with no idea at all. Under no circumstances, however, nor in any instance, will the memorizing of the words and the reception of the idea be one and the same thing. That cannot be. Nor can the wisest teacher in the world make the two things one by simply hearing the recitation of what has been memorized.—S. S. Times.

Telling Mother.—A cluster of young girls stood about the door of the school-room one afternoon, when a little girl joined them, and asked what they were doing. "I am telling the girls a secret, Kate, and we will let you know, if you will promise not to tell any one as long as you live," was the reply.

"I won't tell any one but my mother," replied Kate. "I tell her everything, for she is my best friend."

"No, not even your mother, no one in the world."

"Well, then, I can't hear it; for what I can't tell my mother is not fit for me to hear." After speaking these words, Kate walked away slowly and perhaps sadly, yet with a quiet conscience, while her companions went on with their secret conversation.

I am sure that if Kate continued to act on that principle, she became a virtuous, useful woman. No child of a pious mother will be likely to take a sinful course if Kate's reply is taken for a rule of conduct.

If you have no mother, do as the disciples did; go and tell Jesus. He loves you better than the most tender parent.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord, and in his law doth he meditate day and night!" (Psa. i. 1, 2).—Presbyterian.

For "The Friend."

Religious Items, &c.

Antinomianism is the name that has been given to that system of doctrine which regards our salvation as unconnected with the moral law; and it has been a fruitful source of controversy. There are extreme views on either hand, but the position taken by the Society of Friends is in accordance with the testimony of Scripture; that while forgiveness of sin is through the mercy of God in Christ Jesus, yet it is only experienced as man is made willing to submit to the government of the Holy Spirit, and turn from those things which are shown to be evil by the Light of Christ, which shines into every heart; that the great object of the Christian religion is to make man pure and holy—a fit temple for the Spirit of our Redeemer to dwell in; and that without this practical righteousness wrought in us by the Grace of God, there is no salvation.

The language used and the exhortations delivered in many of the revival meetings of modern times, are calculated to lead their hearers into a more superficial view of the work of redemption. In one of his "Yale Lectures," E. G. Robinson remarks:—"To every intelligent observer of the tendency of our popular Christianity, for the past quarter of a century, it must have been painfully apparent that a new and subtle spirit of anti-

nomianism has been very rapidly gaining ground among us. It shows itself in religious songs, not in psalms and hymns, but in songs, that do not always rise above the level of doggerel; it animates a large amount of our Sunday-school literature; it inspires many preachers who are wholly unconscious of its presence or its tendency in their religious thinking.

Among the causes, which he regards as leading the American people towards the extreme of license, is the *foreign influence*. The tide of emigration pours into our midst thousands of persons whose religious sentiments, modes of life, and habits of thought are greatly at variance with our ideas of Christian doctrine and Christian practice. The enormous amount of foreign travel familiarizes many Americans with customs and modes of life very unlike our own. "The result is, that the social forces among us are now moving with almost resistless tide towards a license that our grandfathers would have contemplated with horror."

The seductions of wealth tend in the same direction. "Never before was the heart of society so universally inflamed with desire for acquisition. A feverish unrest leaves little time, and still less taste, for religion. The present pursuits of gain throw into the background, if not entirely out of sight, the realities of a future life. And when wealth is gained, the thousand forms of self-indulgence to which it tempts, are all in harmony with that general laxity towards which society is from other causes already so rapidly moving."

Roman Catholics in China.—Bishop Raimondi, Roman Catholic Bishop at Hongkong, claims great success for himself and his brother bishops in the Chinese Empire. There are at present about one million and a half of Catholics in the missionaries' territory. Of native priests there are about one thousand. They have forty-two Bishops in all the Empire, and seven orders of the Sisters of Charity, who have under their charge at present twenty convents. A Christian Brothers' College is also established at Hongkong, and a protectorate. The money to carry on the work is donated by Catholics in all the civilized nations of the earth. Of the natives who give are those belonging to the oldest Missions only. They do not ask the new converts to give unless they are so disposed. The average number of adults received into the Church per annum is now 20,000.

Peabody Fund.—The sum of \$2,500,000 given in charge of trustees by George Peabody, to provide suitable homes for the working population of London, has been productive of much good, and is steadily progressing in its work. Tenement houses have been erected containing well-separated series of rooms, and provided with all the necessary means of cleanliness, bathing and recreation-grounds for children. These are distributed in different parts of the city. A report of the trustees for last year, noticed in the *Christian Advocate*, shows that 6,160 rooms have been provided, exclusive of bath-rooms, laundries and work-houses. These rooms comprise 2,757 separate dwellings, which are occupied by nearly 12,000 persons. The improved condition of the tenants is seen in almost every respect. It has even affected the "death rate," for that rate has been nearly four less per thousand than the average death rate of all London during the same period. The average weekly earnings

of the head of each family thus sheltered are about \$6; the average weekly rent is \$1.

The interest of the Fund and the rents of the houses have raised the original gift up to nearly \$4,000,000. Thus the good work goes on augmenting in extent, because augmenting in resources. The trustees have opened 432 new dwellings in the past year, but the applications for the new homes have amounted to more than six times the number they can accommodate. The classes who have been thus accommodated are found to be charwomen, monthly nurses, basket-makers, carpenters, firemen, laborers, porters, omnibus drivers, tailors, shoemakers, waiters, seamstresses, &c.

A man was excused from serving as juror at Washington, Pa., the other day, because he belonged to the Covenanters Church, which holds the belief that ours is not a Christian Government, and declared that he had conscientious scruples against taking any part in its proceedings.

A New Buddhist Movement.—A foreign letter states that the Buddhist dignitaries of Japan have taken alarm at the spread of Christianity, and the consequent decline of Buddhism among all classes of their countrymen. They have accordingly dispatched a dignitary of high rank to India, to inquire into the present condition of Buddhism in that country. He will then visit Germany and England to study what influence the religions of these countries have upon their own Governments and people. He is accompanied by two interpreters, and travels under the protection of the Japanese Foreign Office.

Natural History, Science, &c.

American Sardines.—The true sardine is a fish found near Sardinia, in the Mediterranean Sea. But the same fish swims in other waters; and although its qualities may be slightly changed by its surroundings, naturalists recognize no difference. As a matter of fact, most of the sardines in market were caught along the coast of Portugal and Brittany, the principal place of export being Bordeaux. Crossing the channel to Devonshire and Cornwall, we find the very same fish under the name of pilchard; and it is stated by an English authority that, on an average, 30,000 hogshedd are annually exported, and chiefly to points along the Mediterranean. And as 2,500 of these little fish are reckoned to a hogshedd, it makes the average annual catch of pilchards 75,000,000.

The wide spread family of the *Clupeidae*, to which the sardine belongs, includes many allied species, most of which are valued as food fishes, while some of them are highly prized by epicures. What are known as "Spanish sardines" are the *Harengula*, of the West Indies, and the *Pelosa* of South America. Whatever may have been originally meant by "Russian sardines," the name is now applied to spiced herrings; and the majority used in this country are caught in our own waters, sent in bulk to New York, Chicago, Minneapolis, or points still further West, where dealers who wish to create the impression that they are imported put them up in small kegs, with willow hoops and foreign labels.

The term American sardines, was first applied to a preparation of the smaller menhaden or white fish, a fish mainly valued for its rich yield of oil, and its merits as a fertilizer.

By steaming, its bones were softened, and when packed in olive oil it was offered as substitute for the sardine. Those that were too large to pass under that name were called "shadines." Glowing accounts of the new business appeared in the New York papers; the goods received a medal of merit in 1873 Vienna, and a silver one the next year Bremen, and it is claimed that in a single year 30,000 dozen cans were packed and sold. But for some reason the popularity of the menhaden sardines, suddenly waned, and the business has now practically gone out of existence.

The "American sardines" now prepared are made from young herring. The factories are mostly located along the coast of Maine and have sprung up within the past few years.

The process in general is as follows: The small herring are caught in weirs built among the small islands and in estuaries; and it is of the first importance to get the fish to the factories in the quickest time possible. For this reason, and also because of the large number of boats employed, steam tugs are used for towing the dories in. On arriving at the works, the boats are unloaded, the fish is thoroughly washed in pure spring water, and carefully sorted. All that are bruised or injured in any way are thrown out, the larger herring are packed in barrels for other purposes, while the smallest only are placed in long tables, when their heads and tails are cut off and they are properly cleaned. All that refuse is ground up as pomace and used for fertilizing; hence nothing goes to waste.

The fish after being cleaned, are salted, dried and fried in oil; and then packed in cans for the market.

Astronomical prizes.—H. H. Warner Rochester, N. Y., offers the following prize to stimulate astronomical discovery during the present year: \$200 for each discovery of a new comet made in the United States, Canada, Great Britain or Ireland. The announcement of the discovery must be made confidentially and exclusively by telegram to Dr. L. Smith, director of the Warner Observatory, Rochester, N. Y. \$200 for a Meteoric stone found in the above countries during the year 1882, which contains fragments of animal or vegetable life. \$50 for a specimen of any Meteoric stone (whether it contain organic remains or not) seen fall in the United States during 1882. The specimen must not be less than 2 oz. in weight.

Crises of Summer Fevers.—Almost everybody now travels in the summer months, changes his residence during that period. The sea-shore, the mountains, the valleys, are crowded with people from the cities, towns; and as these people are unaccustomed to the permanent residents, exposing themselves continuously to night air and hot suns, sickness becomes very common among them. Every physician in the large cities knows many families that have gone to spend summer in the country return in September ill with fever. A great many cases of malarial fever have fallen under the writer's observation have been contracted in this way. A stranger in any section is naturally more susceptible to local influences than those who have always lived there, and hence malarial fever may very naturally appear among strangers in places where it has scarcely been known before. An observing country

he said to the writer, "We never get fever & ague, but city people who come here are continually falling sick with it. They are tired of moonlight rides and moonlight sails, and night air, every body but city people knows, is bad for the health." It is certain that fever is contracted by town people in country places, and it is just possible that the parent spread of malaria may be largely due to this fact. A great many people in the city of New York are suffering from it, and do not know a case of malaria occurring the older part of the town that did not have its origin in the way we have mentioned.—*Appleton's Magazine.*

Effect of Compression on Solids.—A German mist has recently published an interesting memoir, giving the results of a series of experiments as to the effect of powerful compression on various bodies. The substances experimented with were taken in fine powder, submitted, in a steel mold, to pressures varying from 2,000 to 7,000 atmospheres, and filings, at a pressure of 2,000 atmospheres, were transformed into a solid block, which no longer showed the least grain under microscope, and the density of which was, while that of ordinary lead is 11.3 only, 5,000 atmospheres the lead became fluid ran out through all the interstices of the atoms. The powders of zinc and bismuth, 2,000 to 6,000 atmospheres, gave solid block having a crystalline fracture. Toward 6,000 atmospheres zinc and tin appeared to liquefy, and of prismatic sulphur was transformed into a solid block of octahedral sulphur. Soft sulphur and octahedral sulphur led to the same result as prismatic. Red phosphorus appeared also to pass into the denser state of black phosphorus. A certain number of pulverized salts solidify through pressure, and become transparent, thus proving the union of the molecules. At high pressures the hydrated salts, such as sulphate of soda, can be completely liquefied. Various organic substances, such as fatty acids, damp cotton and starch, change their appearance, lose their texture, and consequently undergo considerable molecular change.—*Christian Advocate.*

Tempering Steel.—A new method of tempering steel has been published by M. Clemandot. The metals are heated to a cherry-red and compressed strongly until they are cool. The result is great hardness and an exceedingly fine grain. Steel thus treated makes excellent permanent magnets.

Iron slag is ceasing rapidly to be a waste product. At an English Iron-works it is employed as a non-conductor of heat. When it is found it is molded into bricks of great strength, which are also impervious to frost, 30 per cent. lighter than common clay bricks. Cement, concrete, and artificial stone likewise made from the slag.

Why we Chew.—All digestion is a process of friction; but for proper perfect solution digestion is essential and indispensable. Food, no matter whether starchy, albuminous, or fat, must be reduced to tiny, minute fides before the ferments can act efficiently. We grind our corn before we cook it. We grate it before it is subjected to a process which chemically affects it. That is, so much "digestion" is actually performed upon food before the digestion of the body is brought to bear upon it. So we cook our food in order to make it less tough; that is, in order to make the tiny fibrille of the mus-

cles fall more readily asunder. This reduces the act of chewing very considerably, and so reduces the work of digestion. The flesh of the pig and calf is especially indigestible, because it is not readily disintegrated—as dyspeptics know to their regret when they have been indiscreet enough to partake of either, often when some persuasive woman's voice has persuaded that "that little piece can't hurt you." These persuasive women are valuable allies for the profession! Cooking and mastication, then, reduce the labor of the stomach in disintegration. And again we see how bad teeth, and a habit of eating rapidly, lead to indigestion. With bad teeth mastication is imperfectly performed, and disintegration by the movements of the stomach rendered more difficult, and also painful. The digestion in the stomach is thus converted from a painless, rather comfortable matter, to a painful and uncomfortable matter. The food should then be thoroughly chewed for divers reasons. It is quite clear that children and invalids should be taught to eat slowly, and mix their food patiently with saliva. The dairy farmer's wife and maids used of old to patiently feed their calves "off the finger," that is, they made the calves lick the milk from their fingers, and so it got well mixed with saliva. But the increasing pace at which we live has reached the slow-going agriculturist, and now the calves are allowed to bolt their milk, with the natural consequence of too firm curd in the stomach, diarrhoea to get rid of them, a bottle of medicine to stop nature's efforts, and an increased mortality among calves. So when children do not eat slowly, their digestive processes are embarrassed; and especially is this the case where the milk teeth are decayed.—*Dr. J. Milner Fothergill.*

Coleridge finely said, "The Bible without the Spirit is a sun-dial by moon-light." The saying is just as true of preachers whose sermons are only moral essays. They may cast faint shadows on the dial-plate, but they cannot tell the time of day. They do not meet the deepest wants of souls.—*Selected.*

THE FRIEND.

FIFTH MONTH 27, 1882.

A friend whom we highly esteem, has expressed to us a doubt, as to the correctness of the opinion contained in an editorial article on p. 329,—that there is no legitimate objection to the appointment of meetings for ministers who come among us from Ohio Yearly Meeting, nor for the furtherance of their gospel labors in other ways. He freely admits that our Yearly Meeting is as fully in unity with that body as with any other body of Friends, if not more so, for there is no other with which it has so recently and fully affirmed its fellowship. But the difficulty in his mind is, that for many years past the minutes of travelling ministers have not been read in our Yearly Meeting, and in most cases not in our subordinate meetings, and "that this in the order of society seems to close somewhat the way for appointing meetings for them." "This may not have been contemplated by the Yearly Meeting, when—rather from force of circumstances than from a gen-

uine approval of the step—this discontinuance was agreed on. But it has been the view of some Friends since, in witnessing its operation, that it was a measure in the ordering of the head of the Church, and that it might then have been said, "What I do thou knowest not now, but thou shalt know hereafter."

We regard this subject as one of those on which Friends who are united in their efforts to uphold the doctrines and discipline of our Society may honestly differ, and we have no desire to unduly press the view that has seemed to us most consistent with our ancient usages. A reference to the former practice in regard to Ministers coming among us with the usual credentials, may assist our readers in drawing their own conclusions.

For a long series of years, the certificates of Ministers and Elders who attended our Yearly Meeting, were read in the select Meeting only, and a minute made of their presence. But in the year 1800 it was proposed that they should be read also in the general Yearly Meeting, probably for the more general information of all the members. This proposal was adopted in the following year, and the new practice thus introduced continued to be followed till comparatively recent times. The last certificate read in our Yearly Meeting was in 1861.

We have never heard it suggested that Friends travelling in the service of the Gospel had not as open a door for labor, and were not at free to ask for the help of those among whom they came, by the appointment of meetings and otherwise, before the year 1801, as they were afterwards. If then the reading of their minutes in the Yearly Meeting at that time and subsequently, gave them no additional privileges, why should it be assumed that the recent suspension of that practice takes away the rights which they enjoyed before it was introduced?

The subject of reading certificates was fully discussed in our Yearly Meeting in 1861, when a Friend from England was present. The reading of his credentials was opposed by some because they had not been first read in the select Yearly Meeting; but it was pretty clearly manifested that the underlying objection was, that the Yearly Meeting from which he came had by some of its acts virtually sanctioned those erroneous doctrines which had disturbed the harmony of our Society. It was finally concluded to read them in this case, and to refer the subject to the representatives to report upon the following year. In 1862 they made a report which was not adopted; and the discipline was allowed to remain unaltered. The only subsequent occasion, on which the subject claimed much notice, was on the visit of another English Friend; whose minutes were not read.

In thus suspending its former practice, the Yearly Meeting gave no instructions to subordinate meetings on the subject. They were therefore left at liberty to follow such a course as they might deem most consistent with our discipline and usages, and most likely to promote the spiritual welfare of their members. The officers of some meetings have believed it most prudent to decline the appointing of any meetings, in order to discourage the visits of a class of ministers, against whom our late Yearly Meeting cautioned its members, whose influence tends to undermine our testimony to spiritual worship, and in some cases to introduce doctrines inconsistent with our prin-

ciples. We do not call in question the purity of the motives, nor is it our object to judge of the wisdom of the course pursued by these Friends; but we do not regard their practice as a rule for others. Where a minister comes among us accredited from a Yearly Meeting, which, like that of Ohio, is in official unity with us, and has consistently upheld the doctrines and testimonies of Friends; and such minister bears with him an evidence of a Divine commission to preach the Gospel; and the Friends among whom he comes feel easy to open the way for the accomplishment of such service; we believe that in so doing they are carrying out the ancient order and messages of the Society, and that there is nothing in the decisions of the Yearly Meeting of Philadelphia inconsistent therewith.

We frequently receive communications directing a change of the Post Office address of "The Friend," or speaking of other matters relating to the business management of our paper. It would sometimes save delay, and give less trouble, if our subscribers would bear in mind that all communications of that character should be addressed to the Agent, John S. Stokes, at No. 116 N. Fourth Street, Philadelphia.

Articles designed for insertion in our columns, or suggestions respecting its editorial management, should be sent to Joseph Wall, Moorestown, Burlington Co., N. J., or may be left at No. 150 N. Ninth Street, Philadelphia.

SUMMARY OF EVENTS.

UNITED STATES.—In the U. S. Senate a bill from the House was passed accepting the library offered to the United States by Dr. Joseph M. Toner, of Washington. It consists of more than 20,000 volumes upon historical, medical, scientific and literary subjects. The bill for the extension of the charters of national banks was considered and passed finally, with amendments, by a vote of 67 yeas to 67 nays. It now goes to the Senate.

The Department of Agriculture has, for some years past, been sending young cinchona trees to various parts of the country for the purpose of ascertaining whether a region can be found where it will thrive. Some days ago the House, on motion of representative Randall, called on the Department of Agriculture for information upon this subject, and had read a letter from Professor Kennedy, of Philadelphia, in which he says:—"You are doubtless fully aware that the plantations of cinchona or Peruvian bark from which the world derives its supply of quinia are in jeopardy, and that Holland and England have, with a wise forecast, already provided against probable contingencies by establishing in their Asiatic possessions plantations of the tree. It is so evidently the duty of our country to imitate this example that I beg to suggest the passage by Congress of a resolution requesting the Secretary of the Interior to institute full and careful inquiry, and report to Congress whether any part of the public domain is adapted to the growth of the cinchona, with the view of having that portion reserved from sale until Congress takes action on the report. The tree grows well upon the slopes of the Andes, and in a temperate atmosphere. Its cultivation in Asia has already afforded a bark yielding a higher percentage of the active principle than the bark imported from Peru. There should be no opposition to a resolution of this kind."

The steamship Service, which sailed for Europe on the 17th, took out 1,500,000 in specie.

A tornado in Pike county, Arkansas, on the 10th inst., destroyed sixteen dwellings and devastated a number of farms. William Shields, a planter, and his two children were killed; his wife was fatally injured.

The total number of deaths from the cyclone at McAllister, in the Indian Territory, has reached 15.

The injured number 105, many of whom are not expected to recover. Of those likely to recover many will be maimed for life.

It is reported that the notorious Captain Payne and

a party have been again starting for the Indian Territory, and been again seized by the United States authorities.

The weather has been cold for several days in Minnesota, and Dakota, and the wheat seeding in Dakota has been checked. The average of wheat in both States has increased enormously—from 30 to 100 per cent. in the northern counties—and in Minnesota the crop promises well. Corn planting is very backward, and the corn crop may fall short.

A telegram from Potlsville says that 7000 acres of coal lands in the Broad Mountain, estimated to contain 100,000,000 tons of coal, have been leased for 25 years to prominent capitalists of New York and Mauch Chunk. Six large collieries will be built and mining operations begun at once.

There were 538 deaths in Philadelphia for the week ending the 10th inst., as compared with 356 for the previous week, and 306 for the corresponding week of last year. The number of males was 163, females 195. Of these 53 died of pneumonia, 37 of consumption, 18 of diphtheria, 12 of scarlet fever, and 10 of typhoid fever.

MARKETS.—U. S. 3½'s, 101½ to 101½; 4½'s, registered, 114½; coupon, 115½; 4½, 121; currency 6½, 136.

Cotton.—There was very little movement but prices remain about the same as last quoted. Sales of middlings are reported at 12½ a 12½ cts. per lb. for uplands and New Orleans.

Wool.—There were no former rates. Sales of 2600 bales including Minnesota extras, at \$7 a \$7.25 for clear, and \$7.50 for straight; Pennsylvania extra fairly at \$6 a \$6.25; western do. do. at \$6.50 a \$7.25, and patents at \$8 a \$9. Rye flour sells slowly at \$4.50 a \$5 per bush.

Grain.—Wheat was a fraction higher. Sales of 3800 bushels red for milling at \$1.45. Rye is scarce; Pennsylvania is worth 92 cts. per bushel. Corn is in fair request and a shade better. Sales of 9000 bushels, including sail yellow, at 88 a 89 cts.; mixed, at 87 a 88 cts.; steamer at 87 cts., and No. 3 at 86½ cts. Oats are in moderate request and firm. Sales of 10,000 bushels including white, at 61 a 63 cts., and rejected and mixed at 60 cts.

Hay and Straw Market, for week ending 5th mo. 20th, 1882.—Loads of hay, 375; loads of straw, 65. Average price during the week—Prime timothy, \$1.15 to \$1.25 per 100 pounds; mixed, \$1 a \$1.15 per 100 pounds; Straw, 75 to 85 cts. per 100 pounds.

Wool.—There were no former rates. Sales of 2600 bales arrived and sold at the different yards at 71 a 91 cts. per pound, the latter rate for extra.

Sheep were in demand at full prices: 12,000 head arrived and sold at 4½ a 6½ cts. for sheared sheep; 5 a 7 cts. for wool sheep, and 6½ a 10 cts. per lb. for spring lambs.

Hogs were in good demand at an advance: 3000 head arrived and sold at the different yards at 10½ a 11½ cts. per lb., as to condition.

FOREIGN.—The total revenue of Great Britain for 1881 was \$332,386,520. Of this amount \$91,573,560 was derived from the duties on spirits, \$33,000,000 from duty on malt, \$6,956,000 from duties on wine, \$4,824,570 from duty on tobacco, \$9,004,339 from licenses, \$53,000,000 from stamps, and \$45,000,000 from income tax. The tariff on tea yields \$18,441,690, and on coffee \$16,000,055. Almost the whole of the entire revenue of the kingdom is collected in England.

Six thousand Swedish and Norwegian emigrants passed through Hull recently on their way to America. The Duke of Edinburgh opened the new Eddystone Lighthouse on the 18th inst.

Lord Spencer, Lord Lieutenant of Ireland, replying to denunciations from the Dublin University and the Queen's College of Surgeons, expressed his determination to pursue a vigorous policy, to root out the evil which had caused the desolation of the country.

A formal protest from a number of Irish Judges against certain provisions of the Repression bill has been made to the Government through Earl Spencer. It recommends the empowering of special juries to return a verdict by majority, instead of the proposed special commission."

The arrears bill has been introduced in the House of Commons by Gladstone. He explained that the bill was intended to facilitate aid to tenants who were in arrears. The bill is to be administered by a land commission, and will be assisted by a County Court Judge, before which the tenant will be obliged to prove inability to pay arrears. Either the landlord or the tenant may apply to the commission.

The bill will only deal with two years' arrears, and requires the tenant to pay one year's arrears from 11th mo. 1880, to 11th mo. 1881. When that is paid the whole of the remaining arrears will be cancelled. The

Government will contribute the remaining one year's rent from the residue of the Irish Church surplus fund, the estimated amount of which is \$1,500,000. There is no reason to believe that the claims on the Government's contribution will exceed two years' arrears. Paid during half million, therefore, will be made up in the consolidated fund.

The progress of the bill will depend upon the progress of the Repression bill, which cannot be displaced.

A despatch to the Central News from Tilsit states that a large number of Russian emigrants at the Reichs Palace, it was decided, because of the receipt of alarming information touching the projects of a nihilist, to defer the coronation of the Czar for a year.

The wealthier Jews in Russia are forming settlements to facilitate emigration en masse.

Brody, 50,000 in number.—The misery of the Russian Jews here is indescribable.—Ten thousand of them without shelter. There are fresh arrivals daily. The population of Brody is unable to afford the refugees further relief.

According to trustworthy data, the material damage done by the Russian war, including houses, breadstuffs and other property destroyed, and lost by the emigration of the Jews, amounts to \$2,000,000, all lost to Russia. To this must be added losses resulting from the prevention of labor and profit not only to the Jews, but to others during the riots, a front station in the emigration of the Jews, which would have cost the total by many millions.

It is stated that the Porte has now completely acceded in the action of England and France in Egypt.

A despatch to the London Observer from Cairo says: The Ministry are making strenuous efforts to obtain the support of the natives in inaugurating a policy of reform. The Admirals of the English and French squadrons have no orders whatever except to protect Europeans, which they will be utterly unable to do the event of resistance, as it would be easy to destroy the shipping from land and ruin the city before allied fleets could interfere.

It is represented here that the English and French Governments are mistaken if they think Arabi Bey is frightened into yielding at Cairo, by the presence of iron-clads at Alexandria. Arabi Bey's adherents say that Arabi Bey can count upon the army, and that he has 20,000 men, and is as strong as an adamant. Two thousand reserves have been raised to a cavalry. Two thousand have gone to Cairo and two thousand to Alexandria.

Advices from Soham, Upper Egypt, state that eclipse of the sun was successfully observed from that place by English, French and Italian astronomers. The sun was discovered close to the sun. Its position was determined by photography. The spectroscopic and ocular observations just before and during the period of totality gave most valuable results, the drawing of the lines observed by the French astronomer indicating a lunar atmosphere. The spectrum obtained was successfully photographed for the first time.

Trescott, our Special Envoy to Chili and Peru, received on the 25th ult. by President Montero, Peru, in the interior city of Huancayo, in that republic. Trescott subsequently presented the Chilean declaration of peace, the principal point being that Chili should not be allowed to have a conquest, and that Peru should be obliged to sell to Chili the Province Arica. The conditions were rejected.

There were 19 deaths from yellow fever in Hav. during the week ending the 12th inst. The disease was increasing, and the weather hot.

The large box-trains are again reported in various parts of Ontario. There is much alarm among farmers near Hull, their buildings being threatened.

WANTED.—A position as Teacher, by a young woman Friend.

Apply to John S. Stokes, No. 116 N. 4th St., Philadelphia.

FRIENDS' ASYLUM FOR THE INSANE. (Near Frankford, Twenty third Ward.) Philadelphia Physician and Superintendent.—JOHN C. HALL, M. D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

MARRIED. at Friends' Meeting-house, Medford, N. 5th mo. 11th, 1882, JOSEPH G. EVANS, of Haddonfield, N. J., to SARAH F., daughter of Henry W. Wells the former place.

WILLIAM H. FILE, PRINTER,
No. 422 Walnut Street.

THE FRIEND.

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An Indian Speech.

In the summer of 1805, a number of the principal chiefs and warriors of the Six Nations of Indians, principally Senecas, assembled at Buffalo Creek, in the State of New York, at the particular request of a gentleman missionary from the State of Massachusetts, a missionary being furnished with an interpreter, and accompanied by the Agent of the United States for Indian Affairs, met the Indians in Council, when the following talk took place.

First by the Agent.—Brothers of the Six Nations: I rejoice to meet you at this time, to thank the Great Spirit that He hath preserved you in health, and given me another opportunity of taking you by the hand.

Brothers: The person who now sits by me, a friend who has come a great distance to talk with you; he will inform you what business is, and it is my request that you should listen with attention to his words.

Missionary.—My friends, I am thankful for the opportunity afforded us of uniting together this time. I had a great desire to see you and inquire into your state and welfare. For this purpose I have travelled a great distance to see you, being sent by your old friends, the Boston Missionary Society. You will recollect that they formerly sent missionaries among you to instruct you in religion, and labor for your good; although they have not heard from you for a long time, yet they have not forgotten their brothers of the Six Nations, and are still anxious to do you good.

Brothers: I have not come to get your goods, or your money, but to enlighten your minds and to instruct you how to worship the Great Spirit agreeably to his mind and will, and to preach to you the Gospel of his Son, Jesus Christ. There is but one religion, but one way to serve God; and if you do embrace the right way, you cannot be unhappy hereafter. You have never worshipped the Great Spirit in a manner acceptable to him, but have all your lives been in great errors and darkness. To endeavor to remove these errors, and open your eyes so that you might see clearly, is my business with you.

Brothers: I wish to talk with you as one man and talks with another; and if you have any objections to receive the religion which I teach, I wish you to state them, and I will

endeavor to satisfy your minds, and remove the objections.

Brothers: I want you to speak your minds freely for I wish to reason with you on the subject, and if possible to remove all doubts, if there be any on your minds. The subject is an important one, and it is of consequence that you give it an early attention while this offer is made you. Your friends, the Boston Missionary Society, will continue to send you good and faithful ministers, to instruct and strengthen you in religion, if on your part you are willing to receive them.

Brothers: Since I have been in this part of the country I have visited some of your small villages and talked with your people. They appear willing to receive instruction, but as they look up to you as their elder brothers in council, they want first to know your opinion on the subject. You have now heard what I have to propose at present, I hope you will take it into consideration, and give me an answer before we part.

After about two hours consultation among themselves, the chief, commonly called Red Jacket by the white people, rose and spoke as follows:—

Friend and brother: It was the will of the Great Spirit that we should meet together this day. He orders all things, and has given us a fine day for our council. He has taken his garment from before the sun, and caused it to shine with brightness upon us; our eyes are opened that we see clearly; our ears are unstopped that we have been able to hear distinctly the words you have spoken. For all these favors we thank the Great Spirit and Him only.

Brother: This council fire was kindled by you. It was at your request we came together at this time. We have listened with attention to what you have said. You have requested us to speak our minds freely. This gives us great joy, for we now consider that we stand upright before you, and can speak what we think. All have heard your voice, and all speak to you now as one man, our minds are agreed.

Brother: You say you want an answer to your talk before you leave this place, it is right you should have one, as you are a great distance from home, and we don't wish to detain you; but we will first look back a little and tell you what our fathers' have told us, and what we have heard from the white people.

Brother, listen to what we say: There was a time when our forefathers owned this great island; their seats extended from the rising to the setting of the sun. The Great Spirit had made it for the use of Indians; He had created the buffalo, the deer, and other animals for food; He made the bear and the beaver, their skins served us for clothing; He had scattered them over the country and taught us how to take them; He had caused the earth to pro-

duce corn for bread—all this He had done for his red children because He loved them. If we had some disputes about hunting-ground, they were generally settled without the shedding of much blood. But an evil day came upon us. Your forefathers crossed the great water and landed on this island—their numbers were small, they found friends and not enemies. They told us they had fled from their own country for fear of wicked men, and had come here to enjoy their own religion; they asked for a small seat; we took pity on them and granted their request, and they sat down amongst us. We gave them corn and meal, they gave us poison [alluding it is supposed to ardent spirits] in return. The white people had now found our country. Tidings were carried back, and more came amongst us. Yet we did not fear them, we took them to be friends. They called us brothers; we believed them and gave them a larger seat. At length their numbers had greatly increased; they wanted more land; they wanted our country. Our eyes were opened, our minds became uneasy, wars took place, Indians were hired to fight against Indians, and many of our people were destroyed. They also brought strong liquors amongst us; it was strong and powerful and has slain thousands.

Brother: Our seats were once large and your's small. You have now become a great people, and we have scarcely a place left to spread our blankets. You have got our country but are not satisfied, you want to force your religion upon us.

Brother, continue to listen: You say that you are sent to instruct us how to worship the Great Spirit agreeably to his mind; and if we do not take hold of the religion which you white people teach, we shall be unhappy hereafter. You say that you are right and we are lost. How do we know this to be true? We understand that your religion is written in a book. If it was intended for us as well as you, why has not the Great Spirit given to us, and not to us only, but why did He not give to our forefathers the knowledge of the book, with the means of understanding it rightly? We only know what you tell us about it: How shall we know when to believe, being so often deceived by the white people?

Brother: You say there is but one way to worship and serve the Great Spirit. If there is but one religion, why do you white people differ so much about it? Why not all agree, as you can all read the book?

Brother: We do not understand these things. We are told that your religion was given to your forefathers, and has been handed down from father to son. We also have a religion which was given to our forefathers, and has been handed down to us their children. We worship in that way. It teaches us to be thankful for all the favors we receive—to love each other and be united. We never quarrel about religion.

Brother: The Great Spirit has made us all, but He has made a great difference between his white and red children. He has given us different complexions and different customs; to you He has given the arts, to these He has not opened our eyes; we know that these things to be true. Since He has made so great a difference between us in other things, why may we not conclude that He has given us a different religion according to our understandings? The Great Spirit does right, He knows what is best for his children—we are satisfied.

Brother: We do not wish to destroy your religion or take it from you; we only want to enjoy our own.

Brother: We are told that you have been preaching to the white people in this place. These people are our neighbors; we are acquainted with them; we will wait a little while and see what effect your preaching has upon them. If we find it does them good, makes them honest and less disposed to cheat Indians, we will then consider again what you have said.

Brother: You have now heard our answer to your talk, and this is all we have to say at present; as we are going to part we will come and take you by the hand, and hope the Great Spirit will protect you on your journey and return you safe to your friends.

As the Indians began to approach the missionary, he rose hastily from his seat and replied, that he could not take them by the hand, that there was no fellowship between the religion of God and the works of the Devil. This being interpreted to the Indians, they smiled and retired in a peaceable manner.

It being afterwards suggested to the missionary that his reply to the Indians was rather indiscreet; he observed, that he supposed the ceremony of shaking hands would be received by them as a token that he assented to what they had said; being otherwise informed, he said he was sorry for the expression.

Messengers of Grace. For "The Friend."

While we are taught by the dear Saviour himself, that "Every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved;" and while perhaps there are many up and down who, of every thing presented to them are most willingly ignorant of the truth; and while, also, as must be acknowledged, there is an apathy or lukewarmness alarmingly prevalent with respect to religion and the precious soul's welfare; it is at the same time of great importance that those who profess to be ambassadors for Christ in winning souls to Him, should be largely endowed not only with that wisdom which dwells with prudence, being profitable to direct—making "wise as serpents;"—but also clothed upon with the meekness, and gentleness, and lowliness of heart of Him, whose cause they profess to advocate; that thus "with panoply of heavenly temper, and—being "harmless as doves"—they may, in doctrine and in life coincident, pure without rebuke, show that they themselves have been baptized into Christ, and taught in his school. Thus, as messengers of grace to fallen pilgrims, alike with themselves dependent upon a power and mercy not their own, such should, in harmony with their purpose, and "As fearful of offending whom they wish much

to persuade," be affectionate in look, and kind and tender in address; aiming to advocate and promote the Truth, not by severity and the vague idea of setting people to rights in a hurry by their own puny unassisted efforts; not by Sinai's thunder which calls for vengeance; but by directing to the gently distilling dew or grace that comes by and through the Saviour—to the still small voice of his own mollifying, illuminating power from on high. For this end, how sweetly encouraging to tender sympathy and to bearing each others burdens, is the little verse:—

"Help us to help each other, Lord,
Each other's cross to bear,
And each his friendly aid afford,
And feel a brother's care."

Is there not reason to apprehend a danger of people being turned aside by a forbidding severity of countenance and a repulsive manner, together with the almost continual upholding before them of the terrors and judgments of the Almighty Father? Should not "The sincere milk of the word," with "the wine and the oil" of healing, be kept in remembrance, and at times administered for the binding up the wounds of the broken-hearted, for the deliverance of the captives, and, through the power of the Spirit of the dear Master, for the setting at liberty them that are bruised?

While the writer would by no means advocate a fleshly, self-soothing ministry, like to "daubing with untempered mortar," or one that would tend to settle in a false rest, instead of seeking to stir up the pure mind to the greatest diligence in securing, through the obedience which is of faith, the eternal prize as set before us and within our reach, he would desire that the saving truths of the gospel of Jesus might be presented, with all their attractiveness, particularly for the sake of the young. In consideration of whom, every wave of our influence should be made a helpful one towards the everlastingly shore.

The religion of our Lord and Saviour is designed to be, and is, the one thing needful—the pearl of great price;—the only effectual balm for every wound here;—for all the crosses, trials and sorrows which so assail our pilgrimage and render life unsweet. Wisdom's ways, moreover, are the only ones of pleasantness, the only paths of peace. Our young people may be invited to this spiritual banquet, whereto alone there is fulness of joy, and rivers of pleasure forevermore. They may be solicited and encouraged to take up the cross of Him who bore it lovingly for them, without which they can never be his disciples, nor wear the eternal crown. They may be incited to lay up treasure in heaven, to a closer walk with God, to yield themselves filially and submissively to the Saviour's wooing, pleading voice, to the reproofs of instruction within them which are the way of life; and they may be inspired, through obedience to the gospel of the grace of God, to walk worthy of the vocation wherewith they are called, and so come up in good liking before the Lord. They may also be strongly and feelingly warned of the danger that attends the pursuit of any other course; and urged, from every motive, to a life of dedication, holiness, and peace. But this and more may all be done in a loving, sympathizing, kind, and even sweetly pleading manner; in language "not harshly thundered forth, or rudely pressed;" but which will tend to draw, with a measure

of its own attractive spirit, into the covenant of love, unity and peace with Jesus the great High Priest of our profession.

Our Discipline earnestly and affectionately recommends ministers and elders to wait over one another for good; advising against *every thing* that would hurt their service and that they may *adorn* the doctrine which they deliver to others, &c. This cannot be unless profound humility, and gathering up the loving love, are manifested in the manner and indicated by the words that pass from the lips of these. The annexed extract from a letter of a young friend, dated 5th mo. 14th 1882, is in the same corroborative, admonitory line of testimony: "I have tried to do right when religion was to me more a thing of flesh than of love. But love of those who love God truly, has a tendency to lead me to Him, a cold heartless Friend could not, however much profession of Christ such an one make."

As true Christian love is seen and felt to be paramount in professed messengers of grace they can, as Timothy was commanded Paul, "reprove, rebuke, exhort, with all long suffering and doctrine." They may, as Joseph Pike, show forth that, "There is more true love in close and plain dealing, than smoothing over that which is for judgment. Yet in all these things, they will exemplify Isaac Penington's description of love:—"He taking doth it behave itself in every condition, upon every occasion, to every person, and about every thing." "How kind is even in its interpretations and charges concerning miscarriages! It never overcharges it never grates upon the spirit of him who it comprehends; it never hardens, it never provokes; but carrieth a meltingness and power of conviction with it. This is the nature of God," &c.

The writer of these few hints, while sensible of many weaknesses and shortcomings, desires that they may be taken in the spirit in which they are written; and that no one may appropriate them save those only whom they may belong. ENAMI

Pennsylvania, 5th mo. 19th, 1882.

Ministerial Trainings.

H. W. Pierson, in relating his experience as a Bible-distributor among the rude inhabitants of the wild and thinly settled mountain regions of Kentucky and Tennessee, described a young backwoodsman to whose preaching he listened on one occasion. He says: "I would hardly be possible to find a young preacher whose education had been more completely that of the brush. His home was in the wild region I have described in this chapter, and his companions had been as illiterate and uncultivated as could well be found. He had attended school but very few months and that was vastly poorer than the most of my readers have ever conceived of as possible. He was about 20 years old, with a very unpleasant expression of countenance, and voice that rang loud, smooth and clear, like a trumpet. I listened to his sermon with a bounded amazement, and I may add, delight. It was a mystery to me how one so unlearned and so unlearned in all religious reading except the Bible—and, in the nature of the case, but poorly versed in that—could have acquired thoughts so sensible and good. It was a greater mystery how he could clo-

em in such appropriate language. Both his thoughts and his words flowed freely as the stream near by, and they had great power to arrest the attention and move the hearts of his hearers.

It was the power of his undoubted sincerity and burning zeal; it was the power of one of the superior natural endowments stirred to their profoundest depths, and, beyond all question, *taught of God*. It was the power of a whole life, whose education and whose modes of thought were in full sympathy with his hearers, who had been born in the same old region and reared with the same educational surroundings as himself.

If it be heresy, I am so heretical as to believe that God has other methods of training his men—yes, many men [and women also] so to be useful ministers of the Gospel, than filling their heads with Latin, Hebrew and Greek.

For "The Friend."

Westtown Boarding School.

(Continued from page 325.)

Trials of no ordinary character seem to have attended the committee and care-takers in the management of the school about the year 1827. The spirit of insubordination which existed in the painful separation of that year, appears, from the report made to the Yearly Meeting, to have manifested itself in an unwelcome manner at Westtown during the preceding winter. After speaking of the satisfactory improvement of the girls in their religious studies, and their ready submission to the salutary rules established for the due management of this very important concern, the report continues: "With respect to the boys, although there appears to be but little deficiency in their progress in learning according to their ages, it is with sorrow and regret we have to mention that among them there has of late appeared a spirit of insubordination, and a positive rejection of every exert measure tenderly directed to awaken their minds a just sense of the incalculable evil which must accrue from the entertainment of such a disposition, but persisting in a determined career, it has urged them on to a resistance of the regulations indispensably requisite for the support of the school, and more particularly manifested itself in a disobedience to the Holy Scriptures, which in some of the schools they have entirely destroyed, and also many of them which were their other two schools.

We have through the whole course of our management in this service endeavored, as opportunity presented, to inculcate on the minds of the children a serious and strict adherence to the principles of the Christian religion in conformity with the concern of the Yearly Meeting for the religious, guarded education of the youth; and the occurrence of such a scene of disorder and outrage have occasioned much exercise and deep concern to our minds, a part of our number has been separated to the special oversight and care of the boys' school, who are to extend their aid as will tend to the removal of those faults; but owing to the shortness of the term which has elapsed since those painful circumstances have come to our knowledge, have not yet accomplished that complete reformation of right order which in a degree of faith may be relied upon, as the weight of religious exercise is humbly and steadily maintained.

Discouraging as this representation may appear, we have a hope that by patient persevering labor, under the guidance of Divine Wisdom, who has we believe in great condescension regarded this seminary as an effort towards the promotion of righteousness and truth in the earth, a much better and more comfortable state may be effected, and many of the children, as heretofore, have with grateful hearts to acknowledge the benefits and solid advantages derived to them by being placed under the concern and guardianship of the Yearly Meeting."

6th mo. 15th, 1827, the following minute appears: "In consequence of the late sorrowful state of insubordination among the boys, several visits have been made to the school by different portions of the committee appointed to the service, who adopted such measures as appeared to them proper, in order to restore the usual order and government in that department. A few boys were expelled, and from information now received, it appears the boys are brought under much better regulation than has been latterly the case. The committee are continued to extend further care, should it be found needful." At a meeting held 9th mo. 5th, that committee was released, "a satisfactory degree of order and subordination having been restored amongst them." A perpetual insurance of \$12,000 was made about this time on the school buildings in the America Insurance Company, at an expense of \$490.

The report to the Yearly Meeting of 1828, mentions that the insubordination in the boys' school had disappeared, and though the number of boys was for a time much reduced, a considerable increase in that department had taken place, and they thought it, in the existing condition of the seminary, a desirable situation for the children of Friends.

"We are sensible that the present state of our religious Society has an influence upon that very important institution, and renders the weighty and assiduous attention of those entrusted with its oversight indispensably requisite. In reviewing the events of the past year, we find cause for gratitude to the Giver of every good and perfect gift, and for the renewal of hope that his blessing will continue to rest on this institution, and that the religious and guarded education which it is designed to furnish, may prove of lasting advantage to many of the youth of our religious Society."

The school being at this time reduced to about 35 boys and 75 girls, it seemed desirable to lessen the expenses, and on 4th mo. 1st, 1829, the following minute was adopted:—"The committee being impressed with the necessity of conducting the moneyed concerns of this institution in such manner as to meet its regular expenditures, it was upon deliberate consideration concluded to appoint a committee to investigate the present system and report to a future meeting whether any alteration can be advantageously made in it. Ellis Yarnall, Jno. Paul, Philip Garrett and four others were accordingly named for that purpose."

6th mo. 18th, 1829. Philip and Rachel Price, who had been engaged as Superintendent and matron since 10th mo. 13th, 1818, "believing that the period had nearly arrived for them to relinquish the charge, they now offered a resignation," and were released 5th mo. 3d, 1830.

9th mo. 2d, 1829. "The committee being impressed with the necessity of investigating the present system of government in the institution in relation to the powers of the superintendent and the teachers, and the subordination of the domestics, and also the written rules or constitution; the whole subject is referred to the friends appointed to procure a new superintendent, to report when prepared." "The committee appointed to effect such retrenchment in the expenses of the school as appeared to be practicable, having given attention to the subject, are released."

(To be continued.)

Sister Dora.

Dorothy Patterson was the daughter of a clergyman, a delicate and even sickly girl in childhood and a member of a family of high social position in a class where women are carefully sheltered from the world as are Easter lilies from the winter wind.

When Dorothy reached womanhood, however, she became remarkably beautiful, and developed the strength and energy of a man. She followed the hounds, dressed and danced, and tried to find a field for her enormous vitality in ordinary ways, but in vain.

At last she resolved to devote her life to others. She gave up fashionable life, and took a village school to teach, to discipline herself.

Afterward, she joined a religious charitable society, nursed the sick, scrubbed the floors, cleaned grates, &c., but even this menial work did not satisfy her restless energies.

At last she became a manager of a small-pox hospital, in the Black Country of England and there she found her proper work and place.

Sister Dora's masculine strength, wonderful beauty, keen delight in a laugh, and sound common sense, gained her a commanding influence over the young miners. Her life was given wholly to their service. Her medical and surgical skill was great.

On one occasion, when the doctors had decided that a patient's arm must come off, Sister Dora declared that she could save it. She was warned that the man would die, but she persisted, and for weeks never left his bedside. She succeeded.

Years afterward, when she lay ill, this man would walk ten miles to ask for her. "Tell her it was 'her arm' that rang the bell," he would say, and go back again.

She knew no fear when nursing her patients, and often when a man was sinking into the collapse which precedes death from small-pox, she would place her lips to his, and inflate his lungs with her healthy breath, in hopes of restoring vitality.

Her strength was so great that she lifted men and carried them from one ward to another, as other women would babies.

Yet she never lost her womanliness; and it was through this and her tender sympathy that she maintained her absolute control over men of this district. She influenced them to give up drinking and immorality.

When "Sister Dora" died, thousands of miners came to follow their faithful friend to the grave.

Such a life is not possible to many women, nor is it desirable that it should be. Yet it is stirring to hear of, as a trumpet-note in its noble purpose. We are glad, too, to know that on her death-bed she said:

"If I had my life to live again, I should marry. It is better for a woman to love some one to whom she can be in subjection."

Dora Patterson's life shows the power of great energies absorbed in good works, under a sense of religious duty, and contrasts strongly with the lives of many of the fashionable friends of her youth. We cannot doubt that her life in the sick-room was happier than theirs in circles of more selfish amusements and display.

Using One's Eyes.—How many of us go through life without ever realizing that our eyes have to be educated to see as well as our tongues to speak, and that only the barest outlines of the complex and ever changing images focused on the retina ordinarily impress themselves upon the brain? That the education of the eye may be brought to a high state of perfection, is shown in numerous ways. There are many delicate processes of manufacture which depend for their practical success upon the nice visual perception of the skilled artisan, who almost unconsciously detects variations of temperature, color, density, &c., of his materials, which are inappreciable to the ordinary eye. The hunter, the mariner, the artist, the scientist, each needs to educate the eye to quick action in his special field of research before he can hope to become expert in it. The following story, which is quite apropos, is related of Agassiz, and it is sufficiently characteristic of this remarkably accurate observer to have the merit of probability. We are told that once upon a time the Professor had occasion to select an assistant from one of his classes. There were a number of candidates for the post of honor, and finding himself in a quandary as to which one he should choose, the happy thought occurred to him of subjecting three of the more promising students in turn to the simple test of describing the view from his laboratory window, which overlooked the side yard of the College. One said that he saw merely a board fence and a brick pavement; another added a stream of soapy water; a third detected the color of the paint on the fence, noted a green mold or fungus on the bricks, and evidences of "bluing" in the water, besides other details. It is needless to tell to which candidate was awarded the coveted position. Houdin, the celebrated prestidigitator, attributed his success in his profession mainly to his quickness of perception, which, he tells us in his entertaining autobiography, he acquired by educating his eyes to detect a large number of objects at a single glance. His simple plan was to select a shop window full of a miscellaneous assortment of articles, and walk rapidly past it a number of times every day, writing down each object which impressed itself on his mind. In this way he was able, after a time, to detect instantaneously all of the articles in the window, even though they might be numbered by scores.—*Penn Monthly.*

The Cross Mark.—The mark which persons who are unable to write are required to make instead of their signature is in the form of a cross, and this practice, having formerly been followed by kings and nobles, is constantly referred to as an instance of the deplorable ignorance of ancient times. This signature is not, however, invariable proof of such ignorance. Anciently, the use of this mark was

not confined to illiterate persons; for among the Saxons the mark of the cross, as an attestation of the good faith of the person signing, was required to be attached to the signature of those who could write, as well as to stand in the place of the signature of those who could not write. In those times, if a man could write, or even read, his knowledge was considered proof positive that he was in holy orders. The word *clericus*, or clerk, was synonymous with penman, and the laity, or people who were not clerks, did not feel any urgent necessity for the use of letters.

The ancient use of the cross was, therefore, universal alike by those who could, and by those who could not, write. It was, indeed, the symbol of an oath from its early associations, and generally the mark. On this account Charles Knight, in his notes in the "Pictorial Shakspeare," explains the expression of "God save the mark!" as a form of ejaculation approaching to the character of an oath.—*Manchester Times.*

THE LORD IS IN HIS TEMPLE.

"The Lord is in his holy temple; let all the earth keep silence before Him."—Habakkuk ii. 20.

The Lord is in his holy throne,
He sits in kingly state;
Let those who for his favor seek
In humble silence wait.

Your sorrows to his eye are known,
Your secret motives clear;
It needeth not the pomp of words
To claim his listening ear.

Press not thy purpose on thy God,
Urges not thine erring will,
Nor dictate to the Eternal mind,
Nor doubt thy Maker's skill.

True prayer is not the noisy sound
That clamorous lips repeat;
But the deep silence of a soul,
That clasps its Father's feet.

—*Lydia H. Sigourney.*

MY HOME.

This is the place that I love the best,
A little brown house, like a ground-bird's nest,
Hid among grasses, and vines and trees,
Summer retreat of the birds and bees.

The tenderest light that ever was seen
Sifts through the vine-made window screen—
Sifts and quivers, and flits and falls
On home-made carpets and gray-hung walls.

All through June, the west wind free
Tells the breath of the clover in its me,
All through the languid July day
I catch the scent of new-mown hay.

The morning-glories and scarlet-vine
Over the doorway twist and twine;
And every day, when the house is still,
The humming-bird comes to the window-sill.

In the cunningest chamber under the sun
I sink to sleep when the day is done;
And am waked at morn, in my snow-white bed,
By a singing-bird on the roof of ead.

Better than treasures brought from Rome,
Are the living pictures I see at home—
My aged father, with frosted hair,
And mother's face, like a painting rare.

Far from the city's dust and heat,
I get but sounds and odors sweet.
Who can wonder I love to stay,
Week after week, here hidden away
In this shy nook, that I love the best—
The little brown house, like a ground-bird's nest.
—*Elia Wheeler.*

A QUIET MIND.

I have a treasure which I prize,
Its like I cannot find:
There's nothing like it on the earth;
'Tis this—a quiet mind.

But 'tis not that I'm stumped,
Or senseless, dull, or blind;
'Tis God's own peace within my heart
Which forms my quiet mind.

I found this treasure at the cross:
And there, to every kind
Of weary, heavy-laden soul,
Christ gives a quiet mind.

My Saviour's death and risen life,
To give it were designed;
His love, the never-fading spring
Of this, my quiet mind.

The love of God within my breast,
My heart to Him doth bind;
This is the peace of heaven on earth—
This is my quiet mind.

I've many a cross to take up now,
And many a load behind;
But present troubles more me not,
Nor shake my quiet mind.

And what may be to-morrow's cross,
I never seek to find;
My Saviour says, "Leave that to me,
And keep a quiet mind."

And well I know the Lord hath said,
To make my heart resigned,
That mercy still shall follow those
Who have this quiet mind.

I meet with pride of wit and wealth,
And scorn, and looks unkind,
It matters not—I envy none,
While I've a quiet mind.

I'm waiting now to see my Lord,
So patient and so kind;
I want to thank Him, face to face,
For this my quiet mind.

For "The Friend"

Healthy Education.

In the course of an extended series of observations on the effect of modern education methods on the health of children, Dr. B. Richardson points out some of the evils which result therefrom. The following views condensed from an address delivered by the distinguished physician.

The too early subjection of pupils to study is a serious evil. Play is held out to the child not as a natural thing to be encouraged, but as a reward for work done—whereas it is a form of work which the child likes. If a child is to be trained up healthily as the basis of the mind, for children under seven years of age, all the teaching should be naturally conveyed through play, without forcing the child to touch a book or read a formal lesson.

Where children in this early age are stimulated to a mental exertion for which their brain is not sufficiently developed, the brain is impaired. The mental excitement of keeps up a flush, the tongue is furred, the appetite capricious, and the sleep disturbed. A healthy child the sleep comes on irresistibly at an early hour, and when the eyes are closed and the body composed, the sleep is carried out till waking time without a movement position of the body.

The period of life from the eleventh to sixteenth or seventeenth year, is a critical one. The rapid growth of the organs of the body, their still imperfect condition, the quick changing yet steadily developing form of mind, the intensity of the feelings—all these

conditions make this stage of a human career singularly liable to disorders. For one organ of the body, or one propensity of the mind to out-grow or out-develop another is an easy accident in this stage of life, unless care be taken to preserve a correct balance. In estimating the amount of work which properly be required of persons of this age of life, it must be borne in mind that growth is of itself a labor. The development of the organs of the body then taking place vigorously demands extra nutrition, and this requires abundant food, sleep, and relaxation. The tax is extreme while growth is in progress."

Overwork of the brain in this season of youth, reduces the standard of health and life. Such children easily take cold during the incursions of seasons, and suffer severely from epidemic diseases, for these diseases are themselves of nervous origin, and find the saddest place in exhausted nervous natures. So the brilliant boy or girl of the school whose intelligence has pre-illuminated the world, too frequently dies; and the dull boy or girl, the hulk of the school, escapes back to health from variations of it.

As well expressed by William Howitt—"In most of those cases where nature has intended to produce a first-class intellect, she has awarded her embryo genius by a stubborn slowness of development. Moderate study and plenty of play and exercise in early youth are the true requisites for a noble growth of intellectual powers in man, and for its continuance to old age."

The breach between health and education widened by the little distinction made between the pupils in *physical power, and mental capacity*.

It implies an ignorance which to the mind of a physician is almost criminal, to take the boy who has an inherited tendency to consumption, or to heart disease, or to insanity, and to place him under the same mental regime as another boy who has none of these privities.

Then again the turn of mind in different learners varies greatly. Some are capable of receiving a moderate amount of knowledge almost any or every subject. Some students possess an analytical mind, that takes details, figures, and facts, is good at arithmetic and mathematics and the niceties of languages. The mental tendency of others is more constructive. They use facts and figures as materials for their own purposes of work, take hold of general principles, but neglect minute distinctions. If the same lessons and studies are assigned to both classes of these pupils, there will be some which chafe, worry and weary each.

As to the education of young men and women from their 17th or 18th year to the 22nd or 23rd, Dr. Richardson believes the competitive struggle practised in some institutions to be directly injurious to health both of body and mind; and that the real leaders of the people will probably come from those, who entering into the conflicts of life, able to read, write and calculate, are left free of brain for the acquirement of learning of any and every kind, in the full powers of developed manhood.

The acquisition of knowledge should not cease with school days, for continued and varied action of the mind are essential to strength and health of life. Where men do not

die of some direct accident or disease, they die, in nine cases out of ten, of nervous failure. And nervous failure may be fatal from one point of the nervous organism, the rest being sound. A man may therefore wear himself out by one mental exercise too exclusively followed, while he may live through exercises involving more real labor, if they be distributed over many seats of mental faculty.

For "The Friend."

Thomas Yarnall.

The simple obituary notice in a late issue of "The Friend," recording the removal by death of Thomas Yarnall, incited feelings of affectionate remembrance in the mind of the writer for this dear and worthy Friend. As a minister he was sound in word and doctrine; and endeavored to exercise his gift in the ability conferred by Him who gave it. While, as a messenger of grace to guilty men, he was firm and decided in upholding in their original purity the doctrines and testimonies of the religious Society of which he was a member, he was at the same time gentle and loving; being, "even as a nurse cherisheth her children," affectionately desirous to win souls to Christ.

We believe it may be said of this faithful steward: "Mark the perfect man, and behold the upright: for the end of that man is peace." And the desire is strong that all, and especially such as knew him and have sat under his ministry, should seek to follow him, taking up his fallen mantle, as he followed his dear Lord. This can only be done through a yielding to the same discipline of the cross of Christ, which his life and public ministry so much called to. For we must walk in the footsteps of the flock of the companions of Him who gave himself for us that He might bring us to God, if ever we experience redemption through his blood unto the forgiveness of sins.

The writer can well recall the reflection, a little after the turning point in life had been reached, that while there were many valuable written records and testimonies of those who had finished their course with joy, which too, were highly appreciated, there was, nevertheless, a longing for the living practical exemplification of such exponents now, as those whose memorials had been so instructively read. While by no means wishing to magnify the creature and ever-dependent instrument, but, rather, that all-sufficient grace, which, through obedience to it, made him what he became, it has seemed that we have had in the upright, godly life and labors of our departed friend much such an example as has been alluded to—a living epistle known and read of all men.

This heavenward influence, personally, is now withdrawn from us. But the hope is felt that we who have familiarly mingled with and known him, may so remember his virtues, his earnest Christian appeals, his gospel invitations to a life of holiness and peace, as to follow his footsteps in the narrow way of self-denial and the cross unto not only calling him blessed, because a messenger of good tidings to us, but by the subjection of our all to the Saviour, be enabled to serve our generation also "with good-will doing service," in singleness of heart as unto Christ.

5th mo. 24th.

A Criminal's Death.

The following account of the death of one of the Western train robbers, in an Arkansas prison, taken from the Little Rock, Arkansas Gazette, 11th mo. 9th, 1881, contains a volume of instructive warning:

A very sad death occurred in the penitentiary yesterday. All deaths are sad, but of all deaths the death from a broken heart is the saddest. P. E. Sullivan alias William Delaney, a young man of twenty-three years, one of the train robbers recently sentenced to seventy years in the Arkansas penitentiary, was the victim of a broken heart. Several days ago he became gloomy, and going to Dr. Lenow complained of being sick. Upon examination the physician discovered that the man was not suffering from any perceptible disease, but that his pulse was one hundred and forty. He was ordered to the hospital where every possible care was taken of him. He revived after a time, but every one could see despair written on his countenance. He entered the prison cheerfully, and lightly spoke of the long term of his sentence, but after a while a letter came. When he read the lines his spirits sank. Tears told of a misery that ink could not express. He went again to his bed. Yesterday he said to one standing near:

"The shadows are gathering fast and night is oppressing me with its darkness. One crime and then death in a penitentiary. My old father, who has preached the gospel for years, who many and many a time clasped his hands above my head and prayed, has been humbled in his old age. And my mother, if I could only hear her voice. But walls and law are between us. I am as one who is dead. She could come to me, but I cannot go to her." His thoughts wandered. At times he seemed to be listening to his father's preaching, and then he seemed to be playing with his sisters. He smiled and laughed softly. "Ah!" he would say, "your brother never forgets you." Suddenly his face grew dark, and, waving his hands wildly, he began to mutter broken sentences. "Seizing the bridle rein he sprang upon his antagonist's horse and dashed away." "He is reading one of those wild books that we used to steal away and devour," said one of the dying man's companions in crime. "Halt!" he exclaimed, drawing a revolver and leveling it at the head of young Horace," continued the sufferer. "Slowly and sadly they left the church and walked along the well worn path to the rude grave of Lawrence. Standing near the stone placed there by the Indian, Casper and his fair companion—" and he muttered incoherently, the sentence dying away with a deep groan. Suddenly he raised himself, looked intently toward the door, and slowly sank back, dead.

The Triumph of Christianity.—The following passage is quoted by the London Quarterly Review, with the remark that, "for the commendation of its wide historic survey, and its vigorous and glowing eloquence, it is one of the finest in the whole range of literature."

"It arose in an enlightened and skeptical age; but among a despised and narrow-minded people. It earned hatred and persecution at home by its liberal genius and opposition to the national prejudices; it earned contempt abroad by its connection with the country where it was born, but which sought to strangle it in its birth. Emerging from Judea, it made its onward march through the most

polished regions of the world—Asia Minor, Egypt, Greece, Rome—and in all it attracted notice and provoked hostility. Successful massacres and attempts at extermination, persecuted for ages by the whole force of the Roman Empire, it bore without resistance, and seemed to draw fresh vigor from the axe; assaults in the way of argument, from whatever quarter it was never ashamed or unable to repel, and whether attacked or not it was resolutely aggressive. In four centuries it had pervaded the civilized world; it had mounted the thrones of the Cæsars; it had spread beyond the limits of their sway, and had made inroads upon barbarian nations whom their eagles had never visited; it had gathered all genius and all learning into itself, and made the literature of the world its own; it survived the inundation of the barbarian tribes, and conquered the world once more by converting its conquerors to the faith; it survived an age of barbarism; it survived the restoration of letters; it survived an age of free inquiry and scepticism, and has long stood its ground in the field of argument, and commanded the intelligent assent of the greatest minds that ever were; it has been the parent of civilization, and the nurse of learning; and if light, and humanity, and freedom be the boast of modern Europe, it is to Christianity that she owes them. Exhibiting in the life of Jesus a picture, varied and minute, of the perfect human united with the divine, in which the mind of man has not been able to find a deficiency or detect a blemish—a picture copied from no model and rivalled by no copy—it has accommodated itself to every clime; it has retained through every change a salient spring of life, which enables it to throw off corruption and repair decay, and renew its youth, amid outward hostility and inward divisions."

For "The Friend."

Religious Items, &c.

Roman Catholicism and Buddhism.—F. S. Dobbins, of Tokio, Japan, in the *National Baptist*, speaks of the resemblance between some of the ceremonies used in these two forms of religion, as being quite striking. He says: "One can hardly fail to be struck with the fact on the most superficial study of Buddhism. The Abbé Hue, the celebrated traveller in China and Thibet, came across many things which seemed to him the counterfeits of his own faith. When he came to describe what he had seen in his book, 'Travels in Thibet,' the Romish authorities at once put it on the *Index*, in the list of forbidden books, as dangerous reading for the 'faithful.' To go into the Cathedral in Philadelphia on any day of the week, and to go into the popular Buddhist temple of Asakusa in Tokio, Japan, is but to witness a similar worship. There are some slight differences; but these are due mainly to the differing lands, people, and language, in which Buddhism and Roman Catholicism took root. Buddhism is Roman Catholicism in the East; Roman Catholicism is Buddhism in the West. Very many of the Buddhist temples are cruciform. Before the Buddhist temple doors, are the basins of the holy water; within, before the altar, are the burning candles and incense; there are altars, in the centre and on either side, with their images, which imagination could very easily convert into the images of the virgin Mary and the saints; before the altars are the priests, 'all

shaven and shorn," dressed in their robes of ceremony, repeating prayers or reading the Scriptures in an unknown tongue. The audience is not an audience, but a group of spectators only, having no outward part in the ceremony, except, perchance the repetition of a sentence in an unknown tongue. The priests never marry; there are abbots and abbesses, monks and nuns. There is a hierarchy, bishops, archbishops, cardinals, and (in Thibet) a pope (the great Llama). There are fasts, confessions, and a purgatory. These are but the most striking of the many resemblances between Roman Catholicism and Buddhism.

Religious Liberty in Russia.—The *Globe* publishes an article in which it states its conviction that the only way to secure religious peace in Russia is, "the establishment of religious liberty and the liberty of conscience. It is necessary to renounce the old times of the Moscow Byzantine Period from the traditions about the maintenance of the governing State Church with the aid of police measures, and it is necessary to attain to a conception of religion as being a matter for the individual conscience of 'the man,' into which the civil power has no ground to interfere. The renunciation of these traditions recommends itself not only by general considerations, but by more pungent ones based on practical experience. Has police interference in the region of religious convictions ever produced any good anywhere? Has it ever tended once out of hundreds of cases, when applied, to alter such convictions? In reality, such have been the results of this system of the protection of orthodoxy by external measures, that these measures have injured the interests of orthodoxy, have produced coldness toward it, as to a faith founded on brute material force; they have led to that sad fact that the Church, resting on external support, has borrowed from such support its official, formal, red tape character. In this borrowing support, our Church has exhibited another lamentable feature. She has evidently weakened her internal spiritual vigor and power. With the cessation of the civil power to intermeddle with religious matters, at once there would cease all complications raised by the present unnatural position of our 'religious question.' Let no one suppose for a moment that the non-interference of the State in matters of the Church and religion would, in the very least, weaken the influence, the authority, and the high mission of the orthodox Church. Freed from its present impotency, resulting from the guardianship or tutelage under which it is held by the State power, orthodoxy would begin to live in virtue of its high and mighty moral power, would be freed from its formalism, would become true Christ's Church. On the other hand, the soul of the Russian man, liberated from persecution for religion's sake, would enjoy rest and peace. The Church would become triumphant, not because it was supported by something outside of itself, but because of the power given to it by its head and founder, the Lord Jesus Christ."

For "The Friend."

Natural History, Science, &c.

Origin of the Plough.—Dr. Taylor states that the first agricultural implement seems to have been a pointed stick four or five feet long, such as many savage tribes still carry for the

purpose of digging roots, knocking down fruits, and unearthing animals. At a late day, the stick was bent and used as a hoe, a point being hardened by fire. In the south part of Sweden, large tracts of land give evidence of early cultivation, which is attributed to a prehistoric people called by the natives the "hackers," who are always associated with the giants of mythology, and whose hoe was a fir pole with a short projecting branch. There came into use afterwards larger instrument of the same kind, which was not used like the hoe but dragged by ox or oxen. Instances of this are to be found old Egyptian pictures and bas-reliefs, and was probably the primitive idea of the plough, which is of prehistoric origin, evidences being found of its early use among the Greek Egyptians, and Chinese. It had from the earliest times a religious sanction. The improvement was a wooden hook shod with iron; and in the time of Virgil a wheeled plough was in use which differed but little from the best in Europe a century ago.—*Nat. Bapt.*

Remedies Against Injurious Insects.—The relation of climatic influences to insect development—an absolutely necessary pre-requisite to the adoption of adequate preventive measures—is yet an almost unbroken field. Knowledge of this relation to a given species must be obtained before entomologists can predict in advance the coming of that species. If, by a careful study of this relation, entomologists can predict with reasonable certainty, a year in advance, the appearance of one of the species notably injurious to field crops, farmers will then be enabled to plant such crops as will be likely to suffer least injury from this species. For example, if a species that appears late in the season, crop that mature early will be the ones to plant as oats, for instance, in place of corn. If the coming of the Army-worm can be predicted in time, the farmer can then plow up a portion, at least, of his meadow, and sow it in oats, or plant it in corn, or some other crop. It may, I think, be safely assumed that a long and careful study of this relation will ultimately enable entomologists to do this.—*American Agriculturist.*

Defects of Hearing in Children.—An examination of the ears of 4,500 school-children, boys and girls, between the ages of seven and fourteen years, has recently been made by Dr. Weil, of Stuttgart, Germany. As the result of this examination he says that a healthy ear will perceive a whisper of moderate intensity at a distance of eight to ten inches, whereas there is not too much noise in the vicinity that troubles of hearing are of extraordinary frequency; in the common schools he found as many as thirty per cent. of the children whose hearing was defective on one or both sides, while the proportion of children who do not hear within the natural limits is still greater. Dr. Weil found, however, that children from families who were in easy circumstances were much less likely to suffer from defects of hearing than those of poor parents.

The most frequent affection of the ears that the doctor found was that in which there is chronic discharge of matter from the ear, with destruction of the drum-membrane. Quite a large proportion also had plugs of wax filling the outer tube of the ear. Most of the children had never undergone any treatment, and many of them were unaware that any thing was the matter with them. A certain pro-

tion of them had passed for simply inattentive children. The doctor emphasizes that whenever a child seems to be inattentive, the condition of his organs of hearing ought to be examined into. Many children apparently sent-minded are suffering only from defective hearing.—*Chr. Advocate.*

To Remove Insects from the Ear.—While route from San Antonio, Texas, to Fort Necho, Texas, in 1877, with recruits, I was pained from my sleep one night, about midnight, by a man who, much frightened, said he had a bug in his ear." In short order, I had a light, a pair of forceps, a glass syringe, a basin of water; and, in a shivering condition, proceeded to give the patient relief. I did no sooner placed the candle before the ear than the bug—a small black one—ran out from the cheek, and jumped off on to the ground very quickly. When told that the bug was gone, he would not believe me, because I had done nothing. He had been in it on my syringe, and had not noticed the escape of the bug. Upon several occasions, while scouting, I have been successful in removing insects from the ear at night by simply placing a light near. We all know that at a peculiar attraction light has for insects at night, and, under the circumstances related, seems to retain its attractive power over an animal hiding-place.—*Dr. Kingsley in Med. Rec.*

THE FRIEND.

SIXTH MONTH 3, 1882.

In an editorial article in *Friends' Review* of No. 20th, the position is taken that "the suspension of correspondence, after it had been commenced, with the Hoyle body in Ohio, was really the suspension of recognition of it as a Yearly Meeting." If this position is correct, would follow that the Yearly Meeting of Philadelphia, now recognizes no body of Friends outside of its own limits as "legitimately belonging to its fraternity," for it has maintained a correspondence with any foreign series of years.

I refer to the record of events subsequent to the withdrawal from Ohio Yearly Meeting in 1854 of the Binns' body, we find outside of New England, all the regular-organized Yearly Meetings on this continent then existing, ceased their correspondence with us, and notified Philadelphia Yearly Meeting, that the way was no longer open for such intercourse. As Yearly Meetings, they were practically out of unity with whatever nearness of feeling might exist towards us in the hearts of many of their members. London and Dublin Yearly Meetings had not formally rejected us, but they were joined with those who did so, in the rejection of the separate body in Ohio. And the case of London Yearly Meeting, its regard of our earnest pleadings to check dissemination of doctrines inconsistent with our principles by some of its members, its practical endorsement of those who preached such doctrines, had raised doubts in the minds of many Friends here, as to the advantage to be derived from continuing such correspondence. The existence of this feeling in Yearly Meeting in measure opened the way for the conclusion arrived at in 1857, to refuse to epistles that year. If such a step was equivalent to ceasing to recognize as "legiti-

mately belonging to its fraternity," the Yearly Meeting of Ohio, it certainly had the same force as regards London and Dublin; and in a still greater degree, those meetings on this Continent which had already disowned us; and, most of all, the Binns' Body in Ohio, whose claims to be recognized as Ohio Yearly Meeting, it had definitely rejected.

The Review in its editorial, argues, that correspondence was in 1857 the accepted evidence of recognition of the legitimacy of a body claiming it, and that hence the suspension of that correspondence is a suspension of that recognition.

By the usages of our Society, the sending of epistles to other Yearly Meetings, is one of the evidences that the body which sends such documents regards those to whom they are sent as members of the same great family of Friends. Hence, in the case of a division, such as occurred in Ohio, resulting in the establishment of two meetings with conflicting claims, the fact that Philadelphia Yearly Meeting corresponded with one and not with the other, may properly be referred to as evidencing which of the two it regarded as the legitimate Yearly Meeting of Ohio. Yet this correspondence is by no means essential. The same decision as to the conflicting claims presented to it, might have been equally well established by the adoption of a simple minute to be placed on its own records; or by other acts. The unity between the different branches of the Society of Friends does not rest upon the interchange of epistles; and the suspension of such epistolary intercourse does not imply the destruction of that unity. Like the intercourse between those who are socially dear to each other, there may be seasons where no opening presents to send such friendly greetings. In the earlier periods of our history, the different Yearly Meetings in America did not regularly write to each other, but only when some occasion of common interest, or some unusual exercise or concern arose; and it was not until comparatively modern times that Dublin Yearly Meeting adopted the practice. In 1830 and 1831 the Yearly Meeting of Philadelphia, sent epistles to Dublin Yearly Meeting, with which it had not before held any regular correspondence. These were replied to in an epistle received from that meeting in 1833; after which time they appear to have been usually sent by both meetings. In view of these facts, we regard the assertion, that suspension of correspondence is the suspension of recognition, in the sense in which it was designed to be accepted, as inconsistent with the former history of our Society, and calculated to confuse and mislead.

It should be borne in mind, that since our Yearly Meeting first arrived at the decision in respect to the two bodies in Ohio, which its records exhibit, it has never done anything to show that its judgment has been altered. On the contrary when the minute was adopted in 1857 referring the subject of correspondence to the representatives as a committee, the meeting expressly guarded against any reconsideration of its decision, by inserting in the minute the following clause: "It being clearly understood that they are not to interfere with or unsettle any of the previous decisions which this meeting has come to." In the approval of the "Brief Narrative of the Position of Philadelphia Yearly Meeting," issued in 1872, fifteen years after the suspension of its correspondence with other Yearly Meet-

ings, it reaffirmed that decision. In that pamphlet it is shown, that a departure from the doctrines and the spirit of our profession is the root from which the divisions and disunity in our Society have sprung; and that the comparative isolation of Ohio and Philadelphia Yearly Meetings, as well as of the smaller body in New England, has arisen from their opposition to the changes sought to be introduced. These changes are still going on, and are producing their legitimate fruits of discord and confusion in various parts of our Society.

Ohio Yearly Meeting has thus far been enabled to maintain its testimony to the original doctrines of our Society, and to hold its meetings in accordance with the principles of pure spiritual worship professed by us. In this union in faith and practice lay the strength of the bond which united that Yearly Meeting and ours; and which we trust will long continue to bind them together as fellow believers of the same household of faith.

Of the Binns' Meeting, we desire to speak in a kindly spirit. But its official utterances, the doctrines and practices of some of those whom it sends abroad as ministers, the introduction of singing, &c., into its meetings for worship, and other changes, show, that it has suffered from the loss of the restraining influence of those Friends from whom it separated; that it has departed from the ancient standard of Quakerism; and that the path in which it is walking has diverged more widely from that in which we have believed it right to continue, than it had at the time of the separation.

The concern which we have felt on this subject, is not for the sake of Ohio Yearly Meeting alone; for while it continues to hold up the standard which the Lord has given it to display because of the Truth, and is preserved in humility, watchfulness and dependence on its Holy Head, his blessing will rest upon it. But we regard the tendency which has been manifested to ignore its claims, as one of the accompaniments of that movement in the Society of Friends towards new doctrines and practices, against which our Yearly Meeting has often borne testimony—a testimony in which Ohio Yearly Meeting has united with us, and which was the underlying cause which led to the separation from it. To reverse our judgment in this case, would be a practical desertion of the stand we have taken in defence of the original principles of our Society, would discourage those in every Yearly Meeting who are honestly contending for the truth, and would open the way for the spreading among ourselves of those changes which have brought confusion and discord elsewhere.

There are times when the Spirit of the Lord Jesus works on the hearts of the children and of those somewhat further advanced in years, who as yet have but little religious experience; and they are brought into a tender and seeking state of mind, in which their ears are opened to hear, and their hearts to receive the counsel and advice of those whom they feel to be really travellers in the highway of holiness, and whose experience they regard as qualifying them to instruct those of less spiritual knowledge. Under such impressions, they often open the way for religious conversation, yet in so cautious and retiring a manner, that the opportunity of doing them good

may be unperceived, if the minds of those with whom they associate are filled up with other things and not preserved in a lively, watchful state.

Though religious conversation in a formal way, without any freshness of feeling, is unprofitable, yet it still remains to be true, that the Lord hearkens to those who fear Him, and speak often one to another of the things pertaining to his kingdom—and a book of remembrance is written before Him for them that think on his name.

May all those who desire to promote the kingdom of the Redeemer, be awakened to a sense of their duty to be watchful to embrace such opportunities as present for turning the attention of such inquiring ones to the Light of Christ in their hearts, their living and ever-present Teacher; and for persuading and encouraging them to submit themselves unreservedly to his government, so that they may be led into the paths of righteousness, where the Lord will be their shepherd, under whose guidance they need fear no evil.

We have received from a friend in Ireland, a copy of a small pamphlet entitled, "George Fox; his life, travels, sufferings and death," neatly gotten up and designed to controvert some of the positions taken in a pamphlet with the same title, issued under the sanction of the "General of the Salvation Army." It especially notices the attempt of G. Raitton, in that production, to find a warrant for the singing habits of the "Salvation Army" in the practices of George Fox and our early Friends, and shows that his inferences are unfairly drawn, and that the practices and teaching of our Society in its early days, are opposed to all artificial music (such as singing by tune) in Divine worship.

As G. Raitton's pamphlet has already been noticed in our columns, on page 191 of this volume, it does not seem needful for us to reprint that now received.

The Poem—"Via Solitaria," in No. 39 of "The Friend," credited to H. W. Longfellow, it is stated was written by O. M. Conover of Madison, Wisconsin.

SUMMARY OF EVENTS.

UNITED STATES.—In the U. S. Senate, the House joint resolution appropriating \$16,000,000 to supply the deficiency in the army pensions for the current year, was reported and passed. The House bill for the distribution of the Geneva Award also passed the Senate. The President has signed the bill authorizing the receipt of U. S. gold coin in exchange for gold bars at the Mint.

General Mangum, State Agent of Arkansas for distributing supplies on the Arkansas side of the Mississippi river during the late flood, writes to Governor Churchill that the second overflow is nearly as disastrous as the first. More than three-fourths of the tillable bottom lands in Phillips and Desha counties are submerged, and portions of Lee, Monroe and Crittenden counties are also flooded. The suffering among the laborers, who are nearly all destitute negroes, will, he says, "be greater than ever known." The water is not expected to subside before the end of this month.

Ten Kickapoo Indians living on a reservation at Atchinson county, Kansas, were naturalized by the U. S. Court at Topeka recently.

So far as known, fifty farms were devastated by the late tornado in Pottawatomie and counties, Arkansas, and the loss is estimated at \$180,000. Three persons were killed and a number injured, two or three perhaps fatally.

Edward Sheffield, a well-known prospector of Arizona, has organized a party of five, himself included, to make a prospecting tour of the valley of the Yukon River, in Alaska. He believes that Alaska is within

the mineral belt which extends from South America northward through Mexico, the United States and British Columbia.

Lieutenant Danenhoe and party, survivors of the Jeannette expedition, have arrived in New York by the steamer *Colt*.

Columbus, Georgia, has now in operation seven cotton mills, containing 20,000 looms and 60,000 spindles, employing 3000 hands, consuming 20,000 bales of cotton, with a capital of \$1,083,500, annually producing \$2,181,850.

The three great ports of the world are London, Liverpool and New York. During 1880 they reached their highest trade figures, the imports being at London about \$700,000,000, Liverpool, \$600,000,000, and New York \$539,000,000.

The shipment of specie from New York to Europe on the 24th ult., amounted to \$2,500,000.

The net funded debt of New York City on 4th month 30th, was \$98,603,316.94.

English dealers in ice are buying ice in Maine, and it sells in England for \$9 a ton. About 300,000 tons will supply all England for the season, while New York City alone uses between 2,000,000 and 2,225,000 tons.

The number of deaths in this city last week was 423 as compared with 355 the previous week, and 317 the corresponding week last year. Of these 207 were males and 214 females. From consumption there were 55 deaths; from pneumonia 43; from diphtheria 20; from typhoid fever and from bronchitis, 15 each; from small-pox 6.

Markets, Dec. 1.—U. S. 3½'s, 101½ 101½; 4½'s, registered, 114½; coupon, 115½; 4½, 121; currency 6's, 136.

Cotton.—There was very little movement, but prices were unchanged; sales of middlings are reported at 12½ a 12½ cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white, 7½ cts. for export, and 8 cts. per gallon for home use.

Wheat is in little request at former rates. Sales of 2400 bushels at \$1.42 to \$1.43. At the open board, 15,000 bushels 7th mo. sold at \$1.25½ down to \$1.25½; 10,000 bushels 8th mo., at \$1.19½. Rye.—Pennsylvania is quiet at 90 a 91 cts. Corn is quiet, but prices of local lots rule lower. Sales of 9000 bushels, including 2000 mixed, at \$1.05 to \$1.05 cts. and No. 41 at \$1.04 cts. Onions are dull and lower. Sales of 8500 bushels including white, at 60 a 61 cts., and rejected and mixed at 59 cts.

Hay and Straw Market, for week ending 5th mo. 27th, 1882.—Loads of hay, 304; loads of straw, 70. Average price during the week—Prime timothy, \$1.15 to \$1.25 per 100 pounds; mixed, \$1 a \$1.15 per 100 pounds; Straw, 75 to 85 cts. per 100 pounds.

Beef cattle were active, excited and a 1 c. per pound higher: 2000 head arrived and sold at the different yards at \$1 a 10 cts. per pound, the latter rate for extra. Steers were unchanged: 2500 head arrived and sold at the different yards at 3 a 61 cts. for sheared and 8 a 10½ cts. per lb. for spring lambs.

Hogs were in good demand and prices were firm: 3200 head arrived and sold at the different yards at 10½ a 12 cts. per lb., as to condition.

Chas. W. Trevelyan, Chief Secretary for Ireland, sitting in Parliament, this case of the imprisoned suspects were continually under consideration. Nearly seventy have been released during the past fortnight. In reply to John Dillon he stated that the evicted tenants of Lord Cloncurry numbered 215 families. Huts could be erected for their shelter, but he said intimidation would be sternly repelled.

The Departmental Committee has reported that the Channel Tunnel is defensible, but suggests that the opening be carried further inland, where means of defence are more complete.

The State revenue receipts of the last nine months show an increase of 22,000,000 pesetas over those of the same period of the previous fiscal year.

The czar, desirous to appease the people, has decided to grant reforms.

Two commissions will be instituted to consider the question of church institutions and the share in the administration to be given to the people. There is a Commission already sitting, under the presidency of General Kachoff, to examine local institutions. General Loris Melnikoff is placed as supreme head of all three Commissions. A manifesto will shortly be issued stating that the czar desires to celebrate his coronation

by granting reform, but that he is compelled to postpone the ceremony for a year because of the impossibility of completing preparations earlier.

The St. Petersburg *Official Messenger* announces that the Emperor, the Governor-General is finally, solvent, to punish inexorably all outrages against persons and property of Jews, seeing that the latter under the protection of the laws, which are equal binding upon all subjects of the czar. Governors or other authorities, are, therefore, commanded, on the one hand, to take the necessary measures to prevent or suppress outrages against Jews. Any remissions will entail dismissal from office.

A despatch to the Vienna *Presse* from Brody says: The delegates from the Vienna Committee found 100 Jews in this city without bread, and their children were in a state of small-pox, a case of small-pox occurred in a crowded quarter. Six hundred emigrants left the city to-day and the same number arrived.

A man named Richter, a shoemaker and editor of Socialist paper in Austria, has been sentenced to two years' imprisonment at hard labor for high treason.

The small-pox, or a disease somewhat resembling it, plague, is epidemic in Sarajevo, in Bosnia. Many hundreds of the inhabitants have already died from the disease, and several streets are wholly desolated. The authorities obstruct all telegrams from the stricken city of Sarajevo, and refuse to receive any telegrams after refusing the demands of England and France, and referring them to the Sultan. The Khedive has accepted their resignation.

An official despatch received from Cairo on the evening of the 28th ultimo says: At 5 o'clock to-day all the members of the El Azhar University, the whole Chamber of Notables, numerous nobility, a deputation from the schools, and a body of native merchants came to the palace to pray the Khedive to take back Arabi Bey, Minister of War, because the army insisted upon its course and menaced them if the Khedive persisted in his refusal. In consequence of this, the Khedive ordered the representatives of the people, the Khedive, desirous of the maintenance of order and tranquility in the country, has acceded to their prayer reinstating Arabi Bey.

The London *Standard's* Cairo correspondent says: "The Khedive has informed that an armed force was in readiness to convey him a prisoner to Kubebeh if he refused to reinstate Arabi Bey. He replied: 'I bow the will of the nation.' The correspondent adds: 'The blow is inflicted on the prestige of England and France which only the utmost energy on their part can parry. The Khedive is now a mere puppet in the hands of Arabi Bey.'

It is stated that Austria will assent to no English or Egyptian proposals which do not give due weight to the legitimate rights of the Sultan as sultan of Egypt.

The surplus amount of rice in Yokohama now available for export is valued at \$30,000,000.

Serious brush fires are reported at Portland, Templeton and Wakefield, Ontario. A large quantity of valuable timber has been destroyed. The miners accused of starting the fires.

MOORESTOWN ACADEMY.

A Principal Teacher will be wanted for this School to enter upon his duties at the opening in the Ninth month next. Also, a competent female teacher, who has had experience, to take charge of the introduction.

Apply to ELISHA ROBERTS, MARY ANN HAINES, MARY W. STOKES, Moorestown, N. J. Or to WM. EVANS, 252 South Front St., Philadelphia.

DIED, at his residence, Frankford, Pa., 3rd mo. 30, 1882, WILLIAM W. SMEDLEY, in his 62nd year, an esteemed member of Frankford Monthly Meeting. He was favored to endure a protracted illness with Christian patience and resignation, and we humbly trust, through redeeming love and mercy, been received everlasting rest and peace.

On 5th mo. 8th, 1882, at the residence of his sister in Moorestown, ALLEN ROBERTS, in the 81st year of his age, a member and elder of Chester Monthly Meeting, N. J. This Friend passed through a long and suffering illness, which was enabled to bear with patience and resignation, experiencing the everlasting arms to be underneath for his support; say several times towards the close, he hoped he should patient to the end. At another time, he desired to be released to suffer all his Heavenly Father had upon him.

THE FRIEND.

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For "The Friend."

Reminiscences of Departed Worthies.

In the year 1850, our beloved friend Christopher Healy was living at his pleasant residence in the southern part of Bucks Co., Pa. His earthly pilgrimage had been extended to near four-score years, and the old man was feeble; but age sat serenely in his countenance, and he was lively in spirit. Surrounded with temporal comforts, diffusing a generous hospitality, his friends were warmly welcomed at his dwelling, and aided by his interesting and instructive conversation. The most of his coevals, with whom he had taken sweet counsel and walked company, had passed away, but his faithfulness was still spared to him. The Monthly

Quarterly Meetings of which he was a member, had granted a certificate, leaving him at liberty to perform a religious visit to native New England and appoint public meetings there, as truth might open the way. He looked forward to the accomplishment of his service as a probable evening sacrifice. In the progress of this religious visit Christopher attended forty-seven meetings, to all of which the public was invited. He also had considerable religious service in a more private way, in companies, in families, with individuals, and in conversations, and received much kindness and favor from the people generally amongst whom his lot was cast.

In the performance of this visit Christopher was accompanied by his wife, and by a friend in his own neighborhood, from whose memory the following account has been taken.

The party left home on the morning of the 6th of 1850. At New York City they were met by one of Christopher's nephews, who conducted them to his own dwelling, where Christopher met two of his children, son and daughter, by former marriage. They manifested affectionate attachment to their father, and he appeared to be gratified in their company; but the son being a prominent minister amongst those who separated from Friends in the year 1827, was evidently a drawback upon the gratification, as it obstructed the flow of gospel fellowship, which added to natural affection, doubly endears children to their piously concerned ones. Leaving the populous and busy city of New York, by steamer at 5 o'clock in the

afternoon, we proceeded on our way toward Stouington, 115 miles distant.

The evening was spent in one of the spacious and extravagantly furnished rooms of the steamer C. Vanderbilt, and it proved to be an interesting season. Christopher fell into conversation with a man from Boston, and as they proceeded, others gathered around them until the number amounted to a large proportion of the numerous passengers. About five at times took part in relation to the subjects introduced, and I think that our dear friend was favored to answer their inquiries and suggestions discreetly, and to address suitable counsel and admonition to the company collectively. The feelings of the people were evidently enlisted, and expressions of satisfaction and approbation were heard from several individuals. This opportunity lasted about two hours, and is further evidence of the religious solicitude which Christopher has so long manifested in the best welfare of those not of our Society, of the peculiar grasp which he secures upon the minds of many of these, and of his extraordinary faculty for interesting their thoughts and feelings. Arrived at Stouington about midnight, where most of the passengers immediately left for Boston, but we remained quietly in our lodgings until morning.

6th mo. 21st. Took passage by railway for Westerly, and found kind and hospitable entertainment there. At this place Christopher met with John Wilbur, one of his ancient and life-long friends. The greeting between the two aged patriarchs was cordial. They had been friends in early life, and that friendship had been cemented by long years of gospel labor and fellowship, and both were now tottering o'er the grave.

A meeting, at his request, is appointed to be held at Westerly to-morrow afternoon at 4 o'clock.

6th mo. 22nd. The appointed meeting proved to be quite a large assemblage; and it was thought that Christopher was favored to declare some of the truths of the gospel in a good degree of right authority. Westerly contains many manufacturing establishments, and judging from the numerous houses for public worship, there are various religious sects in the place. Rode nine miles to Hopkinton.

6th mo. 23rd. First-day, attended meeting at Hopkinton, the morning was wet, and the meeting perhaps smaller in consequence, but a considerable number attended, and Christopher was thought lively in his testimony. A meeting had been appointed to be held in a school-house, one and an half miles distant, in the State of Connecticut, at 5 o'clock in the afternoon. This building stands on the opposite side of the road from the site of the old one (now demolished) where Christopher received school instruction in his youthful days, and had taught school for several years. Thither we pursued our way at the appointed

time, and arrived before the conclusion of the meeting of Seventh-day Baptists there assembled. Their minister was exhorting with much energy, but we remained outside of the house until the breaking up of the congregation; when, after a short respite, they again took their seats, and several others coming in, a large meeting assembled. A solemnity soon spread over us, and Christopher was soon moved to administer word and doctrine, exhortation and reproof; which was thought to be in demonstration of the Spirit and with power. He stood at least one and three quarter hours, and taking into consideration the length of time most of the audience had been sitting previous to the commencement of our meeting, it was admirable to see the quiet and order that prevailed. A manifestation of interest and solemnity continued throughout, and the opportunity closed comfortably. Several of Christopher's scholars and old acquaintance came round him after meeting, and apparently gave him the hand of cordial friendship, as did also the two Baptist ministers in attendance. It was remarked respecting the congregation that frequents this house, that their minister had produced much agitation amongst them, but that which may be compared to the whirlwind and the earthquake, being past, they then were in a condition to hear the "still small voice."

The distant views are pleasing, but the ground being excessively stony renders the near prospect less interesting.

6th mo. 24th. Those of our own little company, and some others, walked a short distance to visit the burial ground and site of the old Hopkinton meeting-house. There are many interesting associations connected with this place. It was here that Christopher attended meeting in early life; it was here that he came forth in the ministry; it was here that he first married; and in these grounds the remains of his mother and those of his first wife are laid. The graves of others of his deceased friends were scattered around, and also those of some of the worthies of former generations. Recognizing the solemnity of these cherished associations, and mingling our better feelings in sympathy with those of our beloved friend Christopher, I believe that all felt the impressiveness of the situation; and as the pilgrimage drew to a close, we left the interesting premises with hearts tendered, and feeling that it was good for us to have been there.

In the afternoon we moved forward in order to attend an appointed meeting. Arrangements had been perfected to hold it in the vestry of a Calvin-Baptist meeting house, and information was spread accordingly, through the factories and schools. This place of worship is located at Bushville, between two other manufacturing villages, each half a mile distant. Thither we repaired at the hour appointed, but not a solitary individual had arrived, and the door of the house was locked.

We abode in the patience for half an hour, but still no signs of a gathering appeared. At length one man came, who upon inquiry informed us that the key was kept at the lower village. About the same time a boy driving some cows came near. Being a friendly disposed little fellow, he was asked if he would procure the key for us, and to this he readily assented. The aforesaid man sat upon the steps for a few minutes and then went away, and we were again left to ourselves until the return of the little boy, who informed that owing to the absence of the custodian of the key, it was then at the upper village. One of the company volunteered to go for it, and we again found ourselves solitary until a little girl came and stood near us. At this time the prospect of holding a meeting looked really discouraging, and serious thoughts were entertained of giving it up; but at length the key was procured, and information that way did not open to suspend operations in the factories until the usual time, which was after sunset; but that the people would convene as soon as possible afterwards. We unlocked the door and took our seats in the house, and about half past 8 o'clock a large company assembled, entering the room and taking seats in an orderly manner, and sitting very quietly. A solemnity evidently spread over us, and Christopher was soon drawn forth in testimony and counsel, which continued for one and an half hours. It was not so much a doctrinal sermon, as a persuasive exhortation, and particularly adapted to those young in life. This opportunity was manifestly owned by Israel's Shepherd. Gospel love and power distilled as the dew, and as the gentle rain upon the tender grass; and was apparently received and relished with much cordiality. The meeting was appointed to be held at seven, and it closed about ten o'clock. One of our company suggested paying for the lights, but the answer was, "No, you have nothing to pay, we are thankful for the meeting." Doubtless there were hearts clothed with reverent gratitude for the peculiar favors vouchsafed this day.

(To be continued.)

For "The Friend."

Be not Faithless but Believing.

It being a matter of great importance that we should believe in Jesus Christ the Lamb of God, who taketh away the sin of the world, it becomes also a matter of great moment how we believe in Him, and what we believe concerning Him. All Christian people who believe in his Divinity according to the record given in the Bible, believe also in his death upon the cross, and that He offered Himself there and then a propitiatory sacrifice for the sins of men, that they might become reconciled unto God, and obtain salvation through Him. But it does not do to stop here, as is the case with so great a number of professors, and thus come short of that saving faith which purifies the heart; and so lose the benefit of Christ's offering. He said unto his disciples: "Ye believe in God, believe also in me." We must then not only believe in his sufferings and death, and that He had and has power to forgive sins, but we must believe in his resurrection from the dead, and that He has power to save us here in this life from sinning, and from the power of sin over us. If we believe this truthfully, we will submit ourselves to his power and government, that He may

possess our hearts and keep them from sinning. We will keep his commandments and love Him above all other things. By thus believing in Him, by thus allowing Him to have the control of our minds, governing all our thoughts as well as actions, preserving us in the purity and sweetness of his own Spirit, we become one with Him in nature, being leavened into his likeness, being engrafted into Him the living and true Vine. Partaking of his virtue, we then are not merely believers in his outward appearing and atonement, but believers also in his present and inward coming unto sanctification, having our life in Him. Then can we understand his precious words spoken to Mary, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die. Believeth thou this?"

The Levitical Priesthood instituted by Moses, was a figure or type of the Christian dispensation. Under it the rites of worship and cleansing were outward, and visibly performed by the people and the priests, who were chosen of the family of Aaron, the first High Priest under the law. When any violated the commandments or did any thing by which he became unclean or unholy, he could not be received into the congregation before the Lord until he brought as prescribed certain offerings, as of the first fruits of his field, or the first increase of his flocks, unto the door of the tabernacle, and presented himself and it to the priest, and the priest sprinkled it with blood and offered it upon the altar that burned with fire which should never go out; and every offering was to be salted with salt. These offerings through the priest were for the cleansing of the people, that they should again enter into the holy place and be in favor and peace with God.

But now, under the Christian dispensation, this law of outward ordinances being done away through that one satisfactory offering of Christ upon Calvary, He is himself the everlasting High Priest over the house of God, to whom all people must come that they may receive remission of sins through Him who is our intercessor and advocate with the Father: He being the High Priest of God who stands between man offending and God offended, and presents our case before Him; and if our offering is now, as of old, of the first fruits and without blemish in true repentance before God and faith in Jesus Christ, then He will, as the great High Priest, present it and us before God, and grant remission of sins according to the declaration of the apostle, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Therefore we must go to Him, the High Priest of God, confessing our sins in true repentance, seasoned with faith and love, that He may sprinkle our conscience with the blood of sprinkling, and purify them upon the altar of atonement, and thus cleanse our hearts from uncleanness, from all defilement, and present us unto His Father with acceptance. Being thus brought unto God by Christ, the holy Shepherd of the fold, who is the way, the truth, and the life, as we continue in his light, and have fellowship therewith, we come to know for ourselves the truth and fullness of the saying: "This is life eternal, that they

might know thee, the only true God, Jesus Christ whom thou hast sent."

For "The Friend"

The New Phase of Quaker Faith.

We apprehend there is no one of our members of sound mind and true Christian serenity, who can reflect upon the present lapsed state of our Society, in its general aspect without feelings of deep regret and unfeigned sorrow. For who of this class but must recognize, that we were "planted a noble wholly a right seed?" and what other these do than "bewail as with the weeping Jazer the vine of Simeah?" saying: "I water thee with my tears, O Hebbon, a Eleah, for the shooting for thy summer fruits and for thy harvest is fallen." If can they but mourn, that through the straits of the enemy and through his envy of once fruitful vineyard, he has succeeded one of his many devices—as he did aforetime to the loss of Eden—in introducing a new phase of faith, more pleasing, smooth as easy to flesh and blood; but whereby, with a mortifying cross may have been crucified, an eclipse has no less been brought upon primitive life and power, so that we too much "turned into the degenerate phase of a strange vine" unto Him who raised us to be a people to his praise.

Well, what has caused this lapsed faith, a waning faithfulness? What has induced unholiness, unholiness and effort to set up separate altar like to Jeroboam; who made golden calves; and "priests after the manner of the nations of other lands?" We have baptisms into death with Christ, order, experimentally, to witness a resurrection with him into newness of life, grown irksome? Why is there a shrinking from a measure of a participation in the cross of suffering for his body's sake which is the church? We have submission to his cross, deep humility, and low self-denial, been turned from as though they were not a part of the new and living way Jesus has opened for us? We have a superficial belief in what the dear Son of God did for us *without* us, been made a substitute for that deep travail of spirit, that watching unto prayer with all perseverance with that working out of the soul's salvation with fear and trembling, which so mark the footsteps and deepened the exercises of concern of the early Friends; as they must any right progress unto being washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God? What, in short, has turned aside from "walking in the Light as God is in the light," "the fruit of which is true fellowship one with another, and whereby, also, we witness the blood of Jesus Christ, his Son, to cleanse from all sin?"

These are solemn queries. But is not the occasion for them in view of the lapsed new phase of faith so evident amongst us? To the attentive observer—to the humbly minded, faithful believer in Christ and in the correctness of those Christian doctrines and testimonies, which were obtained through deep provings, sufferings, and scorings, which have been handed down as a precious legacy to us—there cannot but be a jealousy felt that they should be maintained in their original purity and excellence. But have some of our members, both in this country and in England, been beguiled from the

city that is in Christ? Can any thing be more true than that an observation has come over the minds of many with respect to the purity and vitality of those scriptural principles and testimonies, which are thus instructively set forth by William Penn in his "Rise and Progress of the People called Quakers?" In all things it may be said this people was brought forth in the cross, in a contradiction of the ways, worship, fashion, and customs of the world, yea against wind and tide, that no ship might glory before God." Again he says: "We held the truth in the Spirit of God and not in our own spirits, or after our own wills and affections. They were bowed down brought into subjection, inasmuch that it was visible to them that knew us, we did not seek ourselves at our own disposal, to go where we list, or say or do what we list, or when we list."

Our liberty stood in the liberty of the Spirit of truth, and no pleasure, no profit, no reward, no favor could draw us from this retired, quiet, and watchful frame." Again he writes: "The glory of this day, and foundation of the hope that has not made us ashamed since we were a people, you know is that blessed principle of light and life of Christ, which we profess, and direct all people to, as the great instrument and agent of man's conversion to God." Again he testifies: "The light of Christ within, who is the light of the world, and so a light to you, that tells you the truth of your condition, leads all that take heed to it out of darkness into God's marvellous light; for light grows upon the obedient. It is shown for the righteous, and their way is a shining light that shineth more and more unto the perfect day. Wherefore, O friends," continues, "turn in, turn in, I beseech you! here is the poison, there is the antidote: here you want Christ, and there you must find Him. 'Seek and you shall find,' I testify to God; but then you must seek aright with your whole heart, as men seek for their lives, as for, for their eternal lives; diligently, humbly, patiently, as those that can taste no assurance, comfort, or satisfaction in any thing else, unless you find Him whom your souls thirst, and desire to know and love above all. It is a travail, a spiritual travail! let the carnal, profane world think and say as it will, and through this path you must walk to the glory of God, that has eternal foundations, if ever you will come there."

Permit the query, dear reader, Is this life and Light of Christ," which Wm. Penn calls is "the glory" of the early day, and "the foundation of their hope," and which they directed all men to as the great instrument and agent of man's conversion to God, and which declares we must turn inward to meet it,—is it this, we repeat, which particularly distinguishes a great deal of the gospel ministry (so-called) of the present day? Is the doctrine of the life and the light of Christ in man, which George Fox rejoiced that he was sent forth to preach and turn people to, promptly upheld and earnestly pressed, by those who profess to proclaim the gospel of life and salvation, upon all? Is the immediate teaching of the Spirit of truth in the heart—the anointing—the Comforter—the quickening, baptizing power of the Holy Spirit—the saving efficacy of the grace of God—or the living authority of "Christ with the hope of glory," as a Redeemer working redemption there—proclaimed and enforced the way of peace and salvation? Do the

epistles of these days, with other documents issued by most of the Yearly Meetings, at all set forth this as a special testimony, or as Wm. Penn terms it, "that blessed principle of light and life of Christ?" or do they show that the exponents for these bodies were so thoroughly indoctrinated with these fundamental and ever precious gospel truths as that, like the Quaker of the early day, they could not but speak of the things they had tasted and handled; after the precept, "Of the abundance of the heart the mouth speaketh, or the pen inditeth?" Is not the conclusion forced upon us, and too plain to be gainsayed—Thou art weighed in the balances, and art found wanting?"

(To be concluded.)

For "The Friend," Westtown Boarding School.

(Continued from page 339.)

At a special meeting of the committee held 3rd month 16th, 1830: "The committee appointed to seek for Friends to supply the places of Philip and Rachel Price, as superintendent and matron, report, that Pennock and Sarah Passmore having applied for these stations, they were easy, on deliberate consideration, to propose them, and the committee on weighing the proposal, united in appointing them to those stations respectively."

From the report to the Yearly Meeting 4th mo. 1830: "It is evident that the preservation and prosperity of our religious Society will very much depend upon the education of the youth. If they are taught in schools where its principles, its doctrines and its wholesome order and discipline are contemned or disregarded, we must expect that their affections will be alienated, and the consequences to them and to the body at large will be extremely pernicious. But on the contrary, if we are awake to the importance of the subject, under that lively concern for the rising generation which pervaded the minds of many Friends several years past, and led them to promote the establishment of schools, there is no doubt that ways could be devised and the means liberally furnished to educate all the children of Friends in such manner as to guard their principles and morals, and thus lay the foundation for a hope that through the mercy and goodness of the Great Shepherd of the sheep, a succession of coexistent members will be continued."

12th mo. 17th, 1830. "The school having increased so as to make it needful that the superintendent should have the aid of a person in the library, and Cyrus Mendenhall applying for the station, he was believed by the committee to be suitable, and the superintendent was left at liberty to employ him, which he has since done; his family occupies the Infirmary on the same terms as his predecessor, and will furnish the committee with accommodations there."

The following appears to be the first allusion to the employment of "a-sistant teachers." "In order to afford relief to the men teachers in the present crowded state of the school, it is agreed to employ two young men to render occasional aid in the schools, to be compensated for their services by the advantage of pursuing their studies without charge for board and tuition. The subject is referred to the early attention of the committee on

teachers, who are to judge whether applicants for the stations are suitable."

6th mo. 16th, 1831. "The attention of the committee being called to the expediency and utility of procuring suitable persons to exercise the duty of care-takers of the scholars in place of the teachers during the recess of the schools, the subject after some consideration was referred to the committee on teachers to examine it more fully, and if they are satisfied of its feasibility they are requested to mature the plan and define the duties of such care-takers and report to a future meeting." At this time it was agreed to admit two young women as assistant teachers.

At the next meeting held 9th mo. 27th. "The committee on teachers were left at liberty to make a trial of the proposed plan (of having care-takers during the recess of the schools) and report the result of the experiment."

Extract from the last will and testament of Wm. Webb, (late of Lancaster township and county.) "Item, (I give and bequeath to Jos. Webb, son of my brother James Webb, one-third part of the residue of my estate, first deducting therefrom any debt or debt owing to me by the said Jos. Webb,) the other two-third parts I give and bequeath to my executors, hereinafter named, in trust that they or he, pay the same to the treasurer for the time being of the institution established in the county of Chester, and under the care of the Yearly Meeting of the religious Society of Friends for Penna., &c., the interest of which sum of money so paid, to be for the education of poor children only, and of no others, and teaching them habits of industry or labor as may be consistent with the constitution or rules made or to be made in one or more boarding schools of that institution."

Signed by Wm. Gibbons, one of the executors.

9th mo. 5th, 1832. "The committee appointed to examine the present condition of the farm and woodland to ascertain whether any further improvements can be made either by cutting off part of the timber or erecting another farm house for the purpose of enlarging our resources, report that they have met and deliberately considered the subject, and on surveying, and there is less than 140 acres of woodland uncut, exclusive of the boys and girls' woods, and that there has been cut over upwards of 130 acres—about 84 of which is now growing up again in timber. It is agreed to propose to the general committee to give leave to the farming committee to sell the timber off of 51 acres south of the Infirmary, near the Indian spring, and about 6 acres of the lot in the south-east angle near the stone school-house, both of which pieces are lightly timbered."

4th mo. 3d, 1833. "The necessity of keeping in view the primary object in establishing the institution, that of a religious, guarded education being now spread before us, a concern was felt by the committee that every thing within our reach might be done further to promote this important object; and it was concluded to separate a few friends to consider and report what mode it would be proper to adopt for instructing the pupils more effectually in our Christian testimonies, and the grounds on which they rest: to which service Samuel Bettle, Henry Cope, Hannah Rhoads, Sarah Emlen and six others were appointed.

(To be continued.)

For "The Friend."

The Woman's Hospital.

In this age of philanthropies, when there are so many institutions which derive their maintenance from the private purse, one almost shrinks from urging the needs of any institution in particular, in a periodical which is read by those, whose liberality is often taxed to supply funds necessary to carry on divers good works. Fortunately there are other gifts beside specie, which can aid suffering humanity. Articles for which money was once paid, it is true, but which perhaps are now burdening the closet of the careful housekeeper; out of use, yet too valuable to throw away. There are also gifts whose mission is to carry beauty of nature or art for the cheering of those who are "laid on the shelf," and apart from the enjoyments of life; and these can be had for the asking. They grow in forest or meadow, or are lying in book case and drawer, and a few cents will transport them to the Hospital or Home in some neighboring city.

The institution whose name stands at the head of this article, is one which appeals to the liberality of Philadelphians and to the kind hearted in the vicinity of that metropolis, especially. This Hospital is situated at the corner of North College Avenue and 22nd Street, and comprises two buildings, devoted to the treatment of the medical and surgical diseases of women and children. The annual reports of this institution and the attest of the many who are permanently relieved under the kind and skillful treatment of its physicians, are sufficient guarantees of its claim on the support of the benevolent. Its accommodations are less than the applications for admission, and consequently contributions in money for building purposes are always welcome. But it is especially on behalf of certain supplies upon which there is a constant drain in the present buildings, that the writer would speak. The housewife and daughter who are wondering what to do with "That lot of old bottles in the cellar;" or "The pile of pill-boxes on the medicine shelf," will perhaps be glad to know that they will serve a charitable purpose in the Dispensary of the Woman's Hospital, where forty gratis prescriptions are often compounded for one morning's clinic. Bottles and boxes are also constantly needed for patients in the housewards.

Those who have but little sickness in the family, may weary of accumulating rolls of old muslin and linen in the attic-chest. The basket in the linen room of the Hospital is never overflowing; and there your surplus stock will come into use quickly. Some paternal-familias opens the book case door, perchance, to search for yesterday's paper, and out rushes into his arms, a month's complement of news. "Can nothing be done with these papers," he exclaims. Yes, indeed. A large bundle of them left at the Hospital door, would soon be devoted to wrapping purposes. Passing from these necessities, think a moment of the gifts which beguile the eye and mind of the weary sufferer. Many of the charity patients are too sick or ignorant to read much; but to them scrap books containing cards or pictures are a boon; and the saucer of wild flowers, or the flowering plant however simple, brings a breath of country air and life to the bedside; and the keen delight of the recipient, well re-

pays the outlay of time on the part of the giver.

Shall a word or two be added for the sake of the nurses who spend many months in comparative seclusion, in order to fit themselves for their business? If so, it shall be concerning reading matter. They have a pleasant sitting room, but it lacks a book-shelf, containing interesting and instructive books of travel, biography, science and history. Can not this desideratum be supplied from the shelves of those who own large libraries, and who would not miss a volume or so, apiece, from their well-selected stock? The hours of admission to the Hospital, for visitors, are from 2 till 4 p. m., on 3rd and 7th days, and the Ridge Avenue cars run from the foot of Arch Street, to within two squares of the building. Those who cannot conveniently take their contributions, may feel sure of their being properly disposed of, if directed in care of the doctors. Dr. Susan Hayhurst has charge of the drug department; and Dr. Hannah J. Price, would dispose of articles intended for the patients or nurses, in the house.

K. E. R.

Selected.

SPRING WORK.

I am cutting papers to-day, mother,
(Papers to cover a shelf),
And saving out bits for my scrap-book;
But unlike my former self,
With the thoughts of the grand and noble
And the lines the poet sings,
I am saving some very simple
And decidedly childlike things.

For throned in her chair beside me,
Sits the wee one dainty and sweet,
And I trust in the days that are coming
She will care these lines to repeat.
I think that in planning her life-work,
The same fair future I see
Which you saw in the long ago, mother,
When you planned and prayed about me.

I long to come home at the twilight,
And sitting down by your feet,
Listen again to the Bible tales
You used long ago to repeat—
Of Adam, and Eve, and Abel;
Of Noah, who heard and obeyed;
Of Abraham, Isaac, and Jacob,
With the faith and love they displayed.

There was Joseph sold into Egypt,
And Moses before the king,
And David, who slew Goliath,
With a little stone in his sling;
There was Samuel called at night-time,
And Jonah cast in the deep,
And many a dream and vision
Of prophets and kings asleap.

Then there was the wonderful story
Of the child in a manger bed,
Who marked the pathway to glory
With tears and blood that he shed.
Dear mother, that "old, old, old story"
Is the life of my life to me.

And I want to train up my children
To be all He would have them be.
Oh, a mother's mission is holy,
And she must be holy too,
Or sadly fail in performing
The work God gives her to do.
So while I am sweeping and scrubbing,
And cleaning dust from the paint,

In my heart I am earnestly praying
To be clean of sin and its taint.
While the farmer goes to his planting,
The mother, by look and tale,
Is sowing in soil just as certain
To yield of the seed she has sown.
The work that she does may be lowly,
But the angels are watching her life;
The love of the Saviour sustainseth
Each faithful mother and wife.

Selected.

THE HAPPY FARMER.

Saw ye the farmer at his plough
As you were riding by?
Or wearied 'neath his noon-day toll,
When summer suns were high?
And thought you that his lot was hard?
And did you thank your God,
That you, and yours, were not condemn'd
Thus like a slave to plod?

Come, see him at his harvest home,
When garden, field, and tree,
Conspire with flowing stores to fill
His barn, and granary.
His healthful children gaily sport,
Amid the new-mown hay,
Or proudly aid, with vigorous arm,
His task, as best they may.

The dog partakes his master's joy,
And guards the loaded wain,
The feathery people clap their wings,
And lead their youngling train;
Perchance, the hoary, wandersome eye
The glowing scene surveys,
And breathes a blessing on his race
Or guides their evening pace.

The Harvest-Giver is their friend,
The Maker of the soil,
And Earth, the Mother, gives them bread
And cheers their patient toil.
Come, join them round their wintry hearth,
Their heartfelt pleasures see,
And you can better judge how blest
The farmer's life may be.

—L. H. Sigourney

Selected.

A MIDNIGHT HYMN.

[The authorship of the following beautiful hymn trust is unknown. It was found treasured up in humble cottage in England.]

In the mild silence of the voiceless night,
When chased by airy dreams the slumbers flee,
Whom in the darkness both my spirit seek,
O God, but there?

And if there be a weight upon my breast—
Some vague impression of the day foregone—
Scarce knowing what it is I fly to thee
And lay it down.

Or if it be the heaviness that comes
In token of anticipated ill,
My bosom takes no heed of what it is,
Since 'tis thy will.

For oh, in spite of past and present care,
Or anything besides, how joyfully
Passes that almost solitary hour,
My God, with thee!

More tranquil than the stillness of the night,
More peaceful than the stillness of the hour,
More blest than anything, my bosom lies
Beneath thy power.

For what is there on earth that I desire,
Of all that it can give or take from me?
Or whom in heaven doth my spirit seek?
O God, but thee? *Christian Guardian*

Turn Your Face to the Light.—It had been one of those days on which everything goes contrary, and I had come home tired and discouraged. As I sank into a chair, I groaned "Everything looks dark, dark!" "Why do you turn your face to the light, auntie dear said my little niece, who was standing unperceived beside me.

"Turn your face to the light!" The word set me thinking. That was just what I had not been doing. I had persistently kept my face in the opposite direction, refusing to see the faintest glimmer of brightness. A little comforter! She did not know how healing she had brought. Years have gone by since then, but the simple words have never been forgotten.

Easter Pilgrimages in the East.

BY H. CLAY TREMBELL.

It was a full seven days before the beginning of "Holy Week," or of Passover week, at I approached Jerusalem from Hebron, and saw pilgrims journeying to the Holy City, almost every hour of the day. Outside of the Jaffa Gate, and just inside also, were pilgrims who had recently arrived. The open place in front of the Church of the Holy Sepulchre was thronged like a Cairo bazaar with sight-seers, and with sellers and buyers of rosaries, and crucifixes, and relics, and amulets, and pictures, and colored candles, and red-flecked incense cakes, and glass and metal ornaments, and fruits and sweets. There were Syrians, and Turks, and Persians, and Armenians, and Egyptians, and Nubians, and Abyssinians, and Europeans, and Americans, Greek and Latin and Maronite and Armenian and Coptic Christians; also Mohammedans and Jews; for Jews could be sight-seers and market-sellers even when they were not reverent pilgrims to that locality. Every shade of complexion and every style of dress were represented there. Each day of the next fortnight added to the multitude, with no lessening of it at any point.

From the days of Solomon, the Passover festival brought together at Jerusalem representatives of all the Jewish families, the world over. Josephus says that fully two million, or even hundred thousand persons were gathered there on a single Passover-occasion in a day. Before the temple was built, the annual Passover-gathering was at Shiloh, where Canaan was entered, it was first at Sinai, and probably afterwards at Kadesh, a formal institution, the Passover had its origin in Egypt, on the night of Israel's deliverance; hence the observances of Holy Week at Jerusalem have a direct connection with the Passover institution of thirty-three centuries ago.

Since the destruction of the temple at Jerusalem, the Jewish Passover is no longer celebrated in its original form; and the common traditional substitute for it is hardly more prominent in Jewish homes in the Holy City than in Jewish homes elsewhere throughout the world. The old pilgrimages to Jerusalem at the Passover season still have their continuance among Jews and Mohammedans and Christians; and it is the pilgrimage feature of the Holy Week gathering at the Holy City that is most impressive, and fullest of suggestion, to an Occidental Christian observer.

The pilgrimage-idea shows itself, but it did not originate in the Divine command at the Exodus of Moses to Israel. "Three times in a year all thy males appear before the Lord thy God in the place which He shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles; and they shall not appear before the Lord empty." The pilgrimage was recognized as a duty incumbent on every household head; for the law of the command implies that the place where the Lord should choose would be at a distance from many homes that it could be visited by all, only on occasions, and at the cost of an extended journey. Long before this, the Hebrews had known of Egyptian pilgrimages to the sacred cities of Bubastis, and Busris, and Sais, and Memphis, including, according to Herodotus, many as seven hundred thousand pilgrims annually at the first named of these sites.

Under every form of religion the pilgrimage-idea is recognized. It is as prominent among Mohammedans, Greek, and Latin Christians, and the Brahminists of India, at the present time, as it was among the Jews and the Egyptians of old. It represents, however vaguely, that consciousness of being absent from the Father's home while yet present in the body.

"Here in the body pent,

Absent from Him I roam;
Yet nightly pitch my moving tent
A day's march nearer home."

For a week, after reaching Jerusalem, our party had its tents on the crown of the Mount of Olives, under the very walls of the Chapel of the Ascension. Pilgrims in an almost constant stream were coming and going among the sacred sites of that locality. They were from all parts of the East, and from Europe and America, as well. Very many of them were Mohammedans; for the Chapel of the Ascension is attached to a Mohammedan mosque, and in charge of a dervish; but the larger number of pilgrims were Greek Christians. Inside of the chapel is an indentation in the rock, said to be a foot-print of Jesus, made at the moment of his ascension. The French Bishop Arelui, who visited this spot as a pilgrim nearly eleven hundred years ago, says that then the prints of both feet were to be seen in the dust of the ground within the church, "and although the earth is daily carried away by believers, yet still it remains as before, and retains the same impression of the feet." "Can you tell me where I can find the footprints of Jesus?" was a question asked of us by the pilgrims to that site. And that question was easy of answer by me. "The footprints of Jesus are to be found wherever his story is known. You can not only look down at them, but you can walk in them." "For heretofore we've called; because Christ also suffered for you, leaving you an example, that ye should follow his steps."

On the Monday of Easter week, our party started northward. Going down the slope of the Mount of Olives, we passed an almost unbroken line of pilgrims. Some were clambering toward the Chapel of the Ascension; others were kneeling at the Tomb of the Virgin; yet others were turning aside into the Garden of Gethsemane. All parts of Syria, Turkey, Greece, Lower Egypt and Upper, were represented among them. The men were on foot. The women and children were on donkeys, or in baskets swung across the donkeys. In some instances two or three old women were in a single basket, balanced of course, by a like weight of women or children on the other side of the overloaded donkey. Most of the women were veiled, many of them with the bright chintz veil which in Palestine so commonly takes the place of the black or the white veil of Egypt, and of the blue cloth face-covering of the Arabian Desert. When we came upon a party of young women who had drawn aside their veils, that they might look with bared faces at the Chapel and Tomb of the Virgin, they called to us to turn our faces away from them; for an Eastern woman feels that she is aggrieved, or is at fault, if her face is looked at by a man who is neither her husband, her father, nor her brother. It was not that they blamed us for looking, but that they were to be blamed for being seen.

From opposite the Damascus Gate, we went

along the road toward Nazareth, down which the parents of Jesus came "to Jerusalem, every year at the feast of the passover;" the road by which He probably came when He first made the journey with them at this season of the year. The pilgrim line was always in sight. More than one lad of twelve was with his parents, in parties which we met and passed that day. We saw one stranger overtake a loitering group of pilgrims, and join them with an Eastern greeting, much as might have been the manner of those who, at the close of the first Easter, "were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. And they communed together with each other of all these things which had happened. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them." The wondering question of those travellers to their new companion, when he seemed in ignorance of the all-absorbing theme of thought and converse among the Galileans at the passover feast, shows that he and they were counted as a part of the great pilgrim host of then. "Dost thou alone sojourn in Jerusalem, and know not the things which are come to pass there in these days?" Art thou the only one of the pilgrims to the Holy City who knows nothing of the great event of this year's Holy Week?

Our first night's stop—we could not call it rest—was at a spring known as Robbers' Fountain. All through the night, groups or caravans of pilgrims on their way to Jerusalem were coming into that wild valley from the north, and pushing up and out again southward after a brief halt there for refreshing at the spring. Night is a favorite time for traveling in Palestine, during the warmer season of the year. These pilgrims were sometimes accompanied by musicians, and always seemed bent on making as much noise as possible. They were a good deal more successful in their efforts than we were in ours—in getting an undisturbed nap.—S. S. Times.

The Protecting Cloud.—Alexander Pedan, a Scotch Covenantan, with some others, had been at one time pursued both by horse and foot for a considerable way. At last, getting some little relief between them and their pursuers, he stood still and said: "Let us pray here, for if the Lord hear not our prayer and save us, we are all dead men." He then prayed, saying, "O Lord, this is the hour and the power of thine enemies; they may not be idle. But hast thou no other work for them than to send them after us. Send them after them to whom thou wilt give strength to flee, for our strength is gone. Twine them about the bill, O Lord, and cast the lap of thy cloak over poor old Saunders, and their purit friends, and save us this one time, and we will keep it in remembrance, and tell to the commendation of thy goodness, thy pity and compassion, what thou didst for us at this time." And in this he was heard, for a cloud of mist immediately intervened between them and their persecutors, and in the mean time orders came to go in quest of James Renwick, and a great company with him.—Anon.

The little worries which we meet each day
May lie as stumbling-blocks across our way;
Or we may make them stepping stones to be
Of grace, O Christ, to thee.

A. E. Hamilton.

For "The Friend."

Religious Items, &c.

Swedish Restrictions.—The *Watch Tower* states that "the editor of the Gothenburg Journal of Commerce, one of the most influential journals in the country, together with a few friends, to save Sweden from the disgrace of such an official act, paid the fine of a Baptist preacher, to prevent him from being imprisoned on bread and water for 28 days for preaching the Gospel without permission of the State authorities."

Hendrick B. Wright on Mourning.—Among the last requests in writing of the late H. B. Wright, of Wilkesbarre, Pa., recently made public, dated Washington, 2d mo. 10, 1881, were the following:—"I want no display at my funeral, nor funeral sermon. I wish no silver plating on my coffin. I would be glad that every one, rich and poor, may have the opportunity to look upon my remains. My children may go into mourning if they prefer it; but I do not. It is an empty, idle custom, and is disgraced in its observance, an outside demonstration suggested by fashion. I will die in the faith of my ancestors—the creed of the Society of Friends. In this faith died my great-grandfather, and my grandfather, and my father, and in that faith I will die also. It teaches the doctrine that the apparel does not reflect the emotion of the heart."

Costly Service.—A pew in Trinity Church building, N. Y., having been sold at \$3000 at the annual sale, it is estimated that, supposing the purchaser goes regularly every First-day, each attendance will cost him about \$60; and, as the service does not last more than an hour, or thereabouts, \$1 a minute is the rate at which he purchases the glad tidings that the apostles were commanded to sow broadcast throughout the world.

The Secret of True Power.—The *Episcopal Recorder* makes the following just comments on an expression quoted from the *Princeton Review*, that "if there is truth in the assertion that the pulpit is losing power, it must be due largely to the fact that lofty oratory is becoming a lost art." "Was it 'lofty eloquence,' that secured the triumphs of the Pentecostal day? Was it 'lofty eloquence' that made the cross victorious everywhere before the close of the 1st century? Their enemies 'perceived that the apostles were unlearned and ignorant men; and yet their cause triumphed every where against the laws, the learning, the genius of the day, and the whole power of the state.'"

And there is but one solution of the wondrous fact: and that is, "Not by might, nor by power, but by My Spirit, saith the Lord." That Spirit was present, giving power to the story of the crucified and risen Saviour, and it triumphed every where.

And that is just what we want to-day.

Protestant Work in Italy.—The following narrative is given by *L. Italia Evangelica*, of the successful labors of the Free Church of Italy, which has its chief centre at Florence. All its ministers are native Italians, who have come forth for the most part from the Roman Church. The president of its committee is Gavazzi, who labors in Rome. It reckons its communicants as amounting to 1,750. Venice presents one of the most remarkable of all the religious movements now going on in Italy. Triumphs of Divine grace in the conversion of men who had been given over to vice in all its forms, have been events of continual occur-

rence. All these converts have come out from the Papal communion, and from the world.

The blessing vouchsafed to Venice has been given by the great Head of the Church to the labors of his servants in Milan. It was feared that the National Exhibition, which has succeeded so well, would crush out Gospel influence. It has been quite the reverse. Side by side, and in full accord with the evangelical teaching of the Waldenses, the work of the Free Church has advanced. The two places of worship belonging to it have been crowded, and the number of new conversions and communicants has been greater than in any former year. One of the brethren named Colombo, has his missionary tours carried on at his own expense, in which he distributes tracts, portions of scripture, and the New Testament, not a few of which he sells. He never shrinks from controversy, even with the priests, who, however, denuded of arguments, resort for the most part to the stirring up of secret opposition. There are three deacons or subordinate ministers of these churches, named respectively Gotti, Ostini, and Resentini, who carry on a very generous and self-denying work, by visiting every [First-day] the large general hospital; they speak to the sick about Jesus, and are permitted to leave simple presents of fruit. Often the exclamation is heard from the suffering ones—"These are truly children of God; they speak and act like true Christians."

Our four weekly meetings have been numerously attended, and the chapel has been often found too small. Another comforting fact is the friendly spirit with which our labors have been regarded. We truly have the respect and even sympathy of the people. —*Record.*

For "The Friend."

Natural History, Science, &c.

Gold Mining in Tibet.—A *Geology of India*, published by order of the East Indian Government, gives a description of one of the mining camps in Tibet, located 16,300 feet above sea level. The gold is intense, and the miners in winter are thickly clad in furs. The miners do not merely remain under ground when at work, but their small black tents which are made of a felt-like material, manufactured from the hair of the Yak, are set in a series of pits with steps leading down to them, seven or eight feet below the surface of the ground. Spite of the cold, the diggers prefer working in winter; and the number of their tents, which in summer amounts to 300, rises to nearly 600 in winter. They prefer the winter as the frozen soil then stands well, and is not likely to trouble them much by falling in. The excavated earth is collected in heaps previous to washing the gold out of the soil.

This account throws light on the story related by the ancient Greek traveller, Herodotus, that there were ants in the land of the Indians bordering on Kashmir, which made their dwellings underground, and threw up sand heaps as they burrowed, and the sand which they threw up being full of gold. These gold-digging ants of ancient fable were nothing but men, Tibetan miners, whose mode of life and dress were in the remotest antiquity what they are at the present day.

Daily Weather Charts in the North Atlantic.—The Meteorological Office in London has resolved to undertake the preparation of daily

weather charts in the North Atlantic, for months, commencing with the 1st of 8th month next. The wreck returns of Great Britain for the four years ending 6th mo., 1880, show reduction of losses and casualties from 1,8 in the years 1876-77 to 891 in 1879-80, or less than one-half. It is hoped that still further improvement in the saving of life and property will ultimately result from the collection of more extended series of observation on the weather as now proposed, and from the knowledge of the approach of storms which may thus be made public.

Flight of Birds.—High up in the air soar a couple of large black vultures, floating in the wind, and describing large circles without apparent movement or exertion, scanning from their airy height the country for mill around, on the look-out for their carrion food. Like all birds that soar, both over sea and land, when it is calm the vultures are obliged to flap their wings when they fly; but when a breeze is blowing they are able to use the specific gravity as a fulcrum, by means of which they present their bodies and outstretched wings and tails at various angles to the wind, and literally sail. How often when becalmed on southern seas, when not breath of air was stirring, and the sails idly flapped against the mast, have I seen the albatross, the petrel, and the Cape-pigeon resting on the water, or rising with difficulty, only by the constant motion of their long wings able to fly at all. But when a breeze sprang up they were all life and motion, wheeling in graceful circles, now presenting one side, now the other, to view, descending rapidly with the wind, and so gaining velocity turn and rise up again against it. Then, the breeze freshened to a gale, the petrels darted about, playing round and round the scudding ship, at home on the wings of the storm, poising themselves upon the wind, instinctively and with as little effort as a man balances himself on his feet. How the times came up again as I rode over the savannah, and the soaring vultures brought back to my mind the wheeling stormy petrels that darted about whilst under close-receded to sails we scudded before the gale, rounding the stormy southern cape; when great blue sea-green glimmering towards the summit towered on every side, or struck our gallieship like a sledge, making it shiver with blow, and sending a driving cloud of spray from stem to stern. Then the petrels were in their element; then they darted about now on one side, now on the other—above below, now here, now there—all life and motion. —*Belt's Naturalist in Nicaragua.*

THE FRIEND.

SIXTH MONTH 10, 1882.

In the Christian Church there are diversities of gifts, but all proceeding from the same Divine Power which apportioned to every one their respective places and services. In the filling up of these places, and the performing these services, however different they may be, there is no elating while all are kept in subjection to the Head of the Church, and under his directions, but a beautiful harmony.

This is sweetly illustrated in the lives labor to which, in a past generation, Sarah Lynes Grubb and Mary Capper were called.

the Word of the Lord through Sarah Grubb as a sword and a hammer. She was clothed with undaunted courage, and a remarkable degree of Divine authority in exhorting and bringing judgment upon that spirit which fifty years ago was leading some of her low-professors away from the simple, self-supplying path of bearing the daily cross in which the true disciples of our Saviour have ever been led. Mary Capper's path was more blunted, and less conspicuous. In her own line of service, she was equally diligent, laboring in the gospel, visiting the poor and afflicted, watching with tender solicitude over the spiritual interests of her friends and relatives. It was like a gentle streamlet that steals almost imperceptibly through the meadows, diffusing freshness and greenness in her course.

These two dear friends were most closely linked in the bonds of gospel fellowship, and both strove to cheer the other and encourage faithfulness in their respective fields of labor. In a letter written to J. and S. Grubb, 1835, M. Capper thus addresses them: "Ye are laborers. Be faithful unto death! There is a rest unpolled by the strife of words, controversy has no place in the Heavenly city. As one drawing nigh to the end of time, I can indeed bend tenderly dealt with, I can from the strangle voices of the present, and intermediate note. Yet, I think I do not enter into feeling, and Christian sympathy with the faithful, exercised servants, who have to preach the cross of Christ."

In 1836, she says to the same friends: "Think of you, dear friends, there was a sweetening impression that there is a rest, an undisturbed everlasting rest, prepared for the faithful, faithful laborer in the Lord's vineyard. To the letter from which this sentence is taken, S. Grubb replied: "This day thy gracious, sweet letter was handed me, O! truly cheering it is to contemplate the rest in which Divine goodness has kept thee this day. I can look back to my childhood, when I first saw, with wonder, the tears flowing from thy eyes in meetings; when thou didst an example to many, of nobly denying thyself, taking up the cross, and following Him who bore the contradiction of sinners against himself; and who has been pleased to lead out and instruct thee ever since. Yea! He kept thee as the apple of his eye; and so surely believe He will keep thee to the end; guiding thy feet the few steps that remain, and ultimately granting an entrance to those blessed regions where none can say, I am sick; where there is no more pain, no more any more sorrow; but the Lamb that is in the midst of the Throne doth lead to living fountains of water, and all tears are wiped from the eyes forever."

We have received two communications respecting the brief selected article on p. 295, which offered some explanation of the expression of our Saviour, that it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of heaven. Whether the explanation given in the extract—namely, that by the eye of the needle is meant the narrow side passage way through the walls of a city for persons on foot—is correct or not, is a matter of little importance. The expression is evidently one of those proverbs, such as are in common use among all people, and indicates that the position of great wealth is a serious hindrance

to that self-renunciation and bearing the cross, which are indispensable for all who would be the disciples of Christ. The meaning is illustrated by the comment of our Saviour himself to the disciples, when they were astonished at this world-renouncing doctrine, as related by Mark, chap. 10, v. 24—"Jesus answered again, and saith unto them, Children, how hard is it for them that trust in riches, to enter into the kingdom of God."

The learned Adam Clark, states that it was a common proverb for a thing difficult or impossible—and quotes, in confirmation of his opinion, an old Jewish proverb—"No man sees a palm tree of gold, nor an elephant passing through the eye of a needle." The same proverb occurs in the Koran—"The impious, who in his arrogance shall accuse our doctrine of falsity, shall find the gates of heaven shut; nor shall he enter there, till a camel shall pass through the eye of a needle."

The person who has under his control much of this world's riches, if he is a true Christian, will regard himself not as their possessor, but as a steward, to whom the Lord has committed their care and management. He will not feel himself at liberty to gratify every selfish desire that may arise, and will remember that he must give an account to his Master for the faithful use of the talents entrusted to him. Though called rich by the world, he may really be one of the Lord's humble children, to whom is promised the kingdom of Heaven.

A friend who has carefully examined "A Social History of the United States, by Josiah W. Leeds, author of a larger History of the United States: Philadelphia, J. B. Lippincott & Co., 1852," furnishes us with the following notice of it.

The motto which the author has chosen, "Righteousness exalteth a nation," appears to be a correct index of the motives which have been kept in view throughout the work. While the facts of the history of the United States appear to be presented in a clear, concise and interesting manner, yet the comments upon them are so carefully prepared that the great deeds of wickedness which at times have been perpetrated by the people and rulers of this country are spoken of in such a way as not to leave the false impression upon the mind that they have tended to the honor and prosperity of the nation.

Those portions which treat of the wars in which the United States have been involved, have evidently been written under a sense of that responsibility which, as the author observes, devolves "upon writers of history for the young, that they endeavor to incline the minds of these to a consideration of that 'more excellent way' of settling disputes which does not involve the dread appeal to arms."

The following just observations upon the war of the Revolution are extracted from the chapter on that subject; and we may believe are such as will more and more prevail in the future, as the enormities of war are seen in their true light. To assist in training the minds of children for such considerations is certainly one of the highest uses of the history of the past. "In a history so brief as this, only a mere outline of the main events can be given, for, were all the particulars of the war set forth, they would fill volumes. England did indeed oppress us, and it was well that our country should be independent

and free. Yet, as we read how brothers who were Tories fought against brothers who were Whigs; how Indians were bargained with to burn and scalp and commit every wickedness; how French and Hessians were also drawn into the strife; how worthless became the currency, how trade suffered, and the fields were untilled; how infidelity, drunkenness, profanity, and other vices prevailed,—we will then be ready to ask ourselves the question, whether America and the mother-country ought not to have settled their quarrel in another way."

In a few sentences following the notice of the Mexican war, and also the sketch of the late civil war, the attention of the student is again directed to the pecuniary cost, the great loss of life, and the injury inflicted upon the morals of the people by these solemn events.

An interesting, and, we believe, a novel feature in this work, is a chapter on the Government Departments, treating of their nature and powers, with those of their subordinate bureaus; and some valuable information on subjects coming under their jurisdiction. In connection with the remarks on Internal Revenue, we observe some observations upon the waste of money, the misery caused to individuals and the cost to the nation at large by crimes committed under the influence of intoxicating drinks, which may well be deeply implanted in the minds of the rising generation. Some interesting facts are also given in relation to the different methods of attempting to restrain these evils by legislation.

It is a book of about 300 pages, furnished with maps and illustrations, and we believe it to be well adapted for use in elementary or intermediate schools generally, and we believe that Friends who have long wanted a suitable work on the History of the United States for their children, will find this to answer their desires.

The recent strikes of the iron workers at Pittsburg and other points in the West, and similar difficulties that have occurred or are threatened in various parts of our country, are matters of serious importance. So intimate is the connection between the different parts of the body politic, so dependent is one person on the prosperity of another, that in civil society, as in our physical system, if one member suffer all the members suffer with it.

The number of workers engaged in the iron strike may be thirty or forty thousand; but the cessation of their labor throws out of employment a far larger number of others, such as miners, and laborers of different kinds, who are dependent on the iron mills for their daily employment. That 100,000 or more persons should thus be deprived of the opportunity of earning the means of subsistence; and that the large amount of capital involved in the business which is thus suspended, should be prevented from earning any profit, are great calamities.

It is not only the financial loss, but the awakening of hostile feelings, and the demoralization which is apt to be developed where bodies of men are without regular employment, that are to be deplored. Strikes and lock-outs are war measures; and there ought to be some means of amicably settling the disputes which arise respecting wages. As Christian principle comes to be the ruling power in all the operations of society; and

all classes—employers and employees—manufacturers and consumers—merchants and customers—act in the spirit of our Saviour's command, "Whatsoever things ye would that men should do to you, do ye even so to them," it will become comparatively easy to determine the proper division of profits between labor and capital, and between the different kinds of labor engaged in a business. May we not hope that the time will come, when the present tactics by which manufacturers and their employees attempt to coerce each other into submission, will be regarded as belonging to an age of imperfect civilization; and viewed as somewhat akin to the irrational, barbarous and unchristian practice of war as a means of settling international disputes?

SUMMARY OF EVENTS.

UNITED STATES.—The President has signed the bill for the distribution of the unexpended balance of the Geneva award.

Trescott, and Walker Blaine, arrived in New York last week, on the steamer Acapulco, from Aspinwall.

It is officially stated that during the recent Indian outbreak in Arizona 43 persons were killed and five wounded, while the loss on stock and other property of settlers amounted to \$30,250.

The Supreme Court of Ohio has decided, one Judge dissenting, that the Pond Liquor Tax law is unconstitutional, the tax being of the nature of a license. The great lock-out in the iron mills of Western Pennsylvania, of the Mahoning Valley, in Ohio, and of Wheeling and its vicinity in West Virginia, has begun. About 18,000 men in this State are idle in consequence; 5,000 in West Virginia, and 10,000 in Ohio. It is estimated that the number of persons made idle by the lock-out in Pittsburgh and the neighboring districts affected, is nearly 100,000. This includes, besides the puddlers, the helpers, heaters, miners, laborers, firemen, and others, whose labor depends upon the mills now closed.

About 1400 men on the Pennsylvania Railroad, between Pittsburgh and this city, were discharged on Fourth-day the 31st ult., and nearly 3000 more were dismissed by the Pan Handle road.

In the United Presbyterian General Assembly, at Monmouth, Illinois, a resolution reaffirming the vote of the Presbyteries repealing the law against instrumental music in the meeting-houses was defeated—yeas 88, nays 114.

Five persons were killed by the storm in Northampton county, North Carolina, on First-day. Many buildings in the path of the storm were wrecked by the wind, while all vegetation was destroyed by the hail. Some of the hail-stones are said to have weighed "a pound and a quarter."

The total number of aliens who arrived at New York upon foreign vessels, as shown by the Custom House records for the 5th month, was 85,677, as against 78,359 for the same period in 1881. The total arrivals since First-day month in 1882, are an increase of 29,843 over the first five months of last year. Of those arriving during the 5th month the Germans take the lead with 30,049; followed by Ireland, 13,453; Sweden, 12,481; England, 9263; Italy, 5511; Norway, 3948; Austria, 3073; Denmark, 2399; Scotland, 2164; Switzerland, 2073; Russia, 1175; Bohemia, 819; Holland, 549; Hungary, 480; France, 455; Wales, 310; other countries, 861.

During the present season the importation of potatoes received at New York amounted to 4,500,000 bushels, which were sold at about two-thirds the price of the home produced ones, and an increase of 29,843 potatoes, however, on account of delays by vessels getting ice-bound, have been unfit for sale, but the above is the amount put upon the market.

Crop reports from sixty points in Southern Minnesota show a favorable condition of the small grains. A shortage of all grain in the localities reported is about the same as last year, except that of wheat which is 20 to 50 per cent. less.

The extension of the Shenandoah Valley Railroad, between Hagerstown, Maryland, and Roanoke, Virginia, has been completed, making a direct route from New York to New Orleans. The line and its connections will be known as the Virginia, Georgia and Tennessee Air Line.

The large forest fires reported in Clare and Roscom-

mon counties, Michigan, have been quenched by heavy rains.

The public debt statement for 5th month shows a reduction of \$10,375,441.

The number of deaths in Philadelphia for the week ending 6th mo. 3d, was 353, as compared with 423 for the preceding week, and 300 for the corresponding week of last year. Of the whole number 131 were males and 162 females; 52 died of consumption, 40 of inflammation of the lungs, 15 of typhoid fever, 19 of Bright's disease, 9 of measles, and 7 small-pox.

Markets.—U. S. 3's, 100 1/4; 101 1/4; 4's, 111 1/4; 4's, registered, 112; consols, 103 1/4; corresponding week of last year.

Cotton continues dull. Sales of middlings are reported at 12 1/2 a 12 1/2 cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white, 7 1/2 cts. for export, and 8 cts. per gallon for home use.

Flour is dull, and winter wheat families are weak.

Flour is 1900 barrels, including Minnesota extras, at \$6.75 a \$7 for clear, and \$7.25 a \$7.50 for straight; Pennsylvania extra family at \$6.25 a \$6.12 1/2; western do. at \$6.75 a \$7.25, and patents at \$8 a \$9. Rye flour is dull at \$4.37 1/2 a \$4.50 per bbl.

Wheat is fairly active and higher. Sales of 3100 bushels of red at \$1.40 1/2 a \$1.41 cts. None offering. Corn—Local lots are quiet and unchanged, while options are higher. Sales of 9000 bushels, including yellow, at 85 1/2 a 87 cts; mixed, at 84 a 85 cts; steamer at 84 1/2 cts; and No. 3 at 83 1/2 a 84 cts. Oats are quiet and higher. Sales of 10,000 bushels, including white, at 60 1/2 a 62 cts, and rejected and mixed at 54 a 59 1/2 cts.

Hay and Straw Market, for week ending 6th mo. 3rd, 1882.—Loads of hay, 337; loads of straw, 83. Average price during the week—Prime timothy, \$1.05 to \$1.15 per 100 pounds; mixed, 95 cts. to \$1.05 per 100 pounds; straw, 75 to 85 cts. per 100 pounds.

Beef cattle were in demand. Good stock was firmly held, but other grades were 1c. per pound lower: 2700 head arrived and sold at the different yards at 6 to 10 cts. per pound, the latter rate for extra.

Sheep were dull and 1 cts. per lb. lower: 13,000 head arrived and sold at the different yards at 3 a 6 1/2 cts., and spring lambs at 5 a 10 cts. per lb., as to condition.

Hogs were unchanged: 3000 head arrived and sold at 10 1/2 a 12 cts. per lb., the latter rate for extra.

Foreign.—Christopher Pallas, consul-general of the Emperor of Austria, Ireland, opening the Dublin Convention, said 56 per cent. of the crime in the city and 70 per cent. in the country was undetected. This was a matter for grave reflection. As to the Phoenix Park murders, he understood there was no chance of bringing the perpetrators to justice.

Dr. J. D. Dwyer, M. P. from Portree, says the land agitation on the Isle of Skye is again assuming a serious aspect.

The Royal Geographical Society publish instructions to the expedition to search for the Eira, Leigh Smith's Arctic vessel, which have been compiled on the advice of Peter J. Nansen and another Norwegian. Hope, which will sail about the 20th inst., will make depots of provisions on the coast of Nova Zembla. She will then examine the ice in Barents' Sea carefully, but will avoid the risk of being beset and compelled to winter there. The Willem Barents, the Dutch survey-vessel, and Sir Henry Gough, British yacht, which will be in Barents' Sea at the same time, and will cooperate in searching for the boats of the Eira.

Russian subjects have been instructed to furnish all the assistance in their power. Prof. Nordenskjöld thinks it not probable that Leigh Smith will be found to have taken refuge in a house built by him (Nordenskjöld) on the north coast of Spitzbergen.

In the House of Commons on the 1st inst., Sir Charles Dilke, Under Foreign Secretary, in reply to Sir Richard Cross, said that the Government, at the suggestion of France, had agreed to invite the other Powers to a conference for the settlement of the Egyptian question on the basis of status quo. The Government had already proposed to M. de Freycinet to take the Powers into their confidence. It might be objected that the conference would cause delay, but the Government believed, on the contrary, that it would expedite a settlement. The Turkish fleet was being sent to the Mediterranean, and the Turkish flag displayed in Egyptian waters, and that the Turkish Commissioners be conveyed to Egypt thereunder. Admiral Seymour, he said, had been instructed to take steps to protect the Suez Canal.

At a meeting of the Society for the Abolition of Slavery held in Madrid 6th mo. 5th inst., a resolution was passed denouncing the outrages and cruelties inflicted upon slaves in Cuba. A Republican Deputy said the

Government was unworthy of support, since it has failed to fulfil the promise it made when in opposition.

In Committee of the Chamber of Deputies on Credits for Tunis, M. de Freycinet said the policy the Government was not the annexation of Tunis, but only the establishment of a protectorate as defined by the Bardo treaty.

General Garibaldi died at Capraia on the evening the 2nd inst. His disease was bronchitis.

The Russian Jews now at Brody, assembled recently and noisily demanded bread and means to continue their journey. The authorities were compelled, for a while, to restore quiet.

An official announcement of Russia's acceptance of the conference at Constantinople, to settle the Egyptian question, is published. Arabi Pasha has received a letter from the Porte warning him that he is held personally responsible for the preservation of order and for the safety of the European residents. He has shown the letter to the Consuls, and expressed his sincere disposition to obey it.

Arabi Pasha assures his friends that he is perfectly secure with the Sultan, and can prove that his conduct throughout the crisis has been warranted and authorized by documents in his possession.

Public schools are fast increasing in number Bengal. For the past year there was a total gain 8,131 schools, with 107,457 pupils. It appears from the census returns, that out of 5,100,000 boys of school age, more than 1 in 6 was in school; the proportion of girls was about 1 in 150. Of the total number of school 303 were Government institutions, teaching 20,775 pupils; 40,490 were aided schools, teaching 777,173 pupils; and 6,714 unaided schools, having a total of 121,5 pupils. Of the 107,457 new pupils, 51,000 were Muhammadans.

Over 9500 immigrants arrived in Manitoba during 4th month.

A telegram from Montreal confirms the report that the Canadian Pacific Railway syndicate has sold to subordinate syndicate, consisting of the Duke of Manchester, Lord Elphinstone and others, 5,000,000 shares of the company, with a half interest in the towns and village sites. The price paid for the land said to be \$3 per acre.

Last year 27,073 books were taken out of the library of the Toronto Mechanics' Institute, and 21,462 of the were covers.

The Mexican Executive has published a decree, take effect on the 1st of 11th month next, abolishing the export duties on gold and silver coin, bars and ore and increasing the import duties on all foreign goods two per cent.

Twenty-four deaths from yellow fever were reported in Havana last week.

The Second Annual meeting of the Society for Ho Culture, will be held at the Girls' Select School, no. 10th, at 2 P. M. The meeting will be public, general invitation is extended.

WANTED.

An experienced female teacher, for the school commencing 9th mo. next under the care of Evesham P. parative Meeting. For particulars address

J. S. E. DARNELL, Mt. Laurel, N. J.

MOORESTOWN ACADEMY.

A Principal Teacher will be wanted for this School to enter upon his duties at the opening in the Ninth month. Also, a competent female teacher, who has had experience, to take charge of the introductory department.

Apply to ELISHA ROBERTS, MARY ANN HAINES, MARY W. STOKES, Moorestown, N. J. Or to Wm. Evans, 252 South Front St., Philada.

DIED, at the residence of her brother-in-law, Benjamin Van, on the 25th of 11th mo. 1881, MARGARET COLTON, relict of David Colton, in the 76th year of her age, an esteemed member and overseer of Sonland Particular and Plymouth Monthly Meeting. On the 24th inst. she was 188 years old. She was born in Iowa, ISAAC CHITLES, a member of Hickory Grove Monthly Meeting of Friends, Iowa, aged 83 years. He was raised in Bucks county Pa., and settled in Salem about 23 years ago. He was a consistent and exemplary member of our Society, and his end peace.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

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For "The Friend,"

Reminiscences of Departed Worthies.

Christopher Healy's visit to New England, continued from p. 346.
6th mo. 25th. Moved forward toward South-gton, fifteen miles distant; crossed the old river at the manufacturing village of the Valley, and wending our way through a very fertile district of country for about twelve miles, called at the residence of the widow of Christopher's brothers; they met and parted affectionately, and we moved onward. The country continued to present the rugged and not very fertile aspect. These manufacturing villages are generally active, and some of them contrast strangely with the less pleasing appearance of the surroundings. We passed through a reservation belonging to a remnant of the Narragansett Indians. They are now much reduced in number, and are considerably mixed with Indian blood; we met one woman bearing strongly the marks of pure aboriginal descent, and one man evidently of the amalgamated race. Christopher had been looking toward them during his visit, but it was ascertained that many of them are absent from the reservation at this season of the year, and it is not likely that any considerable number can be located at this time. They also have descended into more dissolute habits, have no settled minister, and their meetings and worship are suspended. Alas! for the poor Indians, they seem destined to extermination—a remnant of the Penobscot tribe passed through this part of the country about a year since, and pitched their tents in this neighborhood, where they were attacked by disease which soon swept fourteen of them from the face of the earth. Christopher has long manifested a Christian sympathy and the best desire for the welfare of the Indian. I believe that it is unabated now, but it is not apparent that a satisfactory visit can be made among them at this time, it is therefore left for the present.

Continued our travel through a country of the way uninhabited, and at length reached to the brow of the hill which skirts the land bordering on the Atlantic; here was gained a distant and interesting view of the ocean, and numerous vessels passing and passing. The flat land is thickly settled and moderately productive, but the most of it is very stony. We are kindly entertained,

and arrangements have been made to hold a meeting in a Baptist meeting-house not far distant, at 3 o'clock to-morrow afternoon.

6th mo. 26th. Took a walk, after breakfast, to an eminence called Green Hill, which is an extensive pasturage; from this elevation was presented a beautiful view of the Atlantic ocean, and we saw numerous beds of oyster shells on the high land where the poor Indians were wont to regale themselves in days which have long since passed away.

At the appointed hour we proceeded to attend the appointed meeting, it proved large, and through the condescending goodness of the Shepherd of Israel, who was evidently mouth and wisdom, tongue and utterance, to our dear aged but still earnest friend; it proved a tendering and doubtless a profitable season; many expressions of satisfaction there-with were afterward heard. Rode about two miles to the abode of one who is not a member of any religious Society; the family were all kind, and we spent an agreeable evening with them and others, and remained until morning. The view seaward is beautiful, and the sea breezes refreshing.

6th mo. 27th. Left our comfortable quarters and riding about five miles, stopped at the habitation of the widow of another of Christopher's brothers; their greeting was affectionate, and she blessed the Lord for the visit. She is near eighty years of age, and retains her mental faculties scarcely impaired, and also her retentive memory; her son and daughter appeared gratified with their uncle's company. After dining with the family we proceeded another five miles onward, to a manufacturing village called Kenyon's Mills, and stopped at the abode of a widow who is not in membership with any religious sect; but her house and heart were open to receive us, and we were kindly cared for by herself, her sister, her son and four intelligent daughters; when a meeting was proposed, she freely offered the accommodations of their large house for that purpose. The offer was accepted, and the meeting appointed to be held at 8 o'clock in the evening; but Christopher had not much service therein.

6th mo. 28th. Still moving onward and passing through several manufacturing villages we entered a railway car and proceeded twenty miles to East Greenwich.

A meeting is appointed to be held in the Methodist meeting-house to-morrow afternoon at 4 o'clock. East Greenwich is the place of Christopher's nativity.

6th mo. 29th. Attended the appointed meeting; notice had been spread extensively but the gathering was not large, and Christopher was not largely engaged in testimony therein; but another is appointed to be held at the same place at 5 o'clock to-morrow afternoon. People of other religious societies, and of no religious society, do not often freely leave their business to attend meetings on week days.

This part of the country is generally more fertile and pleasing to the eye than the more southern section of the State of Rhode Island where we have visited—more trees and shrubbery are planted about the dwellings—the lack of which, especially in many country situations, gives some of the homes rather an unprepossessing appearance; and although the best of building stone is very abundant, yet the dwellings are constructed very generally of wood; a considerable proportion of them are but one story high, but they are spread out and contain more internal space than might be supposed from outside appearances, and the apartments are ingeniously and conveniently arranged. Of course there are many costly and attractive dwellings. The agricultural produce of the aforesaid southern section, is largely pasturage and hay, which are said to be rich and nutritious. The products of the dairy are excellent, and also the beef and pork; corn and rye are raised to moderate extent, and bread made from a combination of these articles is extensively preferred to that made from wheat flour. In travelling some of the public roads, we passed through a considerable number of gates located at the dividing lines of the different farms through which the unfenced or unvalled road passes. And although much of the ground is excessively stony and not remarkable for fertility, yet the inhabitants appear to thrive and live well upon their unkindly soil, and perhaps generally desire no better location. But in manufacturing enterprise they excel, and the land produce of the locality not being sufficient for the sustenance of the population, they draw a portion of their supplies from distant places.

6th mo. 30th.—First-day. Rode about six miles to a Baptist place of worship, where a meeting had been appointed to be held at 10 o'clock in the forenoon. Christopher had formerly held several favored meetings at this house, and he appeared to feel an unusual drawing thither at this time. The gathering proved large. Quiet and good order prevailed, and a solemnity soon spread as a canopy over us; under which precious cheering Christophers arose and handed forth doctrine, reproof, instruction in righteousness and encouragement. He stood at least one and a half hours, and I think that our hearts were contracted and solemnized together; and although most of the audience were Baptists, and perhaps relied confidently upon the efficacy of the outward element, yet somewhat of the baptism of the Spirit was surely felt amongst us.

At 5 o'clock in the afternoon we attended the meeting appointed at the Methodist place of worship in East Greenwich. It was supposed that the gathering would be large, and a considerable number did assemble; but a funeral taking place at the same hour at the Baptist meeting-house, a large concourse of people assembled there. It is usual in this

part of the world, among the religious sects generally, to carry the remains to the place of worship, where the assemblage of those interested, and such ceremonial proceedings as are deemed suitable take place previous to interment. Our meeting was doubtless smaller in consequence of the funeral, nevertheless it proved a good meeting—quietude and good order prevailed among the attentive audience—and it is reasonable to suppose that minds were instructed and hearts benefited under the solemnizing power of Truth.

7th mo. 1st. We left our hospitable accommodations this morning, proceeded about five miles westward and met with kind entertainment. A meeting had been appointed to be held in the Methodist meeting-house at Centerville, at 7 o'clock in the evening, and thence we proceeded at the appointed hour, and settled into stillness about early candle light. The wing of Divine goodness was evidently spread over us, a marked quietude prevailed, and apparently many hearts were solemnized together. Our dear friend Christopher was clothed with gospel life and power, and ministered to an attentive audience in the authority of Truth. This season of favor closed about half past nine o'clock.

7th mo. 2nd. This forenoon we rode to the dwelling of Christopher's half brother, where we dined. The family were all kind, and some of them accompanied us to our appointed meeting, held at the Methodist place of worship in Fiskville at 3 o'clock in the afternoon. This gathering was not large, and gospel life and power did not appear to arise into dominion as much as at some other times. After the meeting we stopped at the house of an aged physician. He is not a member of any society, but is an old acquaintance of Christopher's. The doctor is feeble, chiefly confined to his bed, and appears to be drawing near to the close of life. He is sensible of his situation, and looks forward to his dissolution with composure, testifying that the Lord is gracious to him. As our company sat by his bedside, he asked that we might have a religious opportunity together; the family and those present gathered into stillness, and after a time of silent waiting, Christopher was drawn forth in exercise of soul on his account, which doubtless was comforting to the aged sufferer. It proved a heart-tendering season, and it was thought that the baptizing influence of heavenly love and power was felt amongst us. Rode several miles along the valley of the Pautuxent river, where the number and extent of the manufacturing establishments and their surrounding villages are really surprising. The scenery is picturesque, the beauties of nature blended with the works of art, and the evidence of intelligence and thrift, combined with the attractive aspect of the various factories, places of worship, and dwellings neat in appearance and well chosen in location, can scarcely fail to interest the eye and the mind of the traveller.

(To be continued.)

Selling Cream.

Calling on a lady, one day, she chanced to remark that she took from the milk man a half-pint of cream, instead of a pint of milk; the price was the same, and she liked it better. At a subsequent call, she remarked that she now took a pint of milk instead of the cream. "But," said she, "it is wretched stuff; I wish

I could find a milkman who did not sell cream."

It was reminded of a time years before, when a friend stopped at the house of a well-known milkman and wished to buy a quart of cream. He declined to sell it. He said he never had sold any cream, and while he would be very glad to accommodate, yet he chose to be able to say that he *never sold cream*.

It is very convenient and pleasant to be able to buy cream, but as a general rule, when one person buys cream, some one else is obliged to be content with skimmed milk; and though those who buy cream are pleased with their privilege, yet when they come to buy milk, they are very glad to get it from some one who never sells cream.

There are a good many institutions in this world that are run on the principle of selling cream. They afford special privileges for particular persons. There are those who are not content to take their chances according to ability and opportunity, with those around them. They require peculiar favors; they always wish to have the "inside track," they are forever making some special arrangement for their own particular advantage. If there are offices, they secure them; if there are salaries, they contrive to get hold of them; if there are special advantages, they are sure to know just how to obtain them. They and their friends must have the cream, and other people must content themselves with the skimmed milk.

But at length the long lane has a turn in it. The men who have gone up, come down; and the men who have been at the foot of the hill go up to the top. The men who lived on cream are glad to take up with milk, and then they are very anxious to find a milkman who *does not sell cream*. In other words, they are the last persons to wish that the rules and methods by which they governed others, should be enforced and practised in their own cases.

Special privileges are very comfortable and convenient when men belong to the privileged class, and when, with a wink or a grip or a password they attract the attention and secure the aid of confederates and co-workers; but when men come to take their position among the outsiders, the beauty of the arrangement is not half as apparent. Even the worst intriguers, when the evil days come upon them, cry out for *fair dealing and equal rights*. They eat the cream as long as they can get it, but when they come down to milk, they go searching for a milkman who *does not sell cream*.

The truth is, fair, square, honest, even-handed dealing is the best in the end. What is best for one, is best for all. The system that discriminates in my favor to-day, may discriminate against me to-morrow; and the machinery by which I may inflict wrong on others now, may be used to inflict wrong on me by and by. And he who winks at wrong because of personal advantage, may be powerless to resist it when it becomes a source of calamity. The political, financial and religious world are honey-combed with secret cliques and rings and combinations, all of which have for their object, cream for their supporters; and skim-milk for everybody else. Under the guise of mutual helpfulness, they develop mutual selfishness. They do not frankly acknowledge the binding force of the law of universal benevolence. "Thou shalt

love thy neighbor as thyself." And yet they ask, "Who is my neighbor?" they find an answer to the question within the limit of their own secret fraternity, rather than the despised alien, whose only recommendation is that he is stripped and wounded a bleeding by the wayside.

Man has not been able to improve upon the divine plan. Fair dealing with a even-handed justice, and universal love, manifested in helpfulness to all, according to their needs; are the dictates alike of reason, religion, and must be recognized in order the establishment of any permanent, not religious, or national prosperity.—*The Christian*.

For "The Friend."

The New Phase of Quaker Faith.

(Concluded from page 347.)

Should the query from any be forthcoming? What has been gained by this sad lapse from the faith and faithfulness of our fathers? From this modified or new phase of Quakerism? From this going back to what worthy predecessors came out from? To return, like the "foolish Galatians," to "having begun in the Spirit," to seeking to be "made perfect by the flesh?" the answer would have to be, so far as the writer can cause and their effects, nothing but increased worldliness, weakness, blindness, disorganization; giving room for the prophet's plaintive testimony: "My people have changed their glory for that which doth bring them no profit." They "have committed two evils" they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." And again: "Hast thou not procured this unto thyself, that thou hast forsaken the Lord thy God when He led thee by the way? And now what hast thou to do in the way of Egypt, drunk the waters of Sihor?" "How art thou turned into the degenerate plant of a strange vine unto me?" These scriptures were written for our learning. And oh! that some specially, might heed them in the undoing they have been engaged about; and turn from every backsliding way; and from every iniquity and divination; from every thing that grieves the Holy One of Israel, and disturbs the peace and brotherhood of the Church from a course of conduct which, so far from composing dissensions, seems sorrowfully to say: "I have loved strangers, and after the will I go." Again it may be queried, Who has been gained by this return as to the bond of bondage? Is the remedy thus proved lie in renouncing good old ways and well-tried paths for new ones? Have the anticipations of those foreseen in relapse been realized? Have our younger members, any more than their elders, been deepened in religious weight and Christian experience by the too general introduction and promotion of things which are after the spirit and in conformity to the ways of the world? Have the meetings ruled by these been built up to edification and spiritual life by all the expedients resorted to, to promote a revival? So far from this, learn by recent statistics that "of little more than 300 regular meetings recorded in the authorized list of London Yearly Meeting more than 100 consist of less than 20 members, and about 50 of less than 10." What other does this prove, than that the breaking down of the hedges, and the removal of

any of "the ancient land-marks which thy fathers have set"—the change in their queries, their marriage rules, in their dress and address, their general introduction of music in families, their reading, and prayer, and devotional meetings for hymn singing and making confession, apart from, if not in place of, those waiting upon the Lord, without whom we do nothing, and worshipping Him in spirit and in truth, with their running to and fro, as "a tumultuous city full of stirs"—is no means the remedy for building up the same places, or for restoring the ancient fundamental doctrines and way-marks so effectual the old time—the light which "shineth our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ," and our sure guide into all truth, which it that even inexperienced reformers guides like these, did not see that, as has been written, "The almost imperceptible spot the plague token"—because sooner or later leading to it—"is no less fatal than the wide gaping wound?" Why did they not, like faithful watchmen on our walls, sound the alarm that breakers were ahead? Why were they not at their posts at the beginnings of these deviations? Why, as the heart of one, did they not endeavor to withstand the enemy in his temptations, and thus to stay the mighty tide of lukewarmness and worldliness which years ago was so popularly set in upon Friends there? Why did they proclaim a fast? call a solemn assembly? seek by fervent prayer and supplication be instrumental in turning the battle to gain, that so the overflowing, devastating surge might have been averted? Where were the Samuels to denounce king Saul's disobedience in "sparing the best of the sheep and the oxen" for an ostensibly good purpose, and who heaved Agag (mighty self) pieces before the Lord? Where were the Davids to go against the defier of the armies of Israel, as with a "few smooth stones of the brook," but "in the name of the Lord of hosts" unto victory? Or where was living Spirit of the living God that actually Elijah upon the slaying the prophets of Baal? Where, likewise, and nearer our own day, were those to help in religious fellowships, and to uphold, as Aaron and Hurs, the stricken hands of such worthies as George Ann Jones, Thomas Shillito, Sarahs Grubb, Mary Capper, John Barclay, Daniel Wheeler, with others, who, faithful and true, testified against these innovations pointed out their dangers. Had they at commencement been arrested by a firm united testimony and effort, how different had things be there and here at the present day!

Notwithstanding these novel views, and lower standard of practices which have sprung from them, have so obtained in both countries, the writer is animated and encouraged by the belief that the righteous testimonies and Christian doctrines given to this people to maintain will never be permitted to fade; but that humble-minded, dedicated servants and handmaidens—burden-bearers of testimony-bearers—will be raised up to stand for the law and the testimony—the relation of the Holy Spirit of Christ within—derived through his outward coming—prepared body, and most precious atonement for the sins of all men, upon the precious cross; and whereby a door of ac-

cess, or of reconciliation with the Father has been opened for us. We are assured that the testimony will again go forth for the gathering of those "who sigh and who cry" because of the spoiling by the enemy—"Go and cry in the ears of Jerusalem, Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wast after me in the wilderness, in a land that was not sown." This, as in the case of those whom the apostle represents as examples, may be preceded by "suffering affliction," and by mourning and travail of spirit as between the porch and the altar; yet who can doubt that to those who shall abide the day of the Lord's coming as a refiner and purifier, that the subsequent language will be richly verified in their experiences: "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." It is written, "Behold, we count them happy which endure." Let none then be troubled nor dismayed should a double portion of the cup of suffering be given to the true-hearted in Israel to drink and to endure for his sake, who suffered so much for us; who was made perfect through suffering; and whose apostle declares; "If we suffer with Christ, we shall also reign with Him." "As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."

True and precious unity in Christ, our Holy Head and High Priest—the Fountain of light and love—is greatly to be coveted; remembering the holy promise, "They shall see eye to eye when the Lord shall bring again Zion." Being by one Spirit baptized into one body, how would humility of mind be felt and manifested! How desirous to be sincere and without offence one toward another! How earnest that the flock of Christ be led into green pastures, beside the still waters! How solicitous that Heavenly blessings may especially rest upon a tried and faithful remnant of the same household of faith! How sympathizing in the sufferings, the patient enduring of chastening, the obedience of these! How concerned that nothing may hinder a steadfast abiding in Christ, their alone sufficiency and anointing! How prayerful that they may be preserved "steadfast, unmovable, always abounding in the work of the Lord" unto the salvation and eternal joy of their souls.

5th mo. 15th, 1882.

Thou, God, seest me.

To feel the abiding impression of this solemn truth, would be a preservation from sin. When an evil thought arises in my heart, should I like to divulge it to my nearest friend? Ah! no! Conscience, shame, or a regard to his good opinion checks the disclosure. What! shall I dare to indulge such a thought, exposed to my Almighty friend, and naked in his sight, when I would be ashamed to mention it to a fellow worm? Where is the fear of God? Where is the belief of his omniscience? Where is the awe of his omnipotence? Where is the dread of final judgment? Yea, where is my love to Christ, who died to save me from my sins, but not in them?

May I ever feel myself as in thy immediate presence; surrounded by thy immensity! "Thou, God, seest me." May this thought constrain me to act with purity, truth, and sincerity, when no human eye can observe

my action. May I do all from a principle of pure love to thee; desiring in all things to promote thy glory.

Oh may I live daily near to thee by faith and prayer! "Unite my heart to fear thy name." Bind my affections to thy cross; and enable me to rejoice in thy presence, O Lord, for thou art holy, holy, holy.

For "The Friend."

Religious Views and Tenets.

In the fall, man lost his divine life and purity; and was left in a state of death and darkness spiritually; which death passed upon all; because that after the life of innocence and purity was lost, our first parents brought forth children in their own fallen likeness. But God, in restoring love and mercy, soon provided a remedy, whereby spiritual life and light might be restored to man, by and through the second Adam,—the quickening Spirit,—whom He sent into the world to seek and to save that which was lost in the fall, and who declared himself to be "the Light of the World." So such as receive and follow Him, will no longer walk in darkness, because they have the light of life. And as such walk in this light, they will have sweet fellowship one with another, and with the Father, Son and Holy Spirit; because by this they will have witnessed the blood of Jesus Christ, who is the way to the lost kingdom—the truth and the life—to cleanse from all sin. Oh! that the professing children of the Lord might have more of an ear to hear what the second Adam saith unto the churches; and to hear the spiritual truths of the Heavenly kingdom; and oh, that such might have more of a spiritual eye opened to see Him and his works, "who hath abolished death, and hath brought life and immortality to light through the Gospel."

He that planted the ear in the head of man, shall he not hear? And will He not enable his dependent children to hear and understand his law? And He that "formed the eye, shall He not see?" And will He not give an understanding heart to those who seek Heavenly knowledge? And will He not give an eye to enable them to read his law written on the heart; and to understand the mysteries which are hid from the wise and prudent of this world? "For the Spirit searcheth all things, yea, the deep things of God." And "the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect towards Him."

The light of the outward body is the eye, placed in the head, and with it we see natural things. So it is spiritually. It is by and through the spiritual eye, which is in the spiritual head that we see spiritual things. But the natural things are only made visible to the outward eye through the medium of a visible light. Even so the invisible things of God are only seen as they are revealed or made manifest by the invisible Sun of Righteousness. "And whatsoever doth make manifest is light." And as the spiritual eye is kept single to the pointings of that light which is given to enlighten even the Gentiles, and is designed to be God's salvation to the ends of the earth, then the whole body, either individually or as a church, will be full of light. But if the eye be evil, and should look to what we might call a mundane light—"the lesser light"—the light of reason, intellect or educa-

For "The Friend."

tion, as being sufficient to light our pathway to heaven, then the whole body will be full of darkness. And if the light that is in us, thus comes to be darkness, how great is that darkness! We then become of that number of whom the prophet speaks, where he says: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter. Woe unto them that are wise in their own eyes, and prudent in their own sight."

As the outward eye has to have outward light to make it useful in discerning outward things, so the inner eye has a spiritual light to make it useful to the spiritual man in discerning spiritual things. The longer I live, the plainer I see at times, the dawns of heavenly day. And the more I see of the true light, the more I feel the need of it to shine on the path-way that leads from earth to Heaven. And the more also I feel the need of a portion of it to guide me onward, and to aid my tongue and pen so that others may be led to a more full knowledge of the light of the glory of God, and accept that grace which brings salvation. We must first know the way ourselves by an inward, experimental and heart-changing knowledge, before we can successfully teach it to others. A teacher, or a minister can never lead his hearers higher than the fountain from which he himself has been refreshed. If the streams of life from which he daily drinks, are from an Heavenly fountain, then as they flow through him to his thirsting flock, they will be refreshed and strengthened in their heavenly journey, and led still higher and nearer to the King Eternal. But if a teacher receives what he hands forth merely from an earthly fountain, it will lead his hearers no higher than earth, or the things of this world. And if they are satisfied with that kind of food, though it may be no better than "the husks that the swine did eat," yet if they make it their choice, God "will give them their request, but send leanness into their soul." The government of the Church of Christ must be on his shoulders, not on the shoulders of poor erring mortals. And we must "join ourselves unto the Lord in a perpetual covenant that shall not be forgotten," nor pass away like "the morning cloud or early dew." We need to come under the government of Him, who came to destroy the works of the devil in the sinful heart; "and to finish the transgression, and to make an end of sins;" and to make reconciliation for past iniquity, and to bring in everlasting righteousness, (not a transient or fitful righteousness;) and to seal up the vision and prophecy concerning Him as to the outward; that he might be anointed as the Most Holy; ruling and reigning in our every individual heart, as God over all, until sin and iniquity is overcome by Him—"the Lamb of God, which taketh away the sin of the world." Then would our peace flow as a river, and our righteousness as the waves of the sea. But how is the pure Gospel stream impeded, by a specious, floating, worldly-wise spirit, that is insinuating itself amongst us, under the guise of Quakerism; that would willingly usurp the controlling authority over our once spiritually gathered assemblies, saying in effect; "we will eat our own bread, and wear our own apparel; only let us be called by thy name to take away our reproach." It is even

now, making sad havoc amongst us in many places, by exalting itself above the true knowledge of God, and leading many astray by its pernicious influence and teachings, causing separations, and the ways of truth to be evil spoken of, and our heretofore honored name in danger of becoming a reproach in the world. I am firm in the belief that our forefathers were called into all their distinguishing views and practices, "by a humble reliance on the teaching of the Spirit, and a diligent use of the sacred Scriptures." And I also believe that the same unchangeable and infallible Spirit that led them through much tribulation and self denial into the strait and narrow way, would lead us there if we would have more confidence in it, and less in the teachings of fallible man.

Dublin, Ind., 5th mo. 25th, 1882.

THE DAY OF SUNSHINE.

O gift of God! O perfect day!
Wherein no man shall work, but play;
Wherein it is enough for me,
Not to be doing, but to be!

Through every fibre of my brain,
Through every nerve, through every vein,
I feel the electric thrill, the touch
Of life, that seems almost too much.

I hear the wind among the trees,
Playing celestial symphonies;
I see the branches downward bent
Like keys of some great instrument.

And over me unrolls on high
The splendid scenery of the sky,
Where through a sapphire sea, the sun
Sails like a golden galleon,

Towards yonder cloud-land in the West,
Towards yonder islands of the blest,
Whose steep sierra far uplifts
Its craggy summits, white with drifts.

Blow, wind! and waft thro' all the rooms
The snow-flakes of the cherry-blossoms!
Blow, winds! and send within my reach
The fiery blossoms of the peach!

O life and love! O happy through
Of thoughts, whose only speech is song!
O heart of man! canst thou not be
Blithe as the air is, and as free?

—Longfellow.

RECONCILED.

O years, gone down into the past,
What pleasant memories come to me
Of your untroubled days of peace,
And hours, almost of ecstasy.

Yet would I have no moon stand still,
Where life's most pleasant valleys lie;
Nor wheel the planet of the day,
Back on his pathway through the sky.

For though, when youthful pleasures died,
My youth itself went with them too;
To-day, ay! even this very hour
Is the best time I ever knew.

Not that my Father gives to me
More blessings than in days gone by,
Dropping in my uplifted hands
All things for which I blindly cry:

But that his plans and purposes
Have grown to me less strange and dim;
And where I cannot understand,
I trust the issue unto Him.

And spite of many broken dreams,
This have I truly learned to say,—
The thought unanswered once,
Were answered in God's own best way.

And though some dearly cherished hopes
Perished untimely ere their birth,
Yet have I been beloved and blessed,
Beyond the measure of my worth.

And sometimes in my hours of grief,
For moments I have come to stand
Where, in the sorrows on me laid
I felt a loving Father's hand.

And I have learned the weakest ones
Are kept secure by His strong arms;
And that the tender lambs are
Are carried in the Shepherd's arms.

And sitting by the wayside blind,
He is the nearest to the light,
Who crieth out most earnestly,
"Lord, that I might receive my sight!"

O feet, grown weary as ye walk,
Where down life's hill my pathway lies,
What care I, while my soul can mount
As the young eagle mounts the skies.

O eyes, with weeping faded out,
What matters it how dim ye be?
My inner vision sweeps, unfired,
The reaches of eternity!

O death, most dreaded power of all,
When the last moment comes, and thou
Darkenest the windows of my soul,
Through which I look on nature now;

Yea, when mortality dissolves,
Shall I not meet thine hour unawed?
My house eternal in the heavens
Is lighted by the smile of God!

—Phebe Cary

THE OTHER MAN.

BY MARGARET J. PRESTON.

A league from land a wreck was seen,
Above whose waves-washed hull,
Fast-wedged the jutting rocks between,
Circled a snow-white gull,
Whose shrieking cry
Rose clear and high
Above the tempest's ill.

"Hoy!—To the rescue!—Launch the boat!
I see a drifting speck:
Some struggler must be still afloat,—
Some sailor on the deck:

Quick! ply the oar,—
Put from the shore
And board the foundered wreck!"

Right through the churning plume of spray
Whirled like an ocean shell,
The hardy life-boat warped its way,
As billows rose and fell;
And boldly cast
Its grapple fast
Above the reefy swell.

Around the bows the breakers sobbed
With low, defiant moan;
When instant every bosom throbb'd,
Held by one sound alone;
Somewhere—somewhere
Upon the air
There thrilled a human groan.

One moment—and they clomb the wreck,
And there, a ghastly form
Lay huddled on the heaving deck
With living breath still warm,—
Too dead to hear
The shout of cheer
That mocked the dying storm.

But as they lowered him from the ship
With kindly care as can
Beit rough hands, across his lip
A whispered ripple ran:
They stooped and heard
The slow-drawn word
Breathed,—"*Save—the other—man!*"

O ye who once on gulfing waves
Of sin were tempest-tossed,—
Ye who are safe through Him who saves
At such transcendent cost,—
Will ye who yet
Can rescue, let
The other man be lost?"

Over the Desert to Elim.

BY H. CLAY TRUMBULL.

There is hardly any part of the world that is changed less, in its natural scenery and characteristics in the past forty centuries, than the Peninsula of Sinai. Desert and mountain, watercourse and spring, are much the same there to-day as when Moses first and his way as a fugitive from Egypt toward the land of the Midianites by the way of Horeb, or as when, forty years later, he and the children of Israel along the same route, after their miraculous crossing of the Red Sea, in their flight from the pursuing host of Pharaoh. A journey in that region is now to be made only in primitive oriental style, and its incidents and accessories tend to make more vivid and real the inspired story of the exodus and the wanderings.

It was soon after noon of a bright day in March that, with my two fellow-travelers, I crossed the western arm of the Red Sea in a boat from Suez, to meet our special camel caravan, which was to take us over the desert to Mount Sinai and thence to Hebron. Landing at the quarantine pier on the eastern shore of the sea, or gulf, we had passed from Egypt to Arabia, from Africa to Asia. A large crowd of pilgrims from Syria and beyond was there in quarantine, some of them having already waited for five months, with no better prospect of release now than at the start. They simply seemed forgotten by the authorities. That is an oriental way of doing things—especially where there is no bakshish, or money gift, to jog the memory. Rushing on through their noisy groups as speedily as possible, we came to our camels and their drivers, on the edge of the desert ground.

Our caravan had been made up at Cairo, and had moved slowly around to this point, while we had started later and come by rail-road to Suez. It was quite an imposing affair—fifteen camels and twenty men for our party of three. Tents and tent furniture, gear, casks of water, cooking utensils and provisions—including well-stocked chicken coops—swelled the load of the baggage camels. The dragoman, and cook, and waiter, and the Bedawi sheikh and his men, who were our escort, completed the force of attendants. Three dromedaries—of lighter build and better blood than the camels which carried the baggage—were ready for our mounting. And camel mounting is quite an art in its way. At a peculiar guttural nod of the driver, the camel twists his head on one side to side as if considering the subject, and then, as the call is continued, he suddenly drops spasmodically on his knees, and rests a moment there. With another jerk his hind-legs are visible in the same way. Then he settles himself down one joint more, in front and rear, and is in position for his rider. His saddle is a framework around his great hump, with a pommel or horn in front, and another behind, and a cushion between these horns and over the framework. While the rider mounts, the camel driver, or camel leader, commonly stands with one foot on the doubled fore-leg of the camel, to prevent his rising too soon. Throwing his right leg over the forward horn of the saddle, the rider swings himself into his seat, crosses his legs in front the pommel, holds on, and gives the signal, ready. The camel starts with a spasmodic motion in front, then unexpectedly lifts him-

self behind with a jerk like opening a jack-knife, throwing the rider forward. Immediately this motion is followed by a reverse one as the camel's fore-legs rise, and the rider goes backward. Again the movement is from behind, and once more from the front; for the extra joint in a camel's legs gives him one more movement, front and rear, than you would otherwise look for, in his rising. The sensation is much like being tossed in a blanket. And you are not let down from the blanket; for you seem balanced high in air, above the camel's back—at the mast-head of the swaying "ship of the desert." Then comes the steady gait—steadily unsteady. Every loping step of the camel causes the rider to swing forward or backward, with a sweep of not less than forty-five degrees. Eighty times in a minute this swinging averages, or nearly five thousand times an hour. And being started in this way, we were fairly off on our desert journey.

The first day's journey with an Oriental is always a short one. He wants to start late and rest early on that day. Our first halt was at Ayûn Mûsa, the Wells of Moses, a little distance below Suez, on the eastern shore of the gulf. Our tents were already pitched there, and before the sun was down we were in them. These Wells of Moses are a number of springs of brackish water, forming an attractive oasis in the desert. By a process of irrigation they have been made to fertilize several fruit and vegetable gardens, which are surrounded by fences of upright thatch, or reeds and plaited grass, and which aid in supplying the Suez market. Low palm-trees and tamarisks and pomegranates give a look of luxuriance to these gardens, and below their spreading branches is the tangled undergrowth of wild shrubs and vines, or vegetable beds and occasional pools of stagnant water. There are also several summer-houses within these enclosures, occupied from Suez in the hotter months of the year.

Under the shade of these palm-trees, we read anew the story of the exodus, and had our first service of worship in the desert. Then we went down to the shore of the Red Sea, and with the sweep of our gaze took in the scene of the Israelites' crossing, at whatever point along there it may have been. Over the sea were the mountains which had shut in the fugitives when the Egyptians were after them. Not far from where we were, the saved people had looked back in the morning light and seen "that great work which the Lord did upon the Egyptians," as indicated by the returned waters, through which they had passed dry shod, and by "the Egyptians dead upon the seashore." There we read, with a new sense of its force and beauty, that wonderful song of rejoicing in which Moses and Miriam led the thanksgivings of the people.

It seemed quite appropriate that our guide over the desert to Sinai, should be Sheikh Mûsa, or Moses. He is the chief sheikh of all the Tâwara tribes of the peninsula. Being at Cairo, for the purpose of inducing the khedive to relieve his people of the tax on the charcoal brought in by them for sale in Egypt, (and it is singular enough that a land with little or no wood should have charcoal as one of its chief exports,) he consented to take charge of our party, as he returned to his home in Wâdi Feirân.

Sheikh Mûsa was fully attentive to his mis-

sion, and had a keen sense of his responsibility under his formal contract to guide and guard us safely. When, at Ayûn Mûsa, we were starting out from the camp to visit a well at a little distance down the desert, he called to us to wait a moment until he could detail an Arab to accompany us; for, as he was responsible for our safety at all times, he must take measures to secure that safety. And the Arab who was assigned to this charge of us, as he started out with us into the desert pointed to his weapon of defence, and then to his right eye, and said in Arabic that he would protect us at every cost, as he would guard his very eyeball. What a new light that let in on the Bible declaration: "The Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye." Thus at every step the desert experiences were making plainer and more forcible the statements of the Bible narrative.

(To be concluded.)

Into bondage and out of it.—[While in Van Diemen's Land.]—We received a visit from a man formerly a prisoner, who gave us some striking particulars of his life. He said the first occasion on which he took spirits was when going a short voyage; a little was given him in a small vial, which he was charged to drink, lest he should take cold! His father was a man who endeavored carefully to inculcate honest principles into his children, both by example and precept, and who used to ejaculate in a low tone on leaving his house, "The Lord preserve my going out and my coming in, from henceforth and forevermore;" but he was a drunkard! and his son was sometimes sent to the public house to bring him home. On such occasions his father often gave him "a little sup" in the bottom of the glass, and was amused at the wry-faces that his son made on drinking it. When the boy was able to drink a whole glassful, his father expressed great pleasure! little anticipating that he was training his son, not only to drunkenness, but through drunkenness to dishonesty.

At length his son became both a drunkard and a thief, and was transported for robbery. He was now a prisoner in bondage in a foreign land; but years rolled on, and the term of his transportation expired; he regained his freedom, but not from the bondage of habitual drunkenness; this to him was more powerful than the bondage under the laws of his country. Many times he sold his shirt for drink, and, to use his own expression, parted with the flesh off his back for it also; for, while a prisoner, he was several times flogged for being drunk.

As soon as he was loosed from the triangles, he hurried on his clothes, and, with his back bleeding, went to the first place where drink was sold, and drank again! Often the declaration, "Drunkards shall not inherit eternal life," came awfully before his mind; he was alarmed, miserable, ashamed of himself, and he cried to God for deliverance. He joined the temperance society, resolved he would leave off the use of spirits, and drink only a little wine or beer; but these kept alive his depraved appetite.

He began to attend the Methodist meeting, hoping thereby to gain strength; but in a few

weeks he was again overcome by his old enemy, and being ashamed to be met in that condition, he left the road and lost himself in the bush, where he remained all night in confusion. Still, in the anguish of his soul, he cried unto the Lord for deliverance, and in this state he attended a meeting that he held at the Back River, New Norfolk, where his attention was directed to the Holy Spirit, as a witness against sin revealed in the secret of the heart, and as a guide, leading those who attend to its convictions to repentance, and to the bearing of the Cross in the practice of self-denial; and giving them a sense of their weakness, in order that they may place their trust in the Lord alone, obtaining strength from him to perform His will, and receive remission of sins through Jesus Christ.

These doctrines made a deep impression on this individual, and under the conviction wrought upon his mind, he sought Divine help to leave off the use of all stimulating liquors. He not only forsook the use of spirits, but of wine and beer; he also left off smoking and chewing tobacco; and to enable him the sooner to pay his debts, he likewise left off the use of tea and sugar.

These privations were trying to him for a few weeks, after which the desire for such indulgence left him; and he is now in better health and spirits than before. Several persons have brought liquor to him and tried to persuade him to drink, saying that as he had drank, chewed and smoked so long, he would certainly die from leaving off these practices! The poor man is now working for ten shillings per week as a builder, and is in a very humble, thankful state of mind; He walks eight miles into town to attend our meetings, and is likely to stand his ground so long as he continues in humility and watchfulness. —James Backhouse.

For "The Friend."

Jane Crosfield.

In reading over lately copies of some valuable letters and papers, my attention was arrested with a copy of a certificate of the Monthly Meeting of Friends of Philadelphia, respecting Jane Crosfield, who visited this country, from England, in 1760 and 1761. This certificate portrays so fully the precious feelings of love and unity which pertain to the gospel, that if approved by the Editor, I should be glad to see it published in "The Friend."

S.

5th Mo. 26th, 1822.

From our Monthly Meeting at Philadelphia, the 30th of 10th month, 1761. To the Monthly Meeting of Friends at Kendal in Westmoreland.

Dear friends, — The continued manifestation of the merciful regard of our Heavenly Father in engaging his servants by the constraints of his love to visit us, frequently excites on the minds of the faithful, reverent and thankful acknowledgments of so great a favor; and the good order established in the wisdom of Truth enjoining our giving proper testimonials of the services of such who have been thus sent among us.

We, therefore, with the salutation of brotherly love, hereby certify you of our unity with the religious services and exemplary conduct of our beloved friend Jane Crosfield, who lately left us and embarked on her return to you and her family. Her conversation, being

humble and instructive becoming a minister of Christ, evidenced her dwelling in the spirit of true love and charity, and her public ministry being the effect thereof, she was thereby qualified to speak to various states. Her sympathy with those in affliction and her earnest affectionate concern for the good education of our youth, and their walking in the Truth with the advice she frequently gave them, will, we hope, be profitably remembered.

We fervently desire her preservation, and that if it be consistent with the will of the Lord, she may return safely to you and be enabled to perform such future services as He may require of her, and, in the fellowship of the Gospel, we remain your friends, brethren and sisters.

Signed in and on behalf of said meeting [by]

Anthony Morris, David Bacon, Mordecai Yarnall, Daniel Stanton, and 52 other men Friends. Alice Hall, Rebecca Coleman, Rachel R. Pemberton, and 30 other women Friends.

For "The Friend."

Religious Items, &c.

Church Establishment in Norway.—Before 1845, no religion was tolerated in Norway but that of the Lutheran State Church. In that year the restriction was removed, but the law still prohibits any person leaving the State Church until 19 years old, and then he must personally give notice of his intention to the parish priest, and inform him what denomination he intends to join.

Impure Literature.—The Texas legislature has enacted that each vendor of the Police Gazette, and other papers of like character, —or equally without character,—shall pay an annual license fee of \$500. It is supposed that so large a fee will nearly, if not entirely, stop the sale of such publications in that State. Texan legislators evidently have an apprehension of the evil effects of such literature, and of the right of the commonwealth to deal with it. It is a pity that such clear-headedness is not to be counted upon in legislators generally, and that the recognition of such an evil does not prompt them to its suppression, rather than to its regulation as a means of revenue. —Chris. Advocate.

Effect of Standing Armies.—A recent discussion in the Italian Chamber of Deputies brought out the fact, that the importation of provisions and manufactured goods from America to the chief European countries is constantly increasing, and has assumed very large proportions. It was argued by some that a combination of European nations against these importations would be necessary. Signor Bianca, however, indicated the true remedy, when he said that the United States would, soon or later, force Europe to solve the question; and showed that one of the greatest evils of Europe is the maintenance of large standing armies. The remanding to agricultural labor and to manufactures of many thousands now kept in the armies, at immense cost, would add very greatly to the productive power of the European nations; but an attempt to prevent the supply of food from abroad by restrictive measures would only produce disastrous results. —Chr. Adv.

Overtures of Peace.—In the Southern Presbyterian Assembly at Atlanta, a resolution brought in by the Committee on "Foreign Relations" expresses its regret for and with-

draws all former expressions "which may be regarded as reflecting upon or offensive to the General Assembly of the Presbyterian Church in the United States." The message a resolution were ordered to be sent by telegraph to the general body assembled at Springfield, Ind. The very title of the Committee that brought in the resolution was significant of the old bitterness of the past. It was the domestic relation of slavery that put the two bodies, North and South, in "foreign relations" with each other; and there has been no reason since reconstruction why a reconciliation should not have been made. It has been attempted again and again; there was nothing but a memory of harsh differences between, but the memory was sufficient. It is highly creditable not to the Southern body that it has made a clean sweep of all in the past that would prevent harmony hereafter. —Pub. Ledger.

For "The Friend,"

Natural History, Science, &c.

Leaf cutting Ants in Nicaragua.—Nearly a traveller in tropical America have described the ravages of the leaf-cutting ants (*Ecodoma*) their crowded, well-worn paths through the forests, their ceaseless pertinacity in the spoliation of the trees—more particularly of introduced species—which are left bare and ragged, with the midribs and a few jagged points of the leaves only left. Many a young plantation of orange, mango, and lemon tree has been destroyed by them. Again and again have I been told in Nicaragua, when inquiring why no fruit-trees were grown in particular places, "It is no use planting them the ants eat them up." The first acquaintance a stranger generally makes with them is on encountering their paths on the outskirts of the forest crowded with the ants; one carrying off the pieces of leaves, each piece about the size of a sixpence, and held up vertically between the jaws of the ant; another hurrying along in an opposite direction empty handed, but eager to get loaded with their leafy burdens. If he follows this last division, it will lead him to some young tree or shrub, up which the ants mount; and where each one, stationing itself on the edge of a leaf, commences to make a circular cut with its scissor-like jaws, from the edge, it hinder feet being the centre on which it turns. When the piece is nearly cut off, it is still stationed upon it, and it looks as though it would fall to the ground with it; but, on being finally detached, the ant is generally found to have hold of the leaf with one foot, and soot righting itself, and arranging its burden to its satisfaction, it sets off at once on its return. Following it again, it is seen to join a throng of others, each laden like itself, and without a moment's delay, it hurries along the well worn path. As it proceeds, other paths, each thronged with busy workers, come in from the sides, until the main road often gets to be seven or eight inches broad, and more thronged than the streets of the city of London.

After travelling for some hundreds of yards often for more than half a mile, the formation is reached. It consists of low, wide mounds of brown, clayey-looking earth, above and immediately around which the bushes have been killed by their buds and leaves having been persistently bitten off as they attempted to grow after their first defoliation

under high trees in the thick forest the ants do not make their nests, because, I believe, a ventilation of their underground galleries, out which they are very particular, would interfere with, and perhaps to avoid the tip from the trees. It is on the outskirts of the forest, or around clearings, or near wide roads that let in the sun, that these formicariums are generally found. Numerous round mounds, varying from half an inch to seven or eight inches in diameter, lead down through the mounds of earth; and many more, from the distance around, also lead underneath them. At some of the holes on the mounds it will be seen busily at work, bringing up little pellets of earth from below, and casting them down on the ever-increasing mounds, that its surface is nearly always fresh and new-looking.

Standing near the mounds, one sees from every point of the compass ant-paths leading them, all thronged with the busy workers trying their leafy burdens. As far as the eye can distinguish their tiny forms, troops on troops of leaves are moving up towards the central point, and disappearing down the mercurial tunnelled passages. The outgoing, empty-handed hosts are partly concealed amongst the bulky burdens of the incomers. I can only be distinguished by looking closely amongst them. The ceaseless, toiling ants impress one with their power, and one asks—What forests can stand before such invaders? How is it that vegetation is not eaten off the face of the earth? Surely nowhere but in the tropics, where the recuperative powers of nature are immense and ever active, could such devastation be withstood. In June, 1859, very soon after the formation of my garden, the leaf-eating ants came upon it, and at once commenced demolishing the young bananas, orange and mangoes of their leaves. I followed up the paths the invading hosts to their nest, which was but one hundred yards distant, close to the edge of the forest. The nest was not a very large one, the low mound of earth covering it being about four yards in diameter. At first I tried to stop the holes up, but fresh ones were immediately opened out. I then dug down below the mound, and laid bare the chambers beneath, filled with ant-food and containing ants in every stage of growth; but I found that the underground ramifications extended so far, and to so great a depth, that the ants were continually at work doing fresh excavations, that it would be an immense task to eradicate them by such means; and notwithstanding all the digging I had done the first day, I found them as busy at work as ever at my garden, which was rapidly defoliating. At this stage, for my assistance, and I suggested the pouring of carbolic acid, mixed with water, down their rows. The suggestion proved a most valuable one. We had a quantity of common carbolic acid, about a pint of which I mixed with four buckets of water, and, after stirring it well about, poured it down the burrows; I could hear it rumbling down to the deepest depths of the formicarium four or five feet from the surface. The effect was all that could have wished: the marauding parties were at once drawn off from my garden to the new danger at home. The whole formicarium was disorganized. Big fellows were stalking up from the cavernous regions

below, only to descend again in the utmost perplexity.

Next day, I found them busily employed bringing up the ant-food from the old burrows, and carrying it to a new one a few yards distant; and here I first noticed a wonderful instance of their reasoning powers. Between the old burrows and the new one was a steep slope. Instead of descending this with their burdens, they cast them down on the top of the slope, whence they rolled down to the bottom, where another relay of laborers picked them up and carried them to the new burrow. It was amusing to watch the ants hurrying up with bundles of food, dropping them over the slope, and rushing back immediately for more. They also brought out great numbers of dead ants that the fumes of the carbolic acid had killed. A few days afterwards, when I visited the locality again, I found both the old burrows and the new one entirely deserted, and I thought they had died off; but subsequent events convinced me that the survivors had only moved away to a greater distance.

Notwithstanding that these ants are so common throughout tropical America, and have excited the attention of nearly every traveller, there still remains much doubt as to the use to which the leaves are put. Some naturalists have supposed that they use them directly as food; others, that they root their underground nests with them. I believe the real use they make of them is as a manure, on which grows a minute species of fungus, on which they feed;—that they are, in reality, mushroom growers and eaters. This explanation is so extraordinary and unexpected, that I may be permitted to enter somewhat at length into the facts that led me to adopt it. When I first began my warfare against the ants that attacked my garden, I dug down deeply into some of their nests. In our mining operations we also, on two occasions, carried our excavations from below up through very large formicariums, so that all their underground workings were exposed to observation. I found their nests below to consist of numerous rounded chambers, about as large as a man's head, connected together by tunnelled passages leading from one chamber to another. Notwithstanding that many columns of the ants were continually carrying in the cut leaves, I could never find any quantity of these in the burrows, and it was evident that they were used up in some way immediately they were brought in. The chambers were always about three parts filled with a speckled brown, flocculent, spongy-looking mass of a light and loosely connected substance. Throughout these masses were numerous ants belonging to the smallest division of the workers, and which do not engage in leaf-carrying. Along with them were pupae and larvae, not gathered together, but dispersed, apparently irregularly, throughout the flocculent mass. This mass, which I have called the ant-food, proved, on examination, to be composed of minutely subdivided pieces of leaves, withered to a brown color, and overgrown and lightly connected together by a minute white fungus that ramified in every direction throughout it. That they do not eat the leaves themselves I convinced myself, for I found near the tenanted chambers deserted ones filled with the refuse particles of leaves that had been exhausted as manure for the fungus, and were now left, and served as

food for larvae of *Staphylinidae* and other beetles.

These ants do not confine themselves to leaves, but also carry off any vegetable substance that they find suitable for growing the fungus on. They are very partial to the inside white rind of oranges, and I have also seen them cutting up and carrying off the flowers of certain shrubs, the leaves of which they neglected. They are very particular about the ventilation of their underground chambers, and have numerous holes leading up to the surface from them. These they open out or close up, apparently to keep up a regular degree of temperature below. The great care they take that the pieces of leaves they carry into the nest should be neither too dry nor too damp, is also consistent with the idea that the object is the growth of a fungus that requires particular conditions of temperature and moisture to ensure its vigorous growth.—*Belt's Naturalist in Nicaragua.*

THE FRIEND.

SIXTH MONTH 17, 1882.

There are probably none, even of those whose spirits are naturally cheerful, that are not sensible at times of a mental weight which sours their feelings, and brings a sense of oppression or sadness. Sometimes the cause of this burden is discernible. It may arise from a sense of condemnation for some violation of a known duty, or for some want of watchfulness which has caused us to lose the sensible evidence of the Lord's favor. It may proceed from sympathy in the trials of those we love, from a religious concern for the spiritual welfare of ourselves or of others, from disappointment in business, or from other sources. Sometimes it comes like the foreboding of future evils, of what kind or nature we know not.

Whatever its origin or its meaning, the Christian has one resource always open to him—he can come in humility and reverence to his Father in Heaven—confessing his faults, seeking forgiveness, submitting himself patiently to bear all the chastisement that a merciful Lord may see meet, and throwing himself on Him for protection and preservation. Remembering the declaration that all things work together for good to them that love God; He knows that all these temporary afflictions will be to his advantage, as they are rightly used; and that they will enlarge his experience, and prepare him for greater usefulness in the Lord's service. Thus the sting is taken out of them, and with filial submission, he can reverently adopt the language of our holy Redeemer: "The cup which my Father hath given me, shall I not drink it?"

It is not safe hastily to turn from such impressions, and drown the feeling of sadness by engaging the thoughts in other matters; but let us endeavor at such seasons to be patient and quiet, and trust that in the Lord's own time He will restore unto us a degree of comfort and peace, and enable us to rejoice in the feeling of his favor and protection.

SUMMARY OF EVENTS.

UNITED STATES.—A joint resolution appropriating \$10,000 for the relief of those made destitute by the floods in the State of Mississippi, has been passed by the Senate.

There is nothing new in the situation at Pittsburg,

but the men appear more confident of success than before. President Jarrett, of the Amalgamated Association, has gone to St. Louis and other Western points to reconcile differences between employer and employed, and it is believed he will be as successful as he was at Cincinnati.

One of the heaviest rain storms ever known in Colorado, swept over Denver last Seventh-day night. It was accompanied by water spouts, and did great damage in the city and surrounding country. Several houses near the Platte river were swept away, and two men and three children are known to be drowned. At Golden, several houses were swept off, and the Cambrian Fire Brick Works were destroyed by lightning.

Three and a half inches of rain fell in Springfield, Illinois, and its neighborhood during Seventh-day night and First-day morning. All the streams overflowed, and several railroad washouts occurred, but the damage is now repaired. It is feared the crops have suffered greatly.

Forest fires are raging near Milwaukee, Wisconsin, and threatening to destroy the village of Hewittville and Hewitt's mills. A number of cattle have been burned. Large forest fires are also reported near Merrillville, Ind. The estimated contributions for last year's fires in Michigan amounted in value to \$1,500,000, of which two-thirds were cash. The work of distribution was so well done that the opening summer finds the burnt district in a more favorable condition than the year was reckoned to expect. The loss to the State from the difference of conditions among the people, but it is thought to be largely due to their varying character. Energy and indolence have borne their natural fruits there as elsewhere.

The Sixth month report of the Department of Agriculture shows a decrease of 27 per cent. in the area of wheat and of 12 per cent. in the area of spring wheat, compared with last year. In oats there is an increased area of 7 per cent. and in barley of one per cent. The condition of nearly all the grains except corn is good; the average yield of winter and spring wheat throughout the United States is estimated at 13 bushels per acre.

The crop reports from Southern Minnesota and Dakota continue to be encouraging as regards the smaller grains, and are more favorable as regards corn, the weather having grown warmer.

It is reported that small insects, known as "white mites," are doing considerable damage to the wheat and oats in Southern Virginia.

According to the Census returns the live stock on farms in the United States on 6th mo. 1st, 1880, was as follows: Horses, 10,357,891; mules and asses, 1,812,932; working oxen, 993,970; milch cows, 12,443,595; calves, 2,488,590; sheep, 191,936; swine, 47,839,51. The rate of increase from 1870 to 1880 was in horses, 45 per cent.; mules and asses, 61 per cent.; milch cows, 39 per cent.; other cattle, 65 per cent.; sheep, 24 per cent.; and swine, 90 per cent. In working oxen there was a decrease of 25 per cent.

The Mexican Minister at Washington announces that the Mexican Government has repealed the export duty on silver coin and bullion, which has existed since the days of Spanish rule there. The repeal goes into effect 1st of Eleventh month, and the reason for it is a desire to encourage the investment of American capital in the Mexican mines.

The deaths in Philadelphia for the week ending 6th mo. 10th, were 345, as compared with 352 for the previous week, and 310 for the corresponding week of last year. The number of males was 177, females, 168. From consumption there were 45 deaths; from pneumonia, 27; from old age, 22; from typhoid fever, 15; from diphtheria, 13, and from small-pox, 2.

Markets, &c.—U. S. 53's, 100s 1 10/16; 4's, 113; 4's, registered, 119; cotton, 12 1/2; currency 6's, 144.

Cotton.—There was very little movement, but prices were steady; sales of middlings at 12 1/2 a 12 1/4 cts. per lb. for uplands and New Orleans.

Potroleum.—Standard, wets, 7 1/4 cts. for export, and 8 cts. per gallon for home use.

Flour is in limited request and prices are unchanged. Sales of 1900 barrels, including low extras, at \$3.39 a \$3.75; Minnesota extras, at \$6.75 a \$7 for clear, and \$7.25 a \$7.50 for straight; Pennsylvania extras, at \$6.50 a \$6.75; and a 9's western do. at \$6.50 a \$6.75, and patents at \$7.50 a \$8.75. Rye flour is dull at \$4.25 a \$4.50.

Grain.—Wheat is dull and lower. Sales of 3800 bushels red for milling at \$1.43. At the open board, 1000 bushels, 8th mo, sold at \$1.18 1/2. Rye.—Pennsylvania is offered at 40 cts. Corn.—Lowen, there are in market 2000 bushels, and 8000 bushels, including yellow, at 86 a 87 cts.; sail mixed, at 84 a 85 1/2

cts.; steamer at 84 cts., and No. 3 at 83 1/2 a 84 cts. Oats are in light demand and firmer. Sales of 9000 bushels, including No. 3 and 2 white, at 63 1/2 a 65 cts., and rejected and mixed at 63 a 64 cts.

Hay and Straw Market, for week ending 6th mo. 10th, 1880. Hay, 1000 lbs. of best 3's; loads of straw, 72. Average price during the week—Prime timothy, \$1.05 to \$1.15 per 100 pounds; mixed, 95 cts. to \$1.05 per 100 pounds; straw, 75 to 85 cts. per 100 pounds.

Beef cattle were dull and 4 a 1c. per lb. lower: 2000 head arrived and sold at the present yards at 4 1/2 cts. per pound, the latter rate for extras.

Sheep were dull and lower: 13,000 head arrived and sold at the different yards at 3 a 6 1/2 cts., and lambs at 4 1/2 a 8 cts. per lb. as to condition.

Hogs were active and firm: 3200 head arrived and sold at 10 1/2 a 12 cts. per lb. as to quality.

Pope, in an address to the Parliament of Gladstone in the House of Commons, that he has received no remonstrance from the Irish judges against the provisions of the Repression bill, the judges held a private meeting and passed resolutions protesting against trials being held by a commission of three judges without a jury. In consequence of this, the judges forwarded the resolutions to the official residence of Gladstone. In the event of the bill passing with its obnoxious provisions, Baron Fitzgerald will resign. It is generally understood that, when the bill passes, William Johnson, Attorney General for Ireland, will be raised to the rank of a Lord of the Exchequer.

The Irish Bishops have issued an important address to their flocks promising the support of the clergy to the people in peacefully agitating for their rights, but condemning as the worst enemies of the country men who recommend illegal courses, particularly those resorting to assassinations. The bishops condemn the recent murders, but believe they were due to evictions, which is the duty of the Government to stop at any cost.

The Bishops, in their address, point out that what is morally wrong cannot be politically right. It is an indisputable right, they say, of the Irish to live on their own soil. It is the right, and often the duty, of those oppressed either by the State or by individuals to seek redress by lawful means. On these grounds, the national movement has the approval of the priests and bishops, and even the Pope, and of all just and generous men, without distinction of race or creed.

As the members of the Bishops' address are notorious of social order. The address specifies these means as refusing to pay just debts, preventing payment by others, injuring neighbors in person or property, forcibly resisting the law and forming secret societies and obeying the orders thereof.

The members of the Bishops' address are notorious of social order. The address specifies these means as refusing to pay just debts, preventing payment by others, injuring neighbors in person or property, forcibly resisting the law and forming secret societies and obeying the orders thereof.

An official return shows that the number of outrages reported to the Irish Constabulary during the 6th month was 396, including two murders, exclusive of the Phoenix Park affair. The number of suspects now imprisoned is 263.

Davitt, in his speech at Liverpool on the 6th instant, said he was in favor of the land becoming national property. He considered that the soil of Ireland could be purchased for 1000 years for £140,000,000 in Government bonds, repayable in fifty years. He denounced the Dublin Castle rule as a monstrous failure.

On the 8th instant, as Walter M. Burke, a Galway landlord, was at Ardahan near Gort, riding in front of his dragon escort, a volley from rifles was fired at them from behind a wall and both fell dead. Burke was a magistrate and son of the Law Solicitor for Mayo. He was a barrister by profession, and had amassed a fortune in Italy. He had had several disputes with his tenants, and had recently left London to carry out evictions.

At St. Quentin, say the French Minister of Finance, speaking at St. Quentin, said there is every reason to expect an excellent harvest, which will prevent a large amount of capital from leaving France.

The French column in Tunis, under General Maksem, has been obliged to retire from the Tripoli frontier, and to take refuge in the same city. This has given an opportunity for fresh disorders between the friendly Arabs and the insurgents, and many have been killed on both sides.

By a law which passed on Eleventh month 1st, 1881, and became operative on Fifth month 1st of the present year, the Government of the United States has decided to retail spirituous liquors of any kind to any person holding any public appointment or to any other person not

holding a license under the provisions of the statute. During the first four months of the present year, before the law went into operation, the revenue from spirituous liquors showed a decrease of one per cent., though during the preceding ten years it had shown an average increase of three per cent. per annum. This anticipatory effect of the law is considered surprising.

A St. Petersburg decree is published announcing that General Ignatieff, at his own request, has been relieved of the post of Minister of the Interior, on the ground of ill health, and has been appointed President of the Academy and a member of the Senate. He retains his membership of the Council of the Empire and his adjutancy. Count Tolstoi, who was formerly President of the Academy, has been appointed Minister of Instruction.

Dervish Pasha, at Cairo, received the Ulemas, a dressing them in firm and decided language. Four the Ulemas rose from their seats and declared that Europe had not annexed Egypt the fact was due to Arabi Pasha and the military party, adding that before the pending questions were settled the English and French deserts must quit Alexandria. Dervish Pasha on hearing this, bounded to his feet and exclaimed that he came as the representative of the Sultan to see that his orders were obeyed, not to listen to their advice and ordered them to quit the room. He then continued the interview, and the questions were settled.

At Alexandria on the 11th inst., serious riots broke out between the hostile natives and Europeans, during which several persons were killed and wounded, and number of houses destroyed. The police at first remained inactive.

The New Alexandria despatch says: "The Rue d'Assises, inhabited chiefly by Europeans, was completely wrecked. The Europeans fired from the windows, killing many Arabs. The latter made terrible havoc among the Europeans in the street. The British Consul was dragged from his carriage and beaten. Dervish Pasha has left Cairo for Alexandria."

Heavy floods are reported at Yale, British Columbia. Bridges have been swept away, business is suspended and it is feared the farmers will lose most of their crop.

CORRECTION.—On page 345—third line—"Late in the year 1850," read, "Late in the spring 1850."

WESTWON BOARDING SCHOOL.

A Stated Meeting of the General Committee is to be held at the school on Fourth-day, the 21st instant, 8 A. M.

The Committees on Instruction and Admissions meet at the school the preceding evening, at 7 o'clock.

The Visiting Committee, meet at the school on Seventh-day, the 17th inst.

For the accommodation of the committee, conveniences will be at Street Road Station, on Seventh-day, the 17th and 20th inst., to meet the train that leave the city at 2:40 and 4:55 P. M.

WM. EVANS, Secy.

Philada., 6th mo. 1882.

WANTED.

An experienced female teacher, for the school opening 9th mo. next, desired to meet at Friends' Bazaar Meeting. For particulars address

JNO. E. DARNELL, Mt. Laurel, N. J.

MOORESTOWN ACADEMY.

A Principal Teacher will be wanted for his School to enter upon 9th mo. next, after the opening in the Ninth month. Also, a competent female teacher, who has had experience, to take charge of the introductory department.

Apply to ELISHA ROBERTS, MARY ANN HAINES, MARY W. STOKES, Moorestown, N. J. Or to WM. EVANS, 252 South Front St., Phila.

MARRIED, at Friends' Meeting house, Coulter street, Germantown, Sixth month 1st, 1882, WILLIAM WARNER to MARY, daughter of Jaber Jenkins, all of Germantown, Philada.

DIED, on the 6th of 5th mo. 1882, at his residence North Norwich, Ontario, Canada, THOMAS CORNWELL in his eightieth year. He was a diligent attendant meetings and firmly attached to Friends' principles. On his death-bed he gave several expressions, such as "All is well," "I feel such a calmness," which is survivors an evidence that his end was peaceful.

6th mo. 1st, 1882, at Bar, Lancaster Co., Pa. CYRUS SIMMONS, a member of Sadsbury Meeting.

THE FRIEND.

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Subscriptions, payments and business communications, received by

JOHN S. STOKES,

NO. 116 NORTH FOURTH STREET, UP STAIRS, PHILADELPHIA.

For "The Friend."

Reminiscences of Departed Worthies.

Christopher Healy's visit to New England, continued from p. 354.

July 4th. Proceeded to the railway station, at East Greenwich, about 8 o'clock morning. This day being the anniversary of the signing of the Declaration of Independence, an abundance of people were in unison, and our feelings not being in unison with theirs, travelling under such circumstances was not very agreeable. After riding twenty miles to Providence, were kindly conducted by private conveyance four miles to a meeting at Pawtucket. We gathered with quite a large number of other attenders, and I cannot doubt but what it was profitable season throughout, but a portion of the day seemed laborious, and not very relieving to Christopher's exercised mind.

Near the city of Providence we passed evidence Boarding School; it is a spacious handsome structure, and its situation and lands adjacent pleasing. We also passed former residence of the venerable Moses Wainwright; he was a Friend of great possessions of very large benevolence, yet his dwelling was neither large nor ostentatious. We passed the plantation where Job Scott died previous to his embarkation for England. It is one of the best in the neighborhood, and is still in possession of descendants, they have no connection with Friends.

July 5th. Visited the large cotton facs belonging to some of our kind enterers, and passed through the pleasant menade upon the banks of the Blackstone river, which their private generosity has devoted to the public benefit; and in the afternoon proceeded to Providence and took passage in the steamboat bound for Fall River, passed Bristol, which it is said was formerly extensive slave market; but that degradation is no longer known in New England, its paralyzing effects upon human energy not now felt here, the pursuit of honest industry has free scope and flourishes marvelously. After a pleasant passage of two hours, we arrived at Fall River, twenty miles from Providence, and were conducted to a hospitable dwelling, a little above the skirts of the city.

July 6th. First-day. Attended the meeting of Friends at Fall River, at half past 10 o'clock. The usual invitation to the public

had been extensively spread, many attended, and through the condescending goodness of the Head of the Church, who promised to be with those gathered together in his name, it proved a solemnizing season,—something like the baptism of the one spirit into the one body. Words flowed freely, accompanied with gospel life and power, and he that sowed and he that reaped rejoiced together. We attended the afternoon meeting at 3 o'clock. It was larger than that in the morning. As we assembled and sat in stillness, and I trust many of us truly gathered into the silence of all flesh, presenting our bodies a living sacrifice, acceptable unto the Lord, He manifested his Divine presence unto us, and permitted us a little to partake of that stream which does refresh and make glad his heritage. Christopher arose and in the authority of truth, handed forth doctrine and reproof, counsel and encouragement, which doubtless fastened upon many minds. It felt to me that this opportunity was a memorable season, and will not soon be forgotten by some.

7th mo. 8th. Left Fall River about 6 o'clock this morning, and set our faces toward North Berwick, in the State of Maine, 128 miles distant.

7th mo. 9th. Rode over a pleasant district of country and called at several dwellings. In the afternoon we were visited by numbers of the neighboring people. A meeting is appointed to be held in the Baptist meeting-house at North Berwick to-morrow afternoon.

7th mo. 10th. Attended the appointed meeting, and it proved large and favored. Christopher labored honestly, and some plain truths were spoken, especially in reference to forms and ceremonies, and qualification for the ministry. His testimony was somewhat sharp, but it was apparently well received, and many expressed satisfaction with the meeting.

7th mo. 11th. Attended Friends' Meeting at North Berwick, and Christopher had considerable service by way of exhortation and counsel. Toward the conclusion he again arose, and in beautiful language handed forth sympathy to those of this little company who had passed through many tribulations and anxieties in endeavoring to guard the ancient faith of the Society, and in sustaining its order and discipline; and comfort and encouragement was extended to those who truly mourn in Zion.

7th mo. 12th. Left North Berwick this morning, and rode thirteen miles to the village of Kennebunk, and found kind and hospitable entertainment in a private family. A meeting had been appointed to be held at their house at 3 o'clock in the afternoon, and the usual invitation had been spread. At the time appointed we took our seats in one of the apartments communicating with others, and a considerable number gathered unto us. Christopher was led to distribute doctrine, reproof, and instruction in righteousness, and

as his testimony was continued, an increasing solemnity apparently spread over us—oil was poured into the wounds that had been made, the sincere hearted were encouraged, and it was thought that the meeting ended under the solemnizing and cementing influence of heavenly love. We passed an instructive evening together, several beside our own little company being present. Christopher was very interesting in conversation, and as the hour of parting for the night drew on, he testified that he then realized some of the prospects which had attended his mind before he left his own home. Our hearts were tenderly affected, and somewhat of that unity of spirit and bond of peace which is not of man, nor of the will of man, but by power Divine, was surely felt amongst us, apparently binding some of the company together in a measure of that life in which those of true and living faith are sometimes permitted to know and greet each other. Doubtless there were those present who were enabled to thank our Heavenly helper for his many favors, and to take courage.

7th mo. 13th. Made preparation to leave our comfortable quarters this morning, but before our departure a parting opportunity was afforded, and we seated ourselves together and gathered into silent waiting, and I cannot doubt that the cementing influence of heavenly love was felt amongst us, or that the oil of the kingdom did circulate as from vessel to vessel, drawing us near to one another in fellowship of spirit, into sympathetic feeling, and mutual desires for each other's preservation through all the temptations and trials of life's probationary scene.

7th mo. 14th.—First-day. Again attended meeting at North Berwick; and although we met with some annoyance, yet Christopher had acceptable service, the meeting was interesting, and the situation instructive. In the afternoon rode eight miles to the village of Great Falls, in the State of New Hampshire, where a meeting had been appointed to be held in a spacious Methodist meeting-house, at 5 o'clock. A large number of people had assembled, and we took our seats amongst them, I trust, under a solemn sense of the seriousness and of the responsibility of the occasion. Christopher ministered at considerable length; his exercise seemed somewhat laborious for a time, but as he proceeded, life and power continued to arise into dominion, and it was thought that we had a good meeting; several expressed their satisfaction therewith, but some plain truths were uttered which perhaps did not so well please some others. Returned to North Berwick to lodge.

7th mo. 15th. Made a few visits in the neighborhood, and on our way returning, called at the dwelling of an ancient female: a widowed daughter resides with her. After a little time of conversation we settled into stillness, and the wing of Divine goodness was evidently spread over us; under which pre-

cious covering Christopher was drawn forth to address our aged sister in the endearing language of tenderness and encouragement, and the word of counsel and sympathetic feeling flowed freely toward the daughter; we parted from the family under feelings of solemnity.

7th mo. 16th. Prepared to leave North Berwick this morning, and as the time arrived to bid farewell to those who had entertained us with much kindness and hospitality, and had been so diligent and efficient in making way for the appointment and attendance of public meetings, there was evidence that we all felt the separation, and entertained mutual desires for each other's best welfare. Leaving the depot, bound for Salem sixty miles distant, we passed Portsmouth in the State of New Hampshire, and Ipswich in the State of Massachusetts. I glanced at the last named town with a degree of interest, not that it possessed remarkable beauty, or great importance, but as a place where a which court formerly existed, and where many unhappy beings were condemned to destruction under a most fallacious and unaccountable delusion. It is really marvellous that that dark superstition was so long suffered to cloud the minds of an intelligent people.

(To be continued.)

For "The Friend."

A Botanical Excursion.

Through the kindness of a young friend, who is zealously pursuing his botanical studies, the way was made easy for a short excursion into the sandy region of New Jersey known as the Pines, or Pine barrens. My early studies of plants had been made principally in Chester county, Pa., where the geological character of the country is altogether different, and I anticipated finding many forms of vegetable life in the Pines, which do not grow in the more fertile and differently constituted soils west of the Delaware. Some flowers will flourish in many parts of the earth; but most varieties are much more restricted in their habitation.

It was a lovely day, the 30th of the Fifth month. Our destination was Taunton, where the cranberry is cultivated extensively. The distance to be travelled was but 8 or 9 miles, but so numerous were the stopping places, the woods, swamps and ditches to be explored, that we were four hours in accomplishing it. We gathered quite a harvest of interesting plants on our way. The loose hanging lines of staminate bloom were nearly ready to fall from the oaks, and the leaves were not yet fully expanded; but we recognized several species—the well-known White Oak, *Quercus alba*, the most valuable of the genus; the Pin Oak, *Q. palustris*; the Willow Oak, *Q. phellos*, whose leaves so strongly resemble those of the willow, that it required the acorns to convince fully a non-botanical observer that it really belonged to the oak family; the Post Oak, *Q. obtusiloba*; and the dwarf Scrub Oak, *Q. dicifolia*, which grows but a few feet high. The pistillate flowers, from which in process of time the mature acorns were to be developed, were scarcely more than minute buds, though the pistils were sufficiently grown to be discernible. We observed that the Shell-bark Hickory, *Carya alba*, was also in bloom. The hickories are closely allied to the oaks, and like them have the stamens and

pistils in separate flowers, instead of being surrounded by the same envelopes, as is the case with most of our plants. The same habit of flowering is found in the pines, which we found in abundance, of the two species common to this part of New Jersey—the *Pinus inops*, Jersey or Scrub Pine, distinguished by having two short leaves, two to three inches long in each sheath; while the *Pinus rigida*, or Pitch Pine, has three leaves to each sheath, somewhat larger, and the tree itself grows to a greater height.

Two of the clovers had come into bloom, the common white, *Trifolium repens*, and the little yellow, *T. procumbens*. In the roadside ditches, the blue Forget-me-not, *Myosotis palustris*, attracted the eye; while a white species, the *M. Verna*, was common in the low grounds at Taunton. The attractive Spring Beauties, *Claytonia virginica*, were still abundant, though a month or more had elapsed since they had commenced to delight the eye of the lover of nature; the pretty Blue-eyed Grass, *Sisyrinchium Bermudianum*, showed its bright flowers and sword-shaped leaves among the grass of the meadows; the Dewberry, *Rubus Canadensis*, trailed its vines, dotted with large white blossoms, over the banks; the pretty little Dwarf Dandelion, *Krigia virginica*, was frequent on the sandy road-sides, showing its slender stem of a few inches in height, crowned with a bright-yellow head of flowers; the yellow Star Grass, *Ypoxis creata*, was occasionally seen, but was not yet abundantly in bloom; and the wild Sage, *Salvia lyrata*, was beginning to show its whorls of large purplish blue flowers in the grass fields.

Of that large natural family to which the radish and mustard belong, in which the four leaves of the flower are placed opposite each other, somewhat like a Maltese cross, we found several of the Water Cresses and allied species, mostly in low grounds or places where moisture was abundant. The bloom on several species of the Huckle Berry gave promise of a supply of fruit later in the season. It was yet early for the ferns, and we noticed but two species in which the fruit had matured—one, the curious *Osmunda interrupta*, in which a few of the leaflets in the middle of the fine frond, two or three feet in height, are converted into brown clusters of fruit, contrasting prettily with the light green of the leaflets above and below—and the other, the China-moss Fern, *Osmunda cinnamomea*, in which, amid a cluster of green fronds, will be found one or more that bears fruit, and in these all the leaflets are covered with cinnamon-colored fruit. This species was very abundant in the moister portions of the Pine barrens, forming beautiful clumps by the roadside. The sterile fronds sometimes reach a height of four or five feet.

Of the violets, the early blue hood-leaved violet, *Viola cucullata*, which is very abundant, had mostly dropped its blossoms; the variety with leaves indented like the hand of a man, *V. palmata*, was still to be found; and the most showy and interesting of all our species, the Bird-foot Violet, *V. pedata*, with its blue flowers an inch across, and with leaves divided into narrow segments like the toes of a bird, held up to us its pretty face. In the wet grounds we found plentifully two of the delicate white violets. Of these, the *Viola lanceolata*, with long narrow leaves, was met with in the earlier part of our ride; but in the Pines it disappeared, and its place was occupied by

the *V. primulaefolia*, which has broader a somewhat heart-shaped leaves.

Our common Butter-cup, *Ranunculus b. bosus*, with bright golden-yellow blossoms highly varnished by nature, was abundant in the fields. In the marshy grounds we found other species, *R. pusillus*, which, when drawn out of its home in a way side ditch, exhibit a series of rootlets hanging from the joints of the stem. Its flowers were small and inconspicuous, as were those of the *R. sceleratus* whose stem is thick and hollow, though tender and succulent, and the juice acrid and blinding. We met with many specimens of the only native representative of the Toad-flower family, *Linaria Canadensis*, an erect, slender modest plant, with small blue flowers, very different in its general aspect from the showy species introduced from Europe, *L. vulgaris*, sometimes called Butter-and-Eggs, which disliked as a weed; and different also from the pretty vine which is often found in hanging baskets, the Kenilworth Ivy, *Linaria Cathartica*. The beautiful stemless Lady Slipper (altogether different from that cultivated in our gardens, and which belongs to the *Toumea* family), was frequent in the sand woods. This species, *Cypripedium aculeatum*, has two leaves which spring directly from the root, and between these shoots up the flower stem of 8 or 10 inches in height, bearing single flower of about two inches in length of a purplish rose color, marked with yellow.

The most conspicuous of the floral attractions about Taunton, were the beds of the Lupine, *Lupinus perennis*, profusely scattered over the sandy woods. The foliage is beautiful, the leaves being dissected into numerous radiating leaflets; and the long spikes of purple blue flowers, which were very abundant, were sufficient to arouse the enthusiasm of my young companion, to whom the plant was comparatively new.

It would be tedious to notice all the varieties that passed under our observation. But of those more peculiarly belonging to the sandy section of country, we must mention the *Hudsonia ericoides*, or False Heath, which grows on the sand in low tufts or bunches. The numerous shoots are thickly covered with minute leaves, and a most abundant supply of buds, which open into bright yellow flowers that almost cover the surface of the tuft. These last, but for a day, but are constantly succeeded by a fresh supply. It belongs to the Rock-Rose family, of which there are but few species found in the United States. Another very attractive plant, found in the same localities, is the Sand Myrtle, *Leptanthus buxifolius*, a small shrub which grows in low clumps of a foot or so in height. It is allied to the Heath family, with very small oval leaves, and crowned with heads of abundant white flowers.

The owner of the cranberry bogs at Taunton has placed a number of tables and benches under the shade of the trees by the side of the stream. These, with the grass, walks, fountains and other pleasant surroundings, make it an attractive spot, which is generously and freely thrown open to such of the neighbors as desire to spend a day of recreation in the woods. The owner apparently finds his compensation for the use of the premises in the satisfaction of contributing to the enjoyment of others.

J. W.

Prayer is the vital breath of faith.

For "The Friend."

Silent, yet Effective Influences for Good.

There is a class of persons, and that persons by no means a small class, who are often enabled under a humiliating sense of great worthiness; and, in their own estimation, not worthlessness; feeling, more especially times, that they are doing but little or nothing for the precious cause of Truth, for which, nevertheless, they have so tender a regard and love. Rather diffident and self-suspicious than otherwise, from being born so to a native shyness, together with that quality of mind ever the accompaniment of Christian character, it tends to keep them in the background or in the shade, rather than in the glare and sunshine of much observation. These, notwithstanding, from their being endowed with a deeply filial and reverent sense of religious accountability, as well as of the truth and love, cause the favored one, in which it is their lot to live and to shine with their fair example. Like the silent yet operative influence of leaven in domestic economy alluded to by the Saviour, their dedicated Christian course, their unpeached consistent lives, their prayerful times, fall not of a stirring effect for good in their respective neighborhoods, which they never know, but which at the same time sacrifice of a sweet smelling savor unto God, whose eyes "run to and fro throughout the whole earth to show himself strong on behalf of them whose heart is perfect toward him." These may, while approving themselves the servants of God in much patience, afflictions, in necessities, and even at times distresses," feel and be poor, though many rich; as having nothing, and yet possessing all things through Christ who strengtheneth them.

"Stilltest streams"

Of water fairest meadows, and the birds
That flutters least is longest on the wing."

Each preachers of righteousness, adorning doctrine of God their Saviour by condescension in life and conversation, and who shine as lights in the world, cannot be greatly multiplied. The writer well remembers in the days of early espousal—near the time and somewhat after the turning point in life had been reached—longing for a living epistle, the practical example, the noble exhibit, of the meek and lowly Lord of Jesus. Varied testimonies concerning him were to be met with in our many pious records and memorials descriptive of those who had shone as stars of the first magnitude, as well as of those of lesser brilliancy that had adorned the spiritual galaxy; that which he coveted was, the familiar acquaintance of such now on earth, of whom it might be said as of one of old, "We shall not find occasion against this Daniel, except we set it against him concerning the law of his country"—of such whose fellowship is with the Father and with his Son, Jesus Christ;—those who sojourners below the skies, have returned to their home;—those "whom God desires in, and in whom he dwells."

There some increase of observation, and it is, of experience—with humble gratitude it is written—the writer is assured that not only has known of such, but knows at present, of faithful men and women, who little in their own eyes; whose opinion of themselves is a very lowly and self-abased being humbled under a deep sense of un-

worthiness in the sight of the Omnipotent whose eyes are as a flame of fire. These may engage but little notice from those in their midst and bustle of the world; but who, nevertheless, are earnestly striving to walk uprightly and acceptably as in the sight of their Father in Heaven, and to keep a conscience void of offence both toward Him and toward their fellow men. These however hidden in the secret path of life, however oblivious to public praise, however overlooked and slighted by the dippant, the giddy and the gay, are the salt of the earth. Though so little regarded by it, from these the world receives advantages of which it little dreams—

"Perhaps she owes
Her sunshine and her rain, her blooming spring
And plenteous harvest, to the prayer he makes,
When, Isaac like, the solitary saint
Walks forth to meditate at eventide,
And think on her who thinks not for herself."

The animating influence, or the savor of life of these, must of course be more felt than seen; but as was the case with the sackcloth and set at naught, yet hopeful, faithful Mordecai, when sitting at the king's gate, those are at times, as he was, brought to experience a change, through a wonder-working Power from on high, even to be made of those whom their king "delighteth to honor." No doubt this deeply proven and worthy Jew was oftentimes in sorrow, in mourning, and in supplication—"I fast down but not destroyed, perplexed but not in despair"—because of the danger that seemed imminent to his people; yet the Lord whom he sought and served, delivered him and them from the destructive hands of proud and wicked Haman. So, still, those whose tender mercies are over all his works, look with pity upon, and tenderly regard the fervent pleading entreaty of those in this day who, not ashamed to acknowledge their Saviour in whatever He calls to be, it even as sitting at the king's gate clad in sackcloth, are engaged to importune: "Spare thy people, O Lord, and give not thine heritage to reproach." Humbled like the poor Publican these, on their individual accounts, feel that they too are poor and needy and unworthy; that they have no might nor power of their own; but with filial dependence upon an everlasting Arm, are earnest in soliciting of Him help, wisdom, preservation, and blessing.

The power of individual influence, for evil or for good, is exceeding great. It is a talent which, in the scale of accountability, is not perhaps second to any. Well will it be for all, be they among the more conspicuous in laboring or in suffering in order to gather souls to Christ, or among the more hidden and lowly disciples of their Lord, to be content to be faithful witnesses in life and conversation to the humility of mind and the meekness of wisdom which becometh the followers of Him who made himself of no reputation. Like the apostle, such may feel that they have nothing to glory in but their infirmities, yet their dependence being fixed upon Christ their Sufficiency, He will help alike, to demean themselves as "a weaned child" amid the tribulations, the patience, and the hopes of the gospel; or more actively to serve their generation according to the qualifying power of Him who worketh in us both to will and to do of his own good pleasure. The grace of God, that made Paul what he was, is equally effective in enabling all, according to their respective measures, to be-

come preachers of righteousness in a consistent godly example, and to respond with fidelity to the live coal laid upon the mouth from off the holy altar—the preparation for the service of vocal ministry—so as finally to be made meet for the inscription of holiness unto receiving the end of their faith, even the salvation of the soul.

Fifth mo. 18th, 1882.

For "The Friend."

Westtown Boarding School.

(Continued from page 347.)

An interesting report was made by the committee to the Yearly Meeting in 1883, from which the following passages are taken: (Henry Cope, Thos. Evans and Geo. Williams, were appointed at a previous meeting to prepare the report.)

"Soon after the last Yearly Meeting they proceeded to complete the original plan of the house by erecting a building at the west end of the girls' school, corresponding in its dimensions with that on the boys' side. It was completed in the 12th month last, and is occupied as a collecting room, school room, &c., for the girls, and for apartments for the family. The additional accommodations thus furnished have led to a more convenient and eligible arrangement of other parts of the house, and contribute greatly to the comfort of the scholars and other parts of the family. The expense incurred is about \$4900.

"In advertent to the occurrences of the past year the committee feel it to be cause for gratitude to the Preserver of men, that the institution has escaped the epidemic [Asiatic cholera] which has so extensively prevailed throughout our country. Although much may be attributed to the healthfulness of the situation and the salutary regulations exercised over the scholars, yet we cannot but acknowledge the exemption as an evidence of the preserving care of that beneficent Providence to whom we owe all our blessings. Several cases of the 'cholera' having occurred in the vicinity of the school, and the rapid course of the disease rendering prompt medical advice necessary, the committee deemed it expedient to employ a physician to reside for a time on the farm, and also to engage experienced nurses to attend at the institution should their services be required. The expense of these arrangements we believe was more than compensated by their influence in allaying the anxiety of parents and calming the agitation and fears which had been excited in the minds of some of the scholars.

"In recurring to the design of the Yearly Meeting in establishing this seminary, the committee have been renewedly impressed with the necessity of keeping steadily in view as a primary object, the religious guarded education of the children, and the maintenance of our various testimonies. They apprehend that advantages will arise from parents being again earnestly and affectionately enjoined to impress these views on the minds of their children, whom they may intend to send there, and to furnish them with such apparel as is consistent with the plainness and simplicity of our profession.

"In the fulfillment of the trust confided to them by the Yearly Meeting, the committee have endeavored to furnish the scholars with such facilities for instruction as the means at their disposal would admit of; yet they cannot but regret the want of a permanent fund,

the income of which might be devoted to improving the system of education, to the purchase of apparatus, the enlargement of the library, and procuring other requisite means for imparting and acquiring useful knowledge in an easier and more perfect manner.*

"Applications being frequently made for the admission of children who are members of other Yearly Meetings, particularly with the view of qualifying some of them to act as teachers in places where the opportunities of education are very limited, and the committee believing that some of the cases present peculiar claims on the sympathy and aid of friends more favorably situated, it was agreed to propose for the consideration of the Yearly Meeting that the children of Friends of other Yearly Meetings be admitted to the school at the discretion of the committee, provided that the number there at any one time, when the school is full, shall not exceed fifteen."

9th mo. 4th, 1833. The following interesting report was presented: "The sub-committee appointed in the 4th month last to consider the propriety of introducing some mode of religious instruction into the schools, have several times met and considered the important subject, and are of the judgment that a prompt effort should be made to carry it into effect. It was apprehended desirable to have a work prepared somewhat different from any now in use for this purpose, and measures have accordingly been taken towards its accomplishment. But as the accomplishment of it must require considerable time, and a loss is evidently sustained by deferring the commencement of a system of instruction in the principles and testimonies of our religious Society, the committee have agreed to propose that for the present Barclay's Catechism, Bevans' View, and Murray's Compendium be used,—that instruction in these be made a part of the religious duties of the school; and that one session of the morning or evening school in each week be devoted exclusively to exercising the scholars in these lessons.

Signed on behalf of the committee,
Samuel Bettle, Benjamin Cooper, Catharine W. Morris, Deborah Howell.

Westtown, 9th mo. 3rd, 1833.

To improve the grounds in the vicinity of the school, including the garden west of the house, by planting trees and laying out suitable walks for the scholars, the following friends were appointed, viz: Bartholomew Wistar, Jno. Paul, Benj. Cooper, Henry Cope and three others.

12th mo. 13th, 1833. "As it appears the school cannot under the present arrangement be supplied with suitable drinking water, and it being suggested that the water might be conveyed through pipes from a spring near the race west of the school, Jno. Paul, Benj. Cooper, Bartholomew Wistar, Thos. Evans and Nathan Sharpless were appointed to examine the spring, confer with the mill committee, and report to our next meeting their view of the whole subject, including an estimate of the probable expense of carrying the plan into execution, if they should deem it an eligible one.

(To be continued.)

* This want has been fully supplied by the liberality of friends in forming what is now known as the Educational Fund.

For "The Friend."

Where is the Good Way?

Dear young friends, wherever you may be, and many that are older, whose hearts are yet tender and who are earnestly desiring to be found walking in the right way, my heart goes out in tenderness to you, with sincere desires that you may be preserved in a strict attention to that in your own hearts which is the only sure guide in the way of everlasting peace. And shall I not say, my love reaches to all, though they may have departed in a greater or in a less degree from a faithful support of all the good doctrines and testimonies which were given this Society to uphold. May we all be willing to regard the words of the prophet (Jer. vi. 16) when he says: "Thus saith the Lord, Stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein." And how closely this accords with the words of Jesus when he said, "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Truly his yoke is easy to the burdened sin-sick soul, and He alone can change, cleanse and restore such a one to primal purity; for He says: "No man knoweth the Son but the Father, neither knoweth any man the Father save the Son and he to whomsoever the Son will reveal Him." It is through his power and judgment that we may be redeemed. I believe this is the word of the Lord to some in this day. Stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. And that we may be truly humbled and made willing to walk therein, is the sincere desire of your friend,

ROBERT KNOWLES.

Smyrna, N. Y., 6th mo. 1832.

An Apology for my Twilight Rambles.

Phebe H. Brown was a poor woman who lived in a small unfinished house, near the residence of a wealthy neighbor. There were four little children claiming her daily care, and a sick sister, who occupied the only finished room in the house. Life had been one hard up-hill way to her from earliest childhood. Burning with a desire to learn to write, yet too poor to buy even a pen, she went to a brook where the geese resorted, and picked up a few quills, which a lady made into pens for her. The bark of the maple supplied her with ink, and the gift of a sheet of paper completed her outfit. All her education was obtained under just such difficulties. A nature less gifted and less determined would have given way before them. But God had a work for her to do, and could fit her for it, no matter how great the difficulties that opposed her.

In her new home there were many privations, but none so great as this, that there was no room where she could retire for private devotion, without liability to interruption. It was He who knew the needs of our nature who bade us "enter into our closet and shut the door," when we would commune with Him. There was no retired nook, or grove, or rock near by, where she could go, as in former times, and hold a precious season of

prayer with Him whom her soul loved. But there was a beautiful elm-shaded way which led up to the stately home of her neighbor, and here she loved to walk for a little while at eventide, when she could steal away from home duties.

But she found that her twilight walks were watched and sharply criticised as very unsuitable for a wife and mother in her circumstances, and, after that, she could never enjoy them as before. As she sat through the night-watch by her sick baby, she wrote, with eyes often dimmed with tears, "An Apology for my Twilight Rambles."

I love to steal awhile away,
From every cumbering care,
And spend the hours of setting day
In humble, grateful prayer.

I love in solitude to shed
The penitential tear;
And all his promises to plead
When none but God is near.

I love to think on mercies past,
And future good I adore;
My cares and sorrows all to cast
On Him whom I adore.

I love by faith to take a view
Of brighter scenes in heaven;
The prospect doth my strength renew
While here by tempests driven.

And when life's toilsome day is o'er,
My ill departing ray
Be calm as this impressive hour,
And lead to endless day.

—Advocate and Guardian

THE SIGNS OF THE SEASONS.

What does it mean when the bluebird flies
Over the hills, singing sweet and clear?
When violets peep through the blades of grass?
These are the signs that the spring is here.

What does it mean when the berries are ripe?
When butterflies flit and honey-bees hum?
When cattle stand under the shady trees?
These are the signs that summer has come.

What does it mean when the crickets chirp,
And away to the south-land the wild geese steer?
When apples are falling and nuts are brown?
These are the signs that autumn is here.

What does it mean when the days are short?
When the leaves are gone and the brooks are dry?
When the fields are white with the drifting snow?
These are the signs that winter has come.

The old stars set, and the new ones rise,
And skies that were stormy grow bright and clear,
And so the beautiful, wonderful signs
Go round and round with the changing year.
—Our Little One

READY TO DEPART.

Her step grows slower on the flowery ward,
Friend after friend draws nigh with aching heart
And whispers, "So the handmaid of the Lord
Is ready to depart!"

They ask her if she weeps for summers flown,
For the old hopes—the old loves retired and true,
She answers—"He that sitteth on the throne
Saith, I make all things new."

They ask her if she feels no vain regret
For joys that stand like earth's ungathered grain
She answers—"Christ hath richer harvests yet;
For me to die is gain.

They ask her if she has no tear to shed
For her old homes and all the pleasant lands?
She answers—"God shall give me in its stead
A house not made with hands."

Thus calmly trusting in the Savior's grace,
She rests upon the margin of the tide,
And sees the light of her fair dwelling place
Upon the other side.

—Sarah Dauden

For "The Friend."

Ann Freeman.

A friend in England has sent the publisher, a copy of a Memoir of Ann Freeman, written in London in 1826. Her parents, William and Anne Mason, were members of the establishment Church of England. When about 18 years of age she joined the Methodists, who seemed more spiritually-minded people than most whom she had previously mingled with. About two years afterwards she met with one of the American Bible Christians (commonly called Bryanites), and feeling drawn towards them in gospel love, believed it her duty to join in membership, and for some years labored as a preacher of the Gospel in circuit connection. But as she advanced in experience, her views of the religion of Christ came more and more spiritual; and she saw that both water baptism, and what is called the Lord's supper, as practised amongst Christian professors, were but emblems of those experiences to be wrought in the heart by the Spirit of God, and were no longer binding on the Church. In other points also, she approached the doctrines held by the Society of Friends, such as respects the right of qualification for the exercise of Gospel ministry, and the use of the numerical names of the years and months. Finding her way somewhat closed up among the people with whom she was in membership, she parted with them in 1829, and during the brief remainder of her short life appears to have labored in her Master's cause, without becoming associated with any organized body of believers. Some extracts from her memoranda and letters may be interesting to the readers of "The Friend." She was born in Devonshire, England, on the 24th of 6th mo. 1797. When still quite young, she says, "The Light that enlighteneth every man that cometh into the world, began to lead me to think on spiritual and eternal things." For some years she struggled along, troubled by conviction, often resolving to do right, but scarcely knowing how to live without sin; until about the beginning of the year 1815, she was enabled to give heed to the teachings of the Spirit of God, and found cause to help her to come out from ungodliness and the ungodly (as companions) and loose none of their ways.

She and her sister Mary believed it right for them to join the Methodists, who were then much reviled and despised. This decision drew upon them much opposition. In reference to it Ann remarks:—"I believe every means was used to draw or drive us from the true Shepherd; but as every effort was fruitless, our dear, mistaken friends, desiring of removing the evil from us, and not being able to prevail, either by threats or entreaty, to give up, we were then banished from our father's house, to preserve (as they thought) the family from the dreadful delusion. We knew, if we loved father or mother, brothers or sisters, more than Christ, we were not worthy of Him; so we left all for his sake. The Lord provided friends for who took us up; but the best of all was, the Lord was with us. Previous to this, I had often doubted of my acceptance with God; but in this time of trial my faith was confirmed, and I enjoyed the fullness of my sins being forgiven. In affection, I cheerfully gave up all to be a pilgrim. In reference to the exercise of the ministry, she says: "I felt a great love to the souls of

mankind, yet I knew not how to give vent to my feelings. I thought, it cannot be that I am called upon to preach; but when I looked at the power and wisdom of God, I saw it was not impossible with Him, who useth foolish things to confound the wise. I yielded to obey, and He assured me it was his will; and I felt it was 'woe unto me, if I preach not the gospel.'" "My soul longed to fly to the ends of the earth, to proclaim the name of Christ. Much censure and reproach were cast upon me for thus obeying the voice of the Lord; but man's opinion weighed nothing with me, for I had my commission from Heaven, and my reward was with the Most High." She was at this time in her 20th year, and had joined the Bryanites.

1818, 16th of 6th month. "Gratitude again moves me to record the loving-kindness of the Lord. Since I wrote last, I have had many things to drive me to God. I have spoken in the open air in many parishes, for which I have been threatened. The parsons and parish-officers have searched for me, as though I had come to destroy the land; and for this I have been thankful, for it has given me an opportunity to warn them to flee from the wrath to come." Much of her journeying was performed on foot, though she was feeble and delicate. She frequently speaks of the fatigue she endured—one of her entries in her diary is as follows:—"I went as far as Calstock, and then was nearly exhausted. A comfortable home would have been desirable; but this I had not, for which I could praise the Lord, I had to endure this little hardship for his sake. Next day I walked to Lanehead, my body, and especially my lungs, were much disordered. With difficulty I got on my journey. I found rest to be very desirable. I could eat but little, though I much needed nourishment. I have no greater ambition than to die a martyr's death in any way." This last sentence, while it shows the earnestness of her devotion to the cause of her Lord, manifests more of the enthusiasm of youth, than of the patient and steady labor which marks the course of a veteran in the Lamb's army.

"First of Ninth month. I had a meeting in the Methodist chapel at Just-lane: one woman cried out aloud for God. In this neighborhood I visited a young woman who I believe was called to preach; but being opposed by man she omitted her duty, and the distress of her mind had almost destroyed her body. It appears, an old preacher was the chief instrument of her misery. She seemed to feel some relief in telling her sad tale to me. Many females are kept in bondage by those who say, 'we suffer not a woman to teach;' thus quoting Paul's words, and not rightly applying them. Man's opinion on this subject is nothing with me; for it is woe unto me if I preach not the Gospel."

1821, 28th of Eleventh month. "Last evening in the meeting, I was much grieved on account of the barrenness among the people. I feel as if there is too much preaching for real profit; and I believe it would be better sometimes to deviate from the old, or regular way of holding meetings; yet I feel reluctant in opposing the practice of those, who are more wise and holy than myself."

1822, 30th of First month. "At the meeting W. R. urged me to speak to the congregation; but I was satisfied I had no message from the Lord to deliver, so I could not profit

the people; and the Lord gave me the assurance of his approbation."

21st of Tenth month. "While speaking to the people, I did not feel that satisfaction I desired; perhaps there was too much formality with it altogether."

25th of Twelfth month. "While speaking, I felt pain, from a persuasion I was not in my place; not being satisfied I was therein sent of the Lord directly."

1823, 3rd of Tenth month. "I visited a woman in Bishopsgate street, who was apparently near death, and I found her without a knowledge of God. I was directly drawn to speak of the fall of man, and of salvation by Christ, and the way to attain to it. As I had thus spoken, the parson came in, who had been also sent for. He first enquired what place of worship she attended; being answered, the church, he asked if she had attended the sacraments. I was then moved with indignation against such daubings, which constrained me, as it was on life and death, without delay to break silence, and interrupt the conversation, saying, 'What she wants is the Holy Spirit, to bear witness with her spirit, that she is a child of God.' He then turned to me, and began to apologize for introducing shadows; and readily consented to all I said with respect to real Christianity, which is not composed of shadows, in whole or in part. We then knelt down, and he read over many prayers; and when he ended, I was led to call upon the Lord mightily. The parson seemed a yielding, teachable man. He walked some distance with me, and I was glad of the opportunity of speaking to him of the way of the Lord."

3rd of Eleventh month. "By request, I visited the old Doctor Hamilton, Methodist preacher. Found in him, (what is too rarely found among professors of religion) a freedom from bigotry. With tears the old man said, 'My dear, I am not opposed to females preaching; for if it is right for them to sit in a room, and talk to two or three, and be made a blessing; how much better to be made a blessing to two or three hundred.' He is eighty-three years of age."

22nd of Twelfth month. "I feel powerfully impressed, that it is my duty to give up taking salary, or wages for preaching, as is now the custom. Freely I have received the gospel, and ought I not freely to give? As I yield to the impression, I sink into God; and my every want is supplied now, with a promise if I obey, I shall never want any good thing. And I cannot question the veracity of this promise: so I feel bound by the strongest ties. But Satan suggests, 'Thou hadst better keep this to thyself, lest thou shouldst not be able to hold out in this narrow path.' I resisted the enemy, saying, 'I will trust the Lord as long as He gives me power to trust, and He will not require it longer.' I came off rejoicing, that I was thus called upon to see the glory of God."

29th. "I attended the Quarterly Meeting, where I had the opportunity to prove my obedience in not taking a salary. Making the sacrifice did not produce the great satisfaction; but obeying the voice of the Lord did."

(To be continued.)

Whenever a man who is actively engaged dreams regularly of his work, he receives a first warning that he is doing too much, and that the excitement of his day is being perpetuated into the night.

Injurious Effects of Cider and Beer.—In the report of Daniel Sherman, agent of the New York Indians, to the Commissioner of Indian Affairs, dated 10th mo. 16th, 1880, he thus alludes to the injurious effects of cider among these Indians: "The principal source of intemperance among the Indians in this agency arises from the sale to them of hard cider and liquor disguised in it. This traffic produces a great deal of demoralization among the Indians, and frequent complaints are made in relation to it. The hard cider not only makes them drunk, but very quarrelsome, causing frequent breaches of the peace. I think that Section 2139 of the Statutes of the United States should be amended so as to include by its terms prohibition of sale to Indians of all intoxicating beverages, including cider and beer that intoxicates."

Over the Desert to Elim.

BY H. CLAY TREMBULL.
(Concluded from page 357.)

That night was our first night on the desert. It was a picturesque and oriental scene. About our snowy tents were the crouching camels, and the Bedawin groups. Behind us were those palm-shaded gardens. At our right were the blue waters of the sea, with the mountains rising dark against the sky beyond them. The desert-sand beneath us glistened like silver in the clear moonlight. The sky seemed never so blue; and the moon and stars never so bright.

Our morning's start was an early one. Our route was the one by which "Moses brought Israel from the Red Sea; and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water." The sea was beautifully blue. The sand was golden. The mountains over the sea were of a pale purple; those on the desert side were shaded in yellow and brown. It was a brilliant scene. But as the sun rose toward the zenith its heat was burning. There was no relief from its blaze and glare; no shade above; and it came back as from a mirror below. And the air was dry and hot. How the throat seemed to parch with every breath! And the endless swaying to and fro of the tired body with the still novel camel riding, was patience-exhausting, if not exasperating. We began to think that the murmurings of the Israelites over the trials of desert life were not to be wondered at, even if they couldn't be wholly approved. It seemed as if that day would never end. How its latter hours dragged! We were inclined to think that we had had the "three days in the wilderness" all in one, when at last we were at our tents, on a flint-covered plain between Wādi Sudur and Wādi Werdān. A Wādi, it may be said, is any depression in the surface of the desert which is the bed of a watercourse in the rainy season, and so has more of vegetation all the year through than the region outside of it. It may or may not be between hills, hence the term *valley* is hardly its equivalent.

A night's sleep was not sufficient to refresh us fully for our next day's journeying, and we started in the morning sore and tired from our first full day's camel riding. It was the same dreary, monotonous stretch of sand hill and sand plain, under the same burning sun and sky, as the day before. How different all this from the fertile Nile valley to the fugitive Israelites! What wonder that they

bemoaned their lot, and even longed, at times for the sweet water and the refreshing shades of the land they had come out from! But there ahead of us was the sight of water! Yes, over the sand-stretch in the morning sunlight was the gleam of a lovely lake. Low palm-trees seemed to skirt its border, and a shepherd was leading his flock of goats along its margin. It was a most welcome sight, inspiring as it was unexpected. As we neared it, it seemed to recede, and then to change its shape. Slowly it faded away into the sand of the desert. The palm-trees became low tarfah shrubs. The shepherd and his goats were in the waterless desert, like ourselves. It was the deceitful and bewildering mirage. Such a delusion as that must have added to the disappointment of the weary Israelites, and have aggravated their murmurings.

It was about the middle of Saturday afternoon that we came to Wādi Hawwāb, which is commonly supposed to be the place of the spring Marah. "And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink?" At the left of the roadway, or camel track, is a mound, with gharkad bushes and a few stunted palm-trees about it; and on the slope of that mound is a bitter spring with a scanty supply of water, varying in its unpalatableness according to the season of the year and its consequent volume and measure of purity. We found it filled in with sand; but on digging through the sand a little distance we obtained water which tasted more salt than bitter, like a well in or near a salt marsh or bog. Only a miracle could make such water really sweet, and the supply from that spring sufficient for a host. On beyond 'Ain Hawwāh, we journeyed a little more than two hours to Wādi Gharandel, which is very generally believed to be the Elim of the Bible story. "And they came to Elim, where there were twelve wells of water, and threescore and ten palm-trees: and they encamped there by the waters."

Wādi Gharandel is a valley of several miles in length, running between low sand and chalk hills in a direction from north-east to south-west, from the range of Jebel et Tib, or the mountains of the wanderings, toward the Suez arm of the Red Sea. It is of exceptional fertility for that desert land; yet the Bible mention of its twelve wells and its seventy palm-trees must be read in the light of an acquaintance with the characteristics of the region. The palm-trees of the desert are commonly scrub palms, not the towering date palm of Egypt and Syria, and of oriental pictures generally. And the desert wells are not walled up like those of Beersheba; but any natural source of water supply is called a well, or a fountain, or a spring. We found a running stream of considerable breadth in Wādi Gharandel, and quite a number of separate sources or outlets of water—enough, in fact, to make twelve at the least. And we counted some ninety palm-trees, including the stumps of those which had been cut down or burned. We did not expect to identify the particular trees of the days of the exodus; but we were convinced that, if this was the Elim of the Bible story, it fully met the conditions of the narrative. The still moist bed of the watercourse in this wādi was some three hundred feet wide. The running stream

in its centre was still from two to three feet deep. At many points the quicksand bank of this stream on being pressed or punctured gave out water. The water of some of the springs was excellent; from others, fair; from yet others it had a taste of iron, and in one case of sulphur. We found sixteen varieties of flowers in bloom in the wādi, and a beautiful moss-like fern growing in attractive shape. There were several varieties of acacia there, besides tarfah or tamarisk trees, and retem and gharkad bushes, and colocynths, and by the watercourses there were waving flags. And on the hills about the wādi were large glistening flakes of very cleavable mica, in such form and size as showed that they had been cut out for purposes of commerce.—*S. S. Times.*

For "The Friend."

Elizabeth Wilkinson.

During the latter half of the last century this country was visited, in the love of the gospel, by several ministering Friends from England, whose labors were blessed to the building up of the church, and strengthening the bonds of unity and fellowship. Among these was Elizabeth Wilkinson, who returned to England in 1763; and in the 2nd month following wrote as follows for the perusal of a young man, son of a valuable and prominent Friend in Philadelphia. The advice which it contains is such that all may profit by, and the interest of it is increased by a knowledge of the fact that the person to whom it was addressed died, a few months afterwards in New York city, where he had gone apparently on account of his illness.

"I think there arises a few words in my mind at this time to * * * and I wish I may receive it, though it be little, in a degree of that love that I feel towards him and in which his welfare is sincerely desired by me. In the first place, I tenderly entreat him to be careful of what company he keeps that it may be such as may be helpful to strengthen the good in him, and not such as may be a means to hinder from solid thought or retirement; shun as deadly poison such that have slain the pure witness in themselves and are endeavoring to make a jest or ridicule of tender impressions in others in whomsoever they behold it; and then be careful not to stifle or endeavor to get over the holy convictions, the tender visitations of the Lord extended I fully believe often towards the in love to thy soul; think not that because thou art young and strong thou hast, many days, and it is yet time enough for thee to be solid and religious, but remember time to the youth as well as to the aged, is uncertain. Like him of whom we read, he was concerned for his five brethren, so am I at times concerned for my brethren and sisters that by an early obedience, by a faithful giving up to the holy requiring or manifestation within, they may never have to witness the days and nights of sorrow that have justly fallen to my lot for my too much adhering to the follies and vanities too prevalent amongst the unwary youth; thou art (for what reason I know not) more often in my remembrance than many others, and thy well-being is often petitioned for by me. I am indeed earnest in my request that thou should be careful of thy company, remember the advice of the wise man to his son, My son, if sinners entice thee consent thou not! Let not thy great afflu-

see in life, I entreat, be a snare to thee, nor being favored with more talents than me others. I am sure I know nothing but all by thee, neither do I know why I could not well get over giving those few simple and token hints to thee, for it is in much tender love towards thee, and in contrition of heart before the Lord that I make mention anything of this kind at this time, and it may be of the least benefit to thee, let the praise of all be ascribed to the Lord God of all lives, who is long waiting to be gracious the workmanship of his hands, and is eternally worthy thereof, now and forever."

Kissing the Book.—The policy of the law is administer oaths in such form as shall be most binding upon the consciences of the witnesses; hence peculiar ceremonies are not frequently witnessed in courts of justice. Recently, in England, a Parsee being called a witness, and refusing to be sworn either on the Old or New Testament or the Koran, was permitted to bind his conscience by adding openly in his hand a sacred relic, which he was accustomed to carry about his person, and thus taking the oath. The judge the same time remarked that, strictly, a Parsee should be sworn holding the tail of a cow. At Bombay, J. Mackintosh once had a Jew brought into court for this purpose.

The twelve judges in Morgan's case, cited 22, held that a Mohammedan might swear upon the Koran.

In Ormichund v. Barker, 1 Atk. 21, it was held that a Gentoo might be sworn by touching the foot of one of his priests.

In Eutrehman's case, Cur. & M. 248, it was held that a broken China saucer is essential to a Chinaman's oath.

The Israelite swears upon the Pentateuch Old Testament, with covered head.

The Bedouin grasps the middle tent-pole. I swear by the life of the tent and its neighbor.

One form of swearing among the Scythians is by the royal heath.

Erskine once fell in with a witness who intended on being sworn with the uplifted hand, and the angel in the Apocalypse was thus sworn. "But," said Erskine, "you are no angel; and then you don't know how he would have been sworn if he had stood on dry land, you do."

The custom of kissing the leather covering a Bible prevails with us; usually the book has been in use for that purpose for many years; it has passed through thousands of hands, perhaps filthy, hands; and been pressed 10,000 lips, many of them redolent with tobacco juice, or reeking with other unsavory fluids; some of them bloated, sore and corroded by disease and debauchery. I have seen Bibles in use for this purpose whose insides and begrimed covers looked like fit mediums for contagion, and emblematic of anything but purity and truth.—*J. Angle.*

If the command of our Saviour, "Swear at all," was literally observed, the whole system of judicial swearing would be done away with.]

I travelled along a broad highway, where so much dust and tumult that my soul became weary. I looked often to the right and to the left for a diverging road; but was hurried forward by the tumultuous crowd, and could hardly retain my senses.

Then my heavenly Friend sought me in the throng, led me forth by secret ways, and brought me into a green meadow and by still waters. Ah! how well was it with me in there! I have experienced the blessing which the soul enjoys when it quietly rests in God.—*Tholuck.*

Try Again.—A gentleman was once standing by a little brook, watching its bounding, gurgling waters. In the midst of his musings, he noticed scores of little minnows making their way up the stream and in the direction of a shoal which was a foot or more high, and over which the clear sparkling waters were leaping. They halted a moment or two as if to survey the surroundings. "What now?" enquired the gentleman; "can these little fellows continue their journey any further?" He soon saw that they wanted to go further up the stream, and were only resting and looking out the best course to pursue in order to continue their journey to the unexplored little lakelet that lay just above the shoal. All at once they arranged themselves like a little column of soldiers, and darted up the foaming little shoal, but the rapid current dashed them back in confusion. A moment's rest, and they are again in the spray waters with like results. For an hour or more, they repeated their efforts, each time gaining some little advantage. At last, after scores and scores of trials, they bounded over the shoal, into the beautiful lakelet, seemingly the happiest little folks in the world. "Well," said the gentleman, "here is my lesson. I'll never again give up trying when I undertake anything. I did not see how these little people of the brook could possibly scale the shoal—it seemed impassable, but they were determined to cross it. This was their purpose, and they never ceased trying until they were sporting in the waters above it. I shall never give up again."—*Kind Words.*

For "The Friend."

Natural History, Science, &c.

Effects of Tobacco.—Dr. B. W. Richardson, after an extended discussion of the effects on the human system of the use of this narcotic, sums up the subject with the following conclusions:

"Smoking produces disturbances: In the blood, causing undue fluidity, and change in the red corpuscles; in the stomach, giving rise to debility, nausea, and in extreme cases, vomiting; in the mucous membrane of the mouth, causing enlargement and soreness of the tonsils; smoker's sore throat; redness, dryness, and occasional peeling off of the membrane, and either unnatural firmness and contraction, or sponginess of the gums; in the heart, producing debility of that organ, and irregular action; in the bronchial surface of the lungs when that is already irritable, sustaining irritation and increasing cough; in the organs of sense, causing, in the extreme degree, dilatation of the pupils of the eye, confusion of vision, bright lines, luminous or cobweb specks, and long retention of images on the retina; with other and analogous symptoms affecting the ear, viz., inability to define sounds clearly, and the occurrence of a sharp ringing sound like a whistle or a bell; in the brain, impairing the activity of that organ, and oppressing it if it be duly nourished, but soothing it if it be exhausted; in the nerves, leading to paralysis in them, and to over-

secretion in the glandular structures—over which the organic nerves exert a controlling force."

"The effects of this agent, often severe, even on those who have attained to manhood, are specially injurious to the young who are still in the stage of adolescence. In these the habit of smoking causes impairment of growth, premature manhood, and physical prostration."

Submarine Telegraphs.—There are now about 97,200 miles of submarine cable at work in the world, and by the close of the year this will probably be increased to 100,000 miles. When these cables are taken up for repairs, after a period of submergence, they are frequently found to be swarming with live inhabitants of the sea-floor—crabs, corals, snakes, molluscs, &c.; as well as overgrown with weeds and mosses. In the collections of the Eastern Telegraph Company are a very fine grey sea-snake, caught on the Saigon cable in a depth of 30 fathoms, and a black and white brindled snake, taken from the Batavian cable in 25 fathoms. Twisting round ropes seems to be a habit of this creature, for the writer remembers seeing one scale up a ship's side out in the river Amazon, by a rope hanging in the water.

A deadly enemy to the cable, in the shape of a large boring worm, exists in the Indian seas.

It is flesh-colored and slender, of a length from 1½ to 2½ inches. It speedily cuts its way through the hemp of the sheathing, to the gutta-percha of the core, into which it bores a hole. The best protection hitherto found against it is to cover the core with a ribbon of sheet brass. First the gutta-percha is covered with cloth, then the brass is overlaid. Canvas is then put over the brass, and the hemp and iron wires over all. A close layer of iron wires is not a sufficient protection, for the worm can sometimes wriggle in between the wires when they are not close enough.

The average life of a cable hitherto has been about 11 years. Thanks to the improved means of repairing them, however, the outbreak of faults does not mean the loss of a cable, for these flaws can be cut out, however deep the water, and the cable be put to rights again.—*Nature.*

A New Source for Quinine.—During the last two or three years a bark containing quinine has been largely imported into England from Columbia. It is known in commerce by the name of *Cuprea Cinchona*, on account of its peculiar coppery tint. It has recently been discovered to be derived from two species of the nearly allied genus *Remigia*. The tree is likely to prove valuable for cultivation in countries where malarial fever abounds, since it grows at an elevation of from 600 to 3000 feet above the sea, at which even the red *Cinchona* bark will not flourish.—*Nature.*

THE FRIEND.

SIXTH MONTH 24, 1882

The advice of the apostle, "Let your moderation appear in all things," is needful to be observed in the practice of those athletic exercises which have become so popular in many parts of the country. Of the importance of sufficient exercise for the development of the physical system and its preservation in health,

there can be no question. But excessive exertion is always injurious. It lays the foundation for future disease, especially of the heart, and is frequently attended by immediate evil effects. In reference to it, Dr. Richardson says: "I can scarcely overrate the dangers of those fierce competitive exercises which the world in general seems determined to applaud." "The external development is so commonly the covering of an internal and fatal evil that I venture to affirm there is not in England a trained professional athlete of the age of thirty-five, who has been ten years at his calling, who is not disabled."

It is perhaps not needful to do more at this time, than simply to allude to the moral and social evils often connected with the trials of skill and endurance in rowing, playing ball, &c., between clubs brought together for the purpose, often from distant localities, at a great waste of time and money. Our principal object is to call the attention of our younger readers, and of those under whose oversight they may be placed, to the physical dangers attending upon violent exertion, and to encourage them to give the preference to those forms of active amusement which are free from this objection.

SUMMARY OF EVENTS.

UNITED STATES.—The Japanese Indemnity bill has passed the Senate. It directs the President to pay to the Government of Japan the sum of \$785,000.87 in legal coin through the United States Minister to Japan, and directs that all bonds now owned or controlled by the War Department, and designated in the Department reports as "the Japanese Indemnity Fund," shall be cancelled and destroyed. It also directs the payment of \$140,000 from the Treasury as prize money to the officers and crews of the U. S. ship Wyoming and steamer Takahagi, for services in the Strait of Simoda, 1893-4.

In the House a motion to suspend the rules and pass a bill for the retirement of the trade dollars by exchanging them for standard silver dollars, was agreed to. The bill to regulate immigration—imposing a tax of 50 cents per head on steamship companies, for each foreigner landed of distress, and immigrants, and the return to their respective countries of paupers, criminals and lunatics, was passed by a vote of 110 to 10. The rules were also suspended for the passage of the bills creating a Bureau of Animal Industry, and appropriating \$50,000 for a representative exhibit at the United States at the London Fisheries Exhibition next Fifth month.

There were terrible storms in the West and Northwest during Sixth-day night, Seventh-day and Seventh-day night, causing great destruction of property and life. The principal scene of destruction was centered in Iowa, where half the town of Grinnell was destroyed on Seventh-day night. At this place, 41 persons were reported killed and about 150 injured. In the surrounding country, 25 persons are believed to have been killed. In Leavenworth, Kansas, an estimated loss of \$500,000 was caused by a tornado on Sixth-day night, and four girls in an academy were killed. In Kansas City, Missouri, \$250,000 worth of property was destroyed the same night, and at St. Louis damage was done to the extent of about \$75,000.

It is reported that the army worm has appeared on Long Island, and has stripped the fields of growing corn. In Jamaica, some Seventeen locusts are reported in "myriads" in the Onondaga Valley, New York.

Two tanks, one containing 35,000 and the other 30,000 barrels of coal oil, at Olean, New York, were fired on Second-day by lightning. The loss was expected to reach \$100,000. About 500 tanks in the oil region were also struck by lightning, and several thousand barrels of oil were destroyed.

The New York Herald publishes a despatch dated Lena Delta, 4th mo, 12th, stating that Melville found the bodies of the Long's party on 3rd mo, 23d. At two places, about 1000 and 1500 tanks respectively from the wreck of the *Snow*. The bodies were covered with snow. None of the bodies had boots on, the feet being "covered with rags tied on." In the pockets of

all were pieces of burnt skin and clothing which they had been eating. Their hands were also burned, as if they had crawled into the fire when dying. The bodies were buried together on a hill, and a cross was placed over them inscribed with the record of the dead.

Vessels arriving at New York, Boston and other Eastern ports, from Europe, continue to report the presence of large icebergs and much drift ice in the Atlantic.

Major Bellamy, who once was one of Georgia's most prominent slaveholders, now employs about 1000 negroes on his large plantation, and each family has a separate cabin, a vegetable garden and some fruit trees; a plantation place of worship and a school maintained at the Major's expense.

The enormous value of good crops to the United States is shown by the value placed upon the bonifield yield of 1893, against 1892, 1891 and 1890. The wheat was rated at the highest value, \$679,714,499; next, wheat, at \$74,200,850; then hay, \$371,000,000; then cotton, \$280,000,000.

Our exports of domestic breadstuffs during the eleven months ending 5th mo, 31st, 1892, amounted in value to \$1,673,332, against \$244,905,412 during the corresponding period of the preceding year.

The receipts of the Custom House at Laredo, Texas, have increased 300 per cent. since the completion of the railroad to that place.

The steamers which sailed from New York for Europe, during 1892, took out \$1,420,000 in gold bars.

There were 333 deaths in this city last week, 178 males and 155 females, as compared with 345 last week. Of the whole number 38 were from consumption, 35 from pneumonia, 17 from diphtheria, 14 from marasmus, 13 from old age, 9 from typhoid fever, 7 from Bright's disease, and 4 from small-pox.

Markets, 4th mo, St. 3 1/2, 10 a 10 1/2; 4 1/2, 11 1/2; 4 3/4, registered, 11 1/2; coupon, 12 1/2; currency 6, 133.

Cotton continues quiet, but prices were unchanged. Sales of middlings are reported at 12 1/2 a 12 3/4 cts. per lb. for uplands and New Orleans.

Petroleum.—Cotton for home use, 71 cts. for export, and 73 cts. for foreign.

Flour.—Cotton continues dull, but prices were weak. Sales of superfine, at \$8.25 a \$4; western and Pennsylvania extras, \$4.25 a \$4.50; 200 barrels Minnesota extras, clear, \$6.75; 300 barrels Minnesota extras, clear, straight good, 100 barrels city mill, fancy, 100 barrels extra family, good, at \$5.85 a 5.95; 250 barrels do. do. fancy, at 5.6 a 5.75; 100 barrels Ohio do. do., good and choice, at \$6.50 a \$7; 1000 barrels St. Louis do. do. on private terms, 100 barrels winter wheat patents, at 7.50 a 7.85; 125 barrels Minnesota patents, at \$7.50 a 7.85; 100 barrels city mill, fancy, at 95 cts. per cwt. Rye flour was dull; sales in small lots at \$4.25 a \$4.50. In corn meal there was very little doing, and prices were nominal. Feed—Sales are reported at 16.50 a \$17 for winter, and \$15.50 for spring wheat bran.

Wheat.—Wheat was unsettled and lower. Sales of 3000 bushels of red for milling at \$1.39 a \$1.40, as to quality and location; 1800 bushels do. at \$1.40; 12,000 bushels do. at 1.29; 1300 bushels do. at \$1.40; 5000 bushels spot at 1.39; 3000 bushels spot at 1.39, and 2800 bushels spot at 1.40; and 40,000 bushels No. 2 red at \$1.85 a \$1.90. There were 9000 bushels sold in lots at 85 cts. for yellow; 84 cts. for mixed; 84 cts. for steamer; 83 cts. for No. 3, and 82 cts. per bushel for rejected, and 60,000 bushels sail mixed at \$1 a 8 1/2 cts. Oats were unchanged; sales of 10,000 bushels white at 61 a 61 1/2 cts., and rejected and mixed at 59 a 60 cts. per bushel, and 15,000 bushels No. 2 white at 59 a 59 1/2.

Hay and Straw Market, for week ending 6th mo, 17th, 1892.—Loads of hay, 363; loads of straw, 42. Average price during the week—Prime timothy, \$1 to \$1.10 per 1000 pounds; medium, at 95 cts. per 1000 pounds; 70 to 80 cts. per 1000 pounds.

Beef cattle were in fair demand this week and prices were firm: 2700 head arrived and sold at the different yards at 5 a 9 1/2 cts. per pound, for common to extra.

Sheep were dull and lower: 15,000 head arrived and sold at the different yards at 3 1/2 cts., and lambs at 4 1/2 cts. per lb. to 10 cts.

Hogs were in demand at full prices: 3000 head arrived and sold at the different yards at 10 1/2 a 12 cts. per lb., as to condition.

FOREIGN.—In reference to a remark of Trevelyan, Chief Secretary for Ireland, in the House of Commons, that the Government were proceeding at a rate of increase, a statement is published that they now average a thousand weekly.

The Daily News prints crop reports which show that,

in France, Holland and Germany, the condition is highly favorable. Opportune rains in Southern Russia have caused a renewal of favorable progress.

Dr. Palisa has discovered four planetoids already this year, making 234 in all that are known to astronomers. One of them has been introduced in the Spanish Chamber of Deputies, providing for the immediate abolition of slavery in Cuba, and granting the slaves civil rights.

The retirement of General Ignatieff from the Russian Ministry of the Interior has caused much satisfaction in Berlin and Vienna. His funds will rise on the London Stock Exchange on his retirement. The appointment of Count Tolstoi is not, however, considered any special concession to the European powers, as he represents the Orthodox Russians, although he has no Gen. Ignatieff's extreme antipathy to the Germans. The Vienna Press reports that the Governorship of Bosnia and Herzegovina will be entrusted to Count Khevenhüller. The future administration of these provinces will be purely of a civil character, instead, hitherto, of a military character.

A correspondent at Alexandria telegraphs that up to the evening of the 16th inst., the total number of corpses found of Europeans killed in the riot on First-day of last week was 340. Eye-witnesses state that European who took refuge in the police stations were massacred by gendarmes. The correspondent declares that the rioting was organized by the Prefect of Police. A dispatch from Alexandria's Foreign Correspondent Company states that thousands of Europeans are arriving from the interior.

The Times' correspondent at Alexandria telegraphs that the soldiers are openly asking for the depositors of the Khedive, and declaring that they will, if necessary, oppose Tuley Ali pasha. The Sub-minister of Justice who is conducting the inquiry into the cause of the riots in Alexandria, states that he cannot justly punish the prisoners as long as he is unable to arrest the instigators of their crimes. He names Arabi Pasha as the chief instigator, who has been appointed Minister of War. Arabi Pasha, he thinks, will not be appointed as a member of the Ministry. There is no doubt that he is straining every nerve to maintain order. He is beginning to realize that he has provoked the exodus of the Europeans, which will ruin the country.

It is believed in diplomatic circles that Dervish Pasha, while offering general amnesty, will go even further than the Franco-British ultimatum against the leaders of the movement.

Paris, 6th mo, 10th.—It is semi-officially stated that all the Powers have agreed to request the Khedive to acceptance of the French agreement on the Egyptian question by Turkey. Failing her assent, the Conference will meet elsewhere than at Constantinople without Turkey participation.

Constantinople, 6th mo, 19th.—The Porte has received a despatch from Dervish Pasha, the Egyptian commander of affairs in Egypt as very satisfactory. He commands the Arabi Pasha. Arabi Pasha strictly obeys the Khedive's orders. He thinks, therefore, that the Conference would be inopportune.

WANTED,

An experienced female teacher, for the school commencing 9th mo, next under the care of Evesham Preparative Meeting. For particulars apply to—

J. JOE, E. DARNELL, Mt. Laurel, N. J.

MOORESTOWN ACADEMY.

A Principal Teacher will be wanted for this School to enter upon his duties at the opening in the Ninth month next. Also, a competent female teacher, who has had experience, to take charge of the introductory department.

Apply to ELISABETH ROBERTS, MARY ANN HAINES, MARY W. STOKES, Moorestown, N. J. Or to WM. EVANS, 252 South Front St., Philadelphia.

FRIENDS' ASYLUM FOR THE INSANE.

New Frankford, (Twenty third Ward), Philadelphia Physician and Superintendent.—JOHN C. HALL, M. D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, on the 7th of Fifth month, 1892, at her residence near Falsburg, Bucks Co., Pa., Mrs. L. M. LOVE, aged 84 years, a member of Falls Mount Meeting of Friends.

WILLIAM H. FILE, PRINTER, No. 422 Wall Street.

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PHILADELPHIA.

For "The Friend."

Reminiscences of Departed Worthies.

Christopher Hadley's visit to New England, continued from p. 352.

th mo. 17th. Proceeded five miles to Lynn, order to attend meeting there; the usual invitation had been extended, but the gathering was small. Christopher was exercised in ministry, and his service appeared to be profitable.

th mo. 18th. Attended meeting at Salem 11 o'clock; the attendance was not large. Christopher was engaged in testimony, and his company and religious labors appeared to be satisfactory.

We felt a peculiar interest in the history of residing in this locality, who has been several times in our company: (he died not long afterwards.) He is about forty years of age, and was educated among the Baptists; officiated as a minister for them, and is master of many languages; but more than ten years since his mind was brought under exercise for the attainment of a more perfect way, and as he hungered for that which nourishes up the soul, and thirsted for the waters of life, his mind was gradually drawn from outward forms, and centered upon the everlasting substance; and he appears to have been first awakened to see the beauty and perfection of our principles through the instrumentality of Barclay's Apology, which identically fell into his hands. The way of primitive and vital Christianity there disclosed, answered the Divine witness in his soul, and he sought out, and attached himself to a people making so high a profession. There is evidence that he was not afterwards a mere nominal Christian; but submitting to the powerful heart-changing operations of Divine Grace, he became himself a changed man, firmly rooted and grounded in the truths of the Gospel, enabled to stem the current of ridicule and abuse which he encountered from his own family, and from those whom he formerly walked in fellowship. He has given abundant evidence that he has caught the truth and will not sell it.

In the afternoon we were conducted to an attractive residence, located upon a valuable tract, in a pleasant district of country, about five miles distant from Salem; it is part of a tract of 500 acres formerly belonging to Governor Endicott, that most rigid puritan parent, who wielded the affairs of the infant

government of Massachusetts, and passed sentence of death upon several of our worthy friends. The site of his mansion is near by, and thither he repaired from Boston to spend the summer months. Near by stands an aged pear tree which tradition represents that the Governor planted with his own hands 210 years ago, it was loaded with fruit, but it did not look vigorous. Endicott possessed houses and lands, and popularity, and was called one of the pious pilgrim fathers, but we may well suppose that that unrelenting persecutor did not enjoy a peaceful serenity of mind.

7th mo. 19th. The day was rainy, but we proceeded to Salem, and having received much attentive kindness in these localities, moved forward toward Boston; rode through that busy city in a shower of rain, and in so doing passed an extensive and beautiful enclosure, called Boston Common; a solemn feeling covered my spirit as I gazed upon it, the remembrance of departed worth and faithful martyrdom came up before me; it was upon this common that several pious sufferers for the testimony of their Lord and Saviour, laid down their lives—William Leddra, Marmaduke Stephenson, Mary Dyer, and one other worthy were executed here—and here they gave ample evidence of faithfulness to the sacred cause they had espoused, departing hence with the glorious assurance of a happy immortality, and doubtless entered upon that eternal rest which their extreme persecutors may have longed for in vain. After leaving Boston, continued our travel sixty miles through a not very productive country, to New Bedford.

7th mo. 20th. Made preparation to move forward toward Nantucket, and were conducted to the steamboat Massachusetts which plies between New Bedford and that place. To me the voyage was interesting and instructive; I could sit and gaze with an untrusting eye upon the solemn grandeur of the scene which spread in wide expanse around us; occasionally glance at the suffering condition of our passengers, and reflect upon the privations and sufferings which some of our worthy friends endured for weeks together, while crossing the wide ocean, to promulgate the gospel in distant lands.

7th mo. 21st.—First-day. Attended meeting at Nantucket, the usual kind of invitation had been spread extensively, and a large assemblage collected. It felt to me that the living of ancient goodness which was spread over the assemblies of our people in primitive times, was also spread over us, preparing our hearts to receive the heavenly dew and the gospel rain; under which precious covering Christopher arose, and in demonstration of the spirit and with power, handed forth that which was given him to distribute; and I trust that many minds were instructed, and many hearts comforted.

The afternoon meeting was held at 5 o'clock, and at the time appointed we proceeded to

attend it, and found that a large number of people had collected and were continuing to collect; the house is spacious, seventy feet square, and it was estimated that over 600 were in attendance. Stillness and good order soon prevailed throughout this large assembly, and I trust that many were truly gathered into the silence of all flesh, and felt the precious influence of the Heavenly Father's love to extend to them, solemnizing their feelings and increasing their faith. Our dear friend Christopher was raised upon his feet, and delivered a large testimony in gospel life and authority; the mourners in Zion were comforted, the fearful in heart were encouraged, the unfaithful were warned, the lukewarm were aroused, and the wanderers were invited to return. His testimony was somewhat sharp against those who take up carnal weapons, and against those who preach for hire, and for divine for money; but it seemed to me that the power of truth reigned over all opposition, and I thought that the meeting closed under the prevalence of solemn and contrited feelings, to the praise of the great Master of assemblies, who evidently had owned it and magnified himself therein.

7th mo. 22nd. The residents of the island are mostly located in the town of Nantucket, which contains about 8000 inhabitants, and covers about a square mile of ground.

It was in this locality that John Richardson held a very remarkable meeting in days that have long since passed away, in which that gifted, prominent, and dignified man, Mary Starbuck, could not resist the power which attended his ministry, although she strove long and resolutely against it, but she and the audience generally were overcome by its heart-searching and baptizing operations, in a most extraordinary manner, demonstrated by abundance of tears; many of the Nantucket people are her descendants.

7th mo. 23rd. Widows are numerous on this island, we made visits to several of these, and memorably to one prominent and far advanced in life, the shadows of the evening had lengthened around her, and the end of her earthly pilgrimage was in view; evidently there was no cause for mourning on her account, and after silent waiting Christopher was moved to hand forth encouragement, in beautiful and affectionate language.

7th mo. 24th. Several called to bid us farewell this morning. They had been very kind to us, had done much to forward Christopher's concern, as set forth in his certificate, and without their support it is probable that his religious opportunities with the public would have been greatly circumscribed. Turning our backs upon Nantucket, moved onward across the briny waters, the return passage was pleasant—and after dining in New Bedford, proceeded twenty miles by railway to Fall River.

7th mo. 25th. In the afternoon we rode seventeen miles to Little Compton, in view of

attending meeting at this place to-morrow morning. Our route was principally along the margin of Narraganset Bay, the road was good, the weather pleasant, the scenery picturesque; and being in good company, the ride was enjoyed with peaceful serenity of mind, but not without an occasional thought of my far distant home and family.

7th mo. 26th. Attended the contemplated meeting at 10 o'clock; the house was quaint and antiquated, but in good repair and comfortable, and erected upon an eminence commanding a beautiful view of sea and land. A considerable number gathered with us, and truly it was a favored season. Our dear friend Christopher was manifestly clothed with Divine authority and power, and I think that the tabernacles of some were shaken. After an interesting and instructive parting opportunity with the family who had entertained us so kindly at their hospitable dwelling, we left Little Compton in the afternoon, and wended our way back to Fall River.

(To be continued.)

For "The Friend."

Complacency may Endear to the World.

It has been well said, in effect, that while complacency may endear to the world, it is only virtue that can make us acceptable to our Creator. The too strong desire to please our fellow-creatures, or, in other words, the love of approbation, seems to be a deeply implanted principle of the human heart; and one, at the same time, that needs to have a vigilant watch set over it, lest it too much disturb the bias of the purpose; and, instead of being auxiliary to the promotion of piety and virtue, rather, on the other hand, trench upon the inspired lesson of the apostle: "If I yet pleased men, I should not be the servant of Christ."

While it is our unquestionable duty to "be courteous" unto all men, to desire to do good to all, and to seek to please every one "his neighbor for his good to edification," there yet remains the primary obligation of walking "worthy of the Lord unto all pleasing;" of scrupulously keeping his commandments; and of doing "those things that are pleasing in his sight." For this end there can be no doubt that if the first commandment be kept with due faithfulness and godly sincerity, that every other Christian obligation will, in its proper relation and subserviency, also be kept; so that our whole lives will be a living sacrifice and offering, acceptable to God through Jesus Christ our Lord.

Is not danger to be apprehended from complacently yielding ourselves to the wishes, views, and principles, or, at least, sentiments of those about us? And is this, after the precept of the apostle, pleasing each one his or her fellow for their good to edification? Is there not a strong temptation, when in company, of so neglecting the requisitions of our holy religion, as to relapse from our allegiance to Him who has bought us? to swim compromisingly with the current? and thus fall short in a faithful support of the self-denial and cross of Jesus? And is not such complacency much more in the line of pleasing men for their approbation, than of being the servants of Christ by pleasing Him? And then in looking back upon such weak concessions, wherein compromise of principle has had too much place; or, in a more general sense, looking back upon life's tiresome round of vanities, how often and greatly has the

wounded spirit disrelished and disowned the tone of such communion? Are there not many who, in their calmer moments, as in "the cool of the day," mourn over these delinquencies? How much it is to be regretted that these sober retrospections—these pleadings of the still small voice of the Saviour—should not be allowed their due place, so as to prevent a repetition of the like inconsistent course, with the many foolish things said and done! How many times, no doubt, have sorrow and remorse filled sensitive hearts and minds, in that there was not more stability of purpose and act, less duplicity and conformity to custom, and more simple, filial reliance upon that Omnipresent Arm, which is sufficient for every need, and is promised to be made perfect in weakness! The distich has truth in it—

"They are slaves who dare not be
In the right with two or three."

Perhaps the most effectual antidote to this tempting, yet weakening and indiscreet complacency and conformity lies in the full belief and practical recognition, that all concerning us can only be duly administered and safely disposed, by letting the government of our hearts and affections be upon the shoulders of the Son and Sent of God, our Messiah, Redeemer, Holy Head, and High Priest. Where, on all occasions, there is a disposition to consult this ever-present and infallible Teacher in the heart of every one—a measure of the Spirit of Christ being given to every man to profit withal—what chastened and humble, yet holy reliance does it beget in the Eternal Arm? and, withal, is most confirming, that the God of Israel still lives; and, no less, that the voice behind us saying, "This is the way walk thou in it, when thou turns to the right hand or to the left," is no cunningly devised fable, but a real and substantial truth. A truth long ago prophesied of, even this new covenant day wherein all, from the least to the greatest, are to be taught of God.

It is a solemn thought, by no means to be put away from us, that the period cannot to any be very distant, when not to have pleased by weak complacency, men frail and impotent like ourselves, but to have pleased Him whose power is above every power, and who is able to reward or punish us forever, will be the one all-important consideration; even whether, through the obedience which is of faith, the robe of righteousness has been wrought out wherewith to clothe us in that day!—the day of everlasting decision, as of fearful, because never-ending consequences,—a day when not worldly complacency or the approbation and praise of men, but godly sincerity and faithfulness in the measure of saving grace received, will be the standard of acceptance or of rejection.

Look on the Bright Side.—It is the right side. The times may be hard but it will make them no easier to wear a gloomy and sad countenance. It is the sunshine, and not the cloud, that gives beauty to the flower. There is always before and around us that which should cheer and fill the heart with warmth and gladness. The sky is blue ten times where it is black once. You have troubles, it may be. So have others. None are free from them—and perhaps it is as well that none should be. They give new sinew and tone to life—fortitude and courage to man. That would be a dull sea and the sailor would never

acquire skill, where there was nothing to disturb its surface. It is the duty of every one to extract all the happiness he can from wit and without him, and above all he should look on the bright side. What though this do look a little dark? The lane will have turning, and the night will end in broad day. In the long run the great balance rights its self. What appears ill becomes well—that which appears wrong will be made right.

For "The Friend."

Westtown Boarding School.

(Continued from page 364.)

From the report to the Yearly Meeting 1834: "Besides reading the Holy Scriptures at proper intervals, the children prepare the selves with portions to recite on the opening of the morning school, which, while it stores their minds with these invaluable records, the committee trust has a directly beneficial influence in correcting the natural tendency to levity and wrong things incident to our Barclay's Catechism has been furnished the children, who commit portions of it to memory which they recite weekly. On these occasions, selections from other works of Friends, explanatory of the lesson, are frequently read by the teacher; and other facilities offered for acquiring a knowledge of the principles. It is in contemplation to provide still further means and inducements to promote this department of instruction, which the committee deem one of the great objects in the establishment of the school."

"Measures have been taken to improve the grounds around the house by planting them with various forest and other trees, and leading out walks to furnish the scholars with more suitable exercise and recreation than they now have."

"The increase in the number of children and young women who now receive instruction at Westtown, compared with former years, greatly augments the importance of the institution, and as the modes of imparting learning improve and are applied with judgment and energy which the interests of the pupils demand, its value and the benefit it confers upon society must rise in proportion. These desirable results, however, cannot be fully attained without well qualified teachers, to obtain whom adequate salaries must be paid to remunerate them both for the expense incurred in gaining the requisite knowledge, and for the arduousness of the labor and the wasting effects upon health often attending this useful occupation. The committee have great difficulty in procuring teachers for the boys' schools, and often, when they have succeeded, they remain but a few years, some situation presenting which promises higher pecuniary emoluments than have had it in our power to give. In deprecating upon the influence which this society must exert over the habits and principles of a large number of the children of Friends, and consequently upon the character of the Society within our limits, the committee have felt a strong desire that its importance be renewedly claim the attention of Friends generally. If an increased interest were awakened in the welfare of the rising generation the advantages of a right system of education by which all the guards in our power should be thrown around their morals and principles would be seen to be an object of great interest, while the necessary expenditures would

viewed as a matter of comparative insignificance. The present price of tuition at Astown does not meet the cost. The committee are therefore unable to pay a compensation on which the best qualified teachers ought to receive. To accomplish this purpose they beg for the consideration of the Yearly Meeting the expediency of creating a common fund, the interest of which shall be applied to the payment of proper and sufficient salaries to the teachers, and for such other purposes, at the discretion of the committee, as may be calculated to improve the mode of instruction in the school. Should the Yearly Meeting concur with this suggestion, they propose that from one to two thousand dollars per annum, as the meeting shall determine, be paid to the committee at such time to time judge proper and discreet, to be placed at interest and applied as said. We trust that if the plan be adopted, Friends possessed of ample means would be induced to follow the example of the Yearly Meeting and contribute liberally in a private way to the creation of so important a fund. The operation of this fund, which we are told it will require but a few years to form, would be twofold. It would give us the best teachers that can be procured within the city, and by paying their salaries would enable the Yearly Meeting to keep down the price of tuition so low as to be within the reach of Friends generally."

At a meeting of the General Committee, 6th mo. 13th, 1834, the sub-committee appointed some time previous on the subject of a better supply of drinking water, made the following report:

That from the experiments made on the ground situated west of the school-house, and on the mill race, it appears that it discharges about six gallons of water per minute, and that it is of good quality for drinking and many other purposes. Its location is such that the erection of a water-wheel to be turned by water from the present race, an adequate supply might be forced up to the school, and conveying the water of the spring to the logs laid in the bottom of the race, it might be thrown up to the school-house by means of the present machinery. On comparing the latter mode, however, there are difficulties present which render it impracticable. The expense of cleaning out the mill-race, making the necessary excavations, erecting a wheel and house to protect it, and the pipes to carry the water to the school, adding the cost of laying them, will be at \$1000.

Signed on behalf of the committee by Benjamin Cooper, Nathan Sharpless, Bartholomew Wiestar.

Philadelphia, 6th mo. 12th, 1834."

There are two little words in our language which I always admire—*Try and Trust*. You may not what you can or cannot effect without trying; and if you make your trial in the exercise of trust in God, mountains of imaginary difficulties will vanish as we approach them. Facilities will be afforded which you never expected.—*Samuel Smiles*.

This fund, through the liberality of Friends, has been fully established.

Ann Freeman.

(Continued from page 365.)

The extracts from A. F.'s diary, contained in the last number show, that as she increased in religious experience her views of the right exercise of the gift of the ministry and of Divine worship approached more nearly to those held by our Society, with which she does not appear as yet to have had much if any intercourse. It is interesting to notice how her mind became further enlightened on these subjects, and those of Baptism and Communion, as exhibited by the memoranda she has left of her feelings and experiences.

1822. 14th of Fifth month. "I am graciously preserved in perfect peace, in the midst of wars and contentions about water-baptism. Some time ago, a class-leader dreamed that it was right to be immersed in water for baptism; accordingly he had it done, and began to preach it, as necessary for salvation to all believers; and many followed him, both in being immersed, and preaching. 'He that believeth and is baptized shall be saved.' This they affirmed to be water-baptism; and some ventured to affirm that none can be saved without being thus baptized. Last evening, while speaking among them, I saw more clearly than before, that this is the work of the devil. I have never before been called upon to enter on the subject of baptism, so have no arguments; neither do I seem to want them; for as soon as I simply say, 'It is not a command of Christ,' it is directly confirmed from heaven in my own soul; so that, if they will receive the voice of the Lord, they must feel that what is said is true. How few will submit to be taught directly of God; and therefore Scripture is wrested to their own destruction, and so much unprofitable contentions arise.

"The Holy Ghost is come to baptize really. My soul is the happy partaker thereof, and I want no type or shadow of it. This evening, while conversing with some on the subject, I did, with all possible confidence, testify, 'The Lord assures me it is not his command.' 'One said, he believed I was very happy; but I did not see baptism in the right light.'

1824. 1st of Second month. "Last evening, at our band meeting, we were much drawn to speak of worship, and what we felt to be most consistent with the power within; and we both fully agreed in our testimony, that being guided by the Spirit of God, is the only safe way, let others do or say as they will."

13th. "We had a love feast at Woolwich. I have often groaned, under a burden resulting from sparks of man's kindling. I believe, if we lived so near to God as it is our privilege, that spirit would be bound down in our meetings."

23d. "In the evening I attended meeting, and was overshadowed with the Divine presence. It would have been truly pleasing to me to have sat in silence, having such a view of God. But I yielded to speak, to avoid giving offence. Oh that the people did more feed on the hidden manna."

1824. 31st of Third month. "I called at Curtn Road, and found J. Thorne, and H. Freeman, discoursing about what are called sacraments. I thought, at first, I would not show my opinion, lest J. T. should think I was biased by H. F.; but after sitting awhile, the fire so kindled, that I was constrained to speak, and every word, seemed as so many

steps nearer to God. All J. T. said, to try to prove them gospel ordinances, only tended to confirm the reverse; for I had the witness of God. Now, what was a mystery to me when in Shebbear circuit, begins to be explained. But I was much prejudiced in favor of bread and wine, till a few weeks ago. One evening, talking with R. Millar, of the principles of Friends, he highly disapproved of their leaving the sacrament. At this I felt moved to oppose; yet knew not for why; prejudice had drawn such a veil before the truth. I then said, 'I believe it might be laid aside, consistent with the Divine will;' and as I spoke thus, the veil was fully rent, and the shadows fled. I saw it to be inconsistent with this dispensation, of grace and truth; and I had the assurance, I spoke in truth that is beyond the power of men to shake; and this makes me as bold as a lion, even though all men oppose.

"How I pity those great men who dispute about the meaning of the Scriptures, without expecting the confirmation and witness of the Spirit of truth in themselves. But if all would attend to the voice of the Lord in themselves, all contentions, but for the faith of Christ, would cease; for grace and truth teach perfectly, and uniformly, and lead out of wrong notions."

14th of 5th month. "After giving my all up afresh to Divine protection, and waiting on the Lord for a renewal of strength, I set off for Woolwich, where I met the dear friends, rejoicing in the Spirit. Here, for the first time, I read some account of the life of George Fox. I had often desired to read it; but till now I was prevented, I suppose, by the Lord, that I might be taught gospel simplicity, more directly from Him, and not from man."

"As face answers to face, so doth the witness in me, with the testimony of G. Fox. Sometimes, I had to be silent while the glory passed by. Oh, that everything that bath a being, would praise the Lord."

30th. At Brighton. "I was solicited to preach, but I had no message from the Lord. I find it will not do for me to do a thing now, because the thing was right yesterday; but now to know what is my duty. I have long been in the prison of the systematical manner of serving the Lord."

"1st of Fifth month. I preached to a vast congregation in King street. Some appeared to wonder, and some wept, and I, hope, felt the power of conviction in their hearts. We are often reproached for going among other communities; but, if it is for nothing else, I am convinced it is our duty, to open the way for those females, whom selfish men keep in bondage, saying, 'I suffer not a woman to teach.'

16th of Fifth month. "At Woolwich I had the promise and assurance of sufficient power to use the plain language, if I obeyed; for I saw, for myself, I could not be in all Truth without it, though trifling as it may appear to others, even scarce worth notice. I know the power of Truth within is sufficient to guide into all Truth outwardly; but conforming to people in what they call little things, hath long kept me in some bondage. Though, trifling as it may appear to say *thee* to a single person, there is such a cross attached to it, as that many refuse to take up, because thereof. In the evening had a blessed time, in speaking of gospel liberty."

21st. "Being with some professors, I had

to declare against conformity to the world, in apparel, manners and conversation."

17th of Tenth month. [At Dublin, in Ireland.] "At ten A. M. we went to the Friends' meeting. Several females spoke. My soul longed for a breaking forth of the mighty power among us, as formerly they enjoyed. H. and I walked out in the afternoon: feeling a great concern for the people; we sat down on a large stone, at the corner of a house of worship, by the street. It stood up, and lifted up his voice to those who passed by; and a great number soon gathered round: when some became so enraged, inspired with bigotry to their old notions, that they pulled him down. I then took the same place, and saw them pulling, shoving, and otherwise mistreating him. I began to call upon the Lord, and felt as calm as if I had been in a house. They attempted to pull me down, but were not permitted for a while; and when they did, and were pulling me about among them, I continued to call upon the Lord. Some of the rude mob followed us some distance through the street, and some threw dirt at us. We then returned home, satisfied with the mercy of God."

4th of Twelfth month. "J. B. called, and reprobated our principles: he condemned us, as being in dangerous errors, in disusing bread and wine, and water, and what they call sacraments; and for saying *thee* and *thou*, &c. I was so filled with the Spirit, I praised the Lord, and said, 'I know I shall praise God forever, for leading me to what many call errors, and off from what they call sacraments, &c.'"

1825. 16th of Second month. "Had some profitable conversation with a woman of the Society of Friends. I feel an increasing love to, and pity for, that people. O may they be purged, and restored to their primitive glory. My soul is distressed for them."

21st of Fourth month. "I dwell under the shadow of the Almighty, and walk where there is no darkness at all. My distress for others is great: I feel for the state of thousands being fed with empty words. How often hath counsel been darkened by many words, and I believe this hath been the case with us, and thereby defeated our own purpose, (of desiring to walk in Truth;) with this we are oppressed. O Lord, undertake thou for us, and let not our past folly obstruct the way in future. My cry is, O that my head were waters, I am so distressed for the state of professors. Yet the glory that results from such distress is unspeakable. This is travelling in birth for souls, and will there not be a bringing forth?"

8th of Fifth month. "I did not know I loved the souls of the people so much till today. At a meeting out of doors, when the stones, &c., were thrown at me, I received them as precious gifts from kind friends."

20th of Eighth month. "Real spiritual worship, and its outward fruits, are more than ever delightful. In the meetings I have been so far lost in God, that I have forgotten the customary way of most, in acting when met for worship. I feel as though the Lord is about to accomplish the great work of saving me from everything that is formal, which seems to be the most critical part of the great salvation."

(To be concluded.)

To be good and disagreeable, is high treason against virtue.—E. Smith.

EXAMPLE.

We scatter seeds with careless hand,
And dream we ne'er shall see them more,
But for a thousand years
Their fruit appears,
In weeds that mar the land
Or healthful store.

The deeds we do; the words we say,
Into still air they seem to fleet;
We count them ever past;
But they shall last.
In the dread judgment they
And we shall meet.

I charge thee by the years gone by,
For the love of brethren dear,
Keep, then, the one true way
In work and play,
Lest in the world their cry
Of woe thou hear.

—John Kettle.

Selected.

WHAT TIE BURDOCK WAS GOOD FOR.

"Good for nothing," the farmer said,
As he made a sweep at the burdock's head;
But then, he thought it was best, no doubt,
To come some day and root it out.
So he lowered his scythe, and went his way,
To see his corn, to gather his hay;
And the weed grew safe and strong and tall,
Close by the side of the garden wall.

"Good for a home," cried the little load,
As he hopped up out of the dusty road.
He had just been having a dreadful fright,
The boy who gave it was yet in sight.
Here it was cold and dark and green,
The safest kind of a leafy screen.
The load was happy: "For," said he,
"The burdock was plainly meant for me."

"Good for a prop," the spider thought,
And to and fro with care he wrought,
Till he fastened it well to an evergreen,
And spun his cables fine between.
'Twas a beautiful bird's nest,—a triumph of skill:
The flies came round, as idlers will;
The spider lurked in his corner dim,
The more that came, the better for him.

"Good for play," said a child, perplexed
To know what frolic was coming next.
She gathered the buds that all despised,
And her city playmates were quite surprised
To see what a beautiful basket or chair
Could be made, with a little time and care.
They ranged their treasures about with pride,
And played all day by the burdock's side.

Nothing is lost in this world of ours;
Honey comes from the idle flowers;
The weeds which we pass in utter scorn,
May save a life by another morn.
Wonder awaits us at every turn.
We must be silent, and gladly learn.
No room for recklessness or abuse,
Since even a burdock has its use.

—St. Nicholas.

Selected.

THE MORNING PSALM.

"Read us a psalm, my little one."
An untired day had just begun,
And ere the city's rush and roar
Came passing through the closed home-door,
The family was hushed to hear
The youngest child, in accents clear,
Read from the Book A moment's space.
The morning lull died from each face—
The sharp, keen look, that goes to meet
Opposing force, nor brooks defeat.

"I will lift up mine eyes," she read,
"Unto the hills." Who was afraid?
What had that psalm of pilgrim life
To do with all our modern strife?
"Behold, He that doth Israel keep
Shall never slumber, nor shall sleep:
The Lord thy keeper is, and He
Thy shade on thy right hand shall be;
The sun by day shall not thee smite,
The moon shall hurt thee not by night."

And the child finished the old psalm;
And those who heard grew strong and calm;
The music of the Hebrew words
Thrilled them like sweet remembered chords,
And brought the heights of yesterday
Down to the lowlands of today,
And seemed to lead to common things
A mystery as of light and wings;
And each one felt in gladsome mood,
And life was beautiful and good.

Then forth, where duty's clarion call
Was heard, the household hastened all
In crowded haunts of busy men
To toil with book, or speech, or pen,
To meet the day's demand with skill,
And bear and do, and dare with will,
As they must who are in the strife
And strain and stress of modern life,
And would succeed, but who yet hold
Honor of higher worth than gold.

These are the days of peace we say,
Yet fiercest fights are fought to-day;
And those who formed that household band
Had need of strength that they might stand
In firmness and unflinched calm;
But sweetly did their morning psalm
Amid the clamor, loud and long,
Like echo of a once loved song,
Rise in their hearts and make them strong.

At close of day they met again,
And each had known some touch of pain,
Some disappointment, loss, or care,
Some place of stumbling, or some snare,
"And yet the psalm is true," said they;
"The Lord preserveth us always;
His own were safe in days of yore,
And from this time and evermore,
If skies be bright or skies be dim,
He keepeth all who trust in Him."

—Marianne Farningham.

Good Work or None.—It is a rule that workman must follow his employer's order but no one has a right to make him do work discredit to himself. Judge M—, a well known jurist, living near Cincinnati, loved tell this anecdote of a young man who understood the risk of doing a shabby job even when directed to. He had once occasion sent to the village after a carpenter, and sturdy young fellow appeared with his tool.

"I want this fence mended to keep out cattle. There are some unplanned boards use them. It is out of sight from the house so you need not take time to make it a new job. I will only pay you a dollar and a half."

The judge then went to dinner, and came out found the man carefully planing a board. Supposing that he was trying to make a costly job of it, he ordered him to stop them on at once just as they were, and continued his walk. When he returned the boards were all planed and numbered, ready for nailing.

"I told you this fence was to be covered with vines," he said angrily. "I do not care how it looks."

"I do," said the carpenter, gruffly, carefully measuring his work. When it was finished there was no part of the fence as thorough in finish.

"How much do you charge?" asked the Judge.

"A dollar and a half," said the man, showing his tools.

The Judge stared. "Why do you spend that labor on the job, if not for money?"

"For the job, sir."

"Nobody would have seen the poor work on it."

"But I should have known it was the No; I'll take only a dollar and a half." And he took it and went away.

Ten years afterward the judge had the contract to give for the building of several magnificent public buildings. There were many applicants among master builders, but the eye of one caught his eye. "It was my man the fence, he said. 'I knew we should have only good, genuine work from him. I gave him the contract, and it made a rich man him.'"

It is a pity that boys were not taught in their earliest years that the highest success comes only to the man, be he a carpenter, farmer, author or artist, whose work is most purely and thoroughly done.—*Living Age*.

The Cisterns of Old Carthage.

Stumbling over broken blocks of masonry, among which the lizards, sole inhabitants of the city, were running swiftly, I walked a short distance past the site of Dido's palace. I came thus to the place where the only extensive remains of the greatness of Carthage are to be found. These are the cisterns which once furnished a portion of the water supply of the city. Just as Prof. Owen can construct an extinct animal if only a single bone of its skeleton has been preserved, so it is an easy matter for those who have seen the wonderful cisterns to form an approximate idea of the grandeur of the city to which they belonged. They are vast subterranean structures, with heavy vaulted roofs, intended shut out from the cool water in the mighty tanks the heat of the African sun. But time made many a breach in these great arches. The light of day in consequence streams upon corridors and chambers which 1,800 years ago were jealously shrouded in midnight gloom. Some of the cisterns are circular in shape, and look like nothing so much as enormous wells; the majority, however, are of oblong form. In every case the masonry is of the most substantial description, showing how well the Phenicians did their work. Even more remarkable, however, than the quality of the masonry is that of the linings of cement upon the walls of the cisterns, as perfect to-day as on the day, probably more than 2,000 years distant, when it was laid upon these walls. The very marks of the tools used in spreading it are quite distinct, and here and there may be seen the deep imprint of some workman's thumb—a hint to powder over at one's leisure. I had strange "eerie" feeling upon me as I trod along covered corridors that run the length of the whole series of cisterns, and thought of the time when above where I now walked the tumultuous life of a great city had rolled its majestic fulness of power. Most of the cisterns were half filled with rubbish that had fallen when the arches of the roof gave way. I presently came to some which seemed to be comparatively little injured, and at last one that—so far as I could tell—was as perfect as on the day when the Phenician workmen left it, and the cool waters were first allowed to flow into it. It was a beautiful, brightly-lighted chamber, with walls and roof of a deep white and clean; and it contained clear crystal water to the depth of five or six feet. So bright and refreshing was that water, so great the contrast which this cool, airy apartment presented to the burning air and glare outside, that I looked about to find there any means by which I could descend and bathe in this vast tank. None, however, were visible, and after awhile I had

to leave the arched corridor, and to return to the blaze of the sunshine.—"The Land of the Beg," by T. W. Reid.

For "The Friend."

Signs of the Times.

The following is copied from the New York *Christian Advocate*: "The English Quakers are about to hold a meeting, to consider how the practice and system of the sect may be brought more into harmony with the present day." The editor of that journal comments thus:

"The distinguishing features of the Orthodox Friends were, no church, but a Society; no priests, pastors, or paid—called by them 'hiring'—ministry; no sacraments; no music, instrumental or vocal; all days substantially equal; the inner Light of the Spirit equal in authority to the written Word, and often going beyond it; deadness to the world; intermarriage with persons not members of the Society strictly forbidden; the use of plain dress, and the solemn style in language; moderation in all things. To bring the system of the sect into harmony with the present day is impossible. The difficulty is, that the practice has become too much conformed to this present evil world, in money-getting and formality. In the primitive days of the Friends, most of them, except when embittered by persecution, were the most spiritual people on the earth—some still are,—but as an organization they are doomed. If they become like others, there will be no need for them, and they fail to hold their people to their ancient principles."

The above remarks contain much that is true; and it is a source of sorrow that Friends anywhere should be dissatisfied with our system or practice, or propose a change therein. Any attempt to make Quakerism, which is none other than primitive Christianity revived, popular with the masses, must prove a failure. Our Saviour told his disciples, "Ye are not of the world; but I have chosen you out of the world; therefore the world hateth you. And me it hateth because I testify that the works thereof are evil." There are those who profess to teach that there were subjects in the economy of religion that had not occurred to the minds of early Friends, and that Christianity was better understood and better practised now than in the days of George Fox. There have been discoveries, all must admit, in the arts and sciences, and progress in cultivation and refinement, and in many things above what our forefathers knew; but to say that in the practice of self-denial, which is the very corner stone of Christianity, there has been any improvement, would be asserting what no man in his right mind would believe. And this doctrine of self-denial, which our Saviour taught his disciples, both by precept and example, from the very nature of things, can never become popular simply because it strikes at the root of all pride and self-sufficiency in man, lowering him in his own estimation and importance, and with the patriarch of old, enabling him to behold his own weakness and his own weakness. This doctrine was nothing new when our Saviour taught it; it was coeval with the creation of man. "Of the fruit of the tree of knowledge of good and evil thou mayest not eat," and if it was necessary to practise it before the fall, how much more necessary now. The ancient heathen knew something of it.

Socrates practised it; Horace proclaimed it to his countrymen, when he declared, "the more a man denies himself the more he will receive from the gods." Marvellous language for a heathen poet! Astonishing! when we consider the age in which he lived. R. 6th mo. 12th, 1882.

The Jerks.

[By a curious coincidence, about the same time that this strange nervous affection was noticed in the article entitled "Religious Epidemics," in "The Friend"—an editorial on the same subject appeared in *The Christian Index*, a Baptist periodical published at Atlanta, Ga.

As the distinction between mental and physical excitement, and true religious impressions is a very important one, we copy a portion of the article, and of the sensible comments of the Editor of the *Index*.—Ed.]

About ninety years ago, there occurred in the State of Kentucky a most wonderful religious awakening. Undoubtedly, it was a season of genuine revival. But, strange to say, the religious exercises were attended by certain physical phenomena of most extraordinary character. Almost the whole assembly would be at once seized with strange bodily symptoms. Some would fall suddenly to the ground and swoon away, some remained in a state of unconsciousness for hours. Some would be affected with twitching of the muscles, which would send a tremor over the whole body like a shaking ague. Some had violent convulsions. Some laughed, some cried, some preached and exhorted, some prayed, some sung, and all screamed, shouted, and yelled. Some of them actually got on all fours, and growled, snapped and barked like dogs. These last were said to have the barks, while the others had merely the jerks. Hundreds of persons were affected at a time.

All classes of persons were liable to this strange affection. Old and young, learned and unlearned, wise and foolish, weak and strong, men, women and children, saints and sinners, the most godly and the most vicious, all alike became victims of the disorder. Those who ridiculed it as the result of a wretched superstition or denounced it as shameless hypocrisy, on going to the place of meeting were seized and convulsed with the same symptoms, and some of them cursed the fit while it was on them.

Similar scenes had been previously witnessed at various times and in different parts of the world; and in a modified form similar things have frequently occurred since; but so far as we are informed the distemper was never so wide spread nor so violent, as when it raged in Kentucky just at the close of the last century.

Now what is the philosophy of all this? The phenomena never occurred except in connection with religious exercises. Reasoning from this fact alone to the exclusion of others, it might be inferred that the astonishing results were wrought by the Holy Spirit of God. But we can hardly suppose that the Holy Spirit would so brutalize men as to make them get down on their hands and knees and bark, like dogs.

We can regard the symptoms only as the result of disease. Mental and emotional excitement, intense and tremendous, and long continued, and increased day after day and night after night, by perpetual and vigorous

renewal of the causes that produced it in the first place, might easily be supposed to break down the nervous system and to lead to temporary, if not to permanent mania. Disturbance of the nervous system is contagious in its effects. The sight of one person yawning will make a dozen others yawn; the laughter of a number of persons will make others laugh who see nothing to laugh at; the sight of weeping persons will often make others weep; the hurrah of a political meeting will rouse to frenzied enthusiasm those who neither know nor care anything about politics. Why all of this should be so, we do not know; but everybody knows the facts. Everybody knows that there is a mysterious something which for want of a better name we sometimes call animal magnetism, but which is perhaps more properly called nervous sympathy, by which the physical and mental condition of one person is communicated to another, and that when many persons are similarly affected all at once, the affection becomes more intense, and more contagious, and finally epidemic and overwhelming.

From all that has been said it will be seen that bodily exercises experienced at the same time with religious impressions, are no proof of genuine religion, either on the part of the person affected or on the part of others who were with him.

While nervous sympathy resulting in tears and cries and other demonstrations is not to be mistaken for religion, neither is it necessarily antagonistic to it. Let it be classed with menaces and whooping cough, and other like disorders, which make religion neither more nor less, neither better nor worse. Many persons are received into churches, who give no evidence of a change of heart other than the fact that they experienced much nervous sympathy at a religious meeting; and when the physical symptoms pass away, no spiritual result is left. Care should be taken to see that the experience is one which would stand the test of solitude and cold. There is reason to fear that some of our ministers endeavor so to excite their audiences as to produce the contagious sympathetic effect above described, and mistaking this for a work of grace, they imagine that their labors have been blessed with a great revival. It is true that revival might be accompanied (unfortunately as we think) with these physical phenomena, but it is not true that the phenomena are any certain sign of revival. There is also no doubt that many of our people try to work themselves up to this very condition; and paroxysms voluntarily brought on, often continue long after volition has ceased, and these involuntary exhibitions are attributed to the Spirit's influence, when they are nothing but the natural consequences of natural causes. Like the dancing Derivishes of the East, they put themselves by their own volition in a condition where volition fails. The intoxication is as real as if it were produced by drugs, or by strong drink. Our people cannot be too carefully taught that God is a Spirit, and that they who worship Him must worship Him in spirit and in truth.

Religious Items, &c.

Free Ministry.—At the annual meeting of the Danksards, a query was sent up from one of the branches as to what course should be taken with a "brother" who speaks publicly

or privately, or writes in any of their periodicals against "the *gratis* rule of preaching the Gospel," which "has always been the order of the Brotherhood." It was decided that such a recalcitrant brother "should be dealt with."

The Methodist Episcopal Church South at their last Conference agreed to drop the word of *South* from their title. They adopted regulations prohibiting the "marriage of persons divorced for any other cause than that sanctioned by our Saviour; and condemning such amusements as the opera, theatre, dancing, card-playing, &c." A fraternal feeling was manifested towards the Northern wing of the Methodist Church, but no disposition to enter into an organic union with it.

War Imminent.—The King of Bavaria, in a volume entitled "*The Actual Mission of Sovereigns; by one of themselves*," asserts that Europe is in a state of siege, its rulers keeping guard over a discontented and turbulent people. "Christians," he says, "in our private lives, civilized in our domestic habits, must we be eternally doomed, in our official relations to sovereigns, to a policy anti-Christian and barbarous, destructive and ferocious, made of diplomatic stratagems and military violence, the immorality of which, our national laws prosecute and punish, when practised by our subjects among themselves."

For "The Friend."

Natural History, Science, &c.

The Ecitons, or Foraging Ants of Nicaragua.—The Ecitons, or foraging ants, are very numerous throughout Central America. Whilst the leaf-cutting ants are entirely vegetable feeders, the foraging ants are hunters, and live solely on insects or other prey, and it is a curious analogy that, like the hunting ants of mankind, they have to change their hunting-grounds when one is exhausted, and move on to another. In Nicaragua they are generally called "Army Ants." One of the smaller species (*Eriton predator*) used occasionally to visit our house and swarm over the floors and walls, searching every cranny, and driving out the cockroaches and spiders, many of which were caught, pulled, bitten to pieces and carried off. The individuals of this species were of various sizes; the smallest measuring one and a quarter lines, and the largest three lines, or a quarter of an inch.

I saw many large armies of this, or a closely allied species, in the forest. My attention was generally called to them by the twittering of small birds, belonging to several different species, that follow the ants in the woods. On approaching, a dense body of the ants, three or four yards wide, and so numerous as to blacken the ground, would be seen moving rapidly in one direction, examining every cranny, and underneath every fallen leaf. On the flanks, and in advance of the main body, smaller columns would be pushed out. These smaller columns would generally first flush the cockroaches, grasshoppers, and spiders. The pursued insects would rapidly make off, but many, in their confusion and terror, would bound right into the midst of the main body of ants. At first the grasshopper, when it found itself in the midst of its enemies, would give vigorous leaps, with perhaps two or three of the ants clinging to its legs. Then it would stop a moment to rest, and that moment would be fatal, for the tiny foes would swarm over the prey, and after a few more ineffectual struggles it would succumb to its

fate, and soon be bitten to pieces and carried to the rear. The greatest catch of the ants was, however, when they got among some fallen brushwood. The cockroaches and spiders, and other insects, instead of running away, would ascend the fallen branches and remain there, whilst the host of ants were occupying all the ground below. By-and-by would come some of the ants, following every branch, and driving before them the prey to the ends of the small twigs, where nothing remained for them but to leap, or they would alight in the very throng of the foes, with the result of being certainly caught and pulled to pieces. Many of the spiders would escape by hanging suspended by thread of silk from the branches, safe from the foes that swarmed both above and below.

I noticed that spiders generally were more intelligent in escaping, and did not, like the cockroaches and other insects, take shelter in the first hiding-place they found, only to be driven out again, or perhaps caught by the advancing army of ants. I have often seen large spiders making off many yards in advance, and apparently determined to put good distance between themselves and the foe. I once saw one of the false spiders, or harvest-men (*Phalangide*), standing in the midst of an army of ants, and with the greatest circumspection and coolness lifting, one after the other, its long legs, which supported its body above their reach. Sometimes as many as five out of its eight legs would be lifted at once, and whenever an ant approached one of those on which it stood, there was always a clear space within reach to put down another, so as to be able to hold up the threatened one out of danger.

There was much more sympathy with the behavior of a green, leaf-like locust. This insect stood immovable amongst a host of ants, many of which ran over its legs, without ever discovering there was food within their reach. So fixed was its instinctive knowledge that its safety depended on its immobility, that it allowed me to pick it up and replace it amongst the ants without making a single effort to effect an escape. This species closely resembles a green leaf, and the other senses, which in the Ecitons appear to be more acute than that of sight, must have been completely deceived. It might easily have escaped from the ants by using its wings, but it would only have fallen into as great a danger, for the numerous birds that accompany the army ants are ever on the outlook for any insect that may fly up, and the heavy-flying locust, grasshoppers, and cockroaches have no chance of escape. Several species of ant-thrips always accompany the army ants in the forest. They do not, however, feed on the ants, but on the insects they disturb. Besides the ant-thrashes, trogons, creepers, and a variety of other birds, are often seen on the branches of trees above where an ant army is foraging below, pursuing and catching the insects they fly up.

The insects caught by the ants are dispersed, and their too bulky bodies bitten to pieces and carried off to the rear; and behind the army there are always small columns engaged on this duty. I have followed up the columns often; generally they led to demasses of impenetrable brushwood, but twice they led me to cracks in the ground, down which the ants dragged their prey. The habitations are only temporary, for in a few

For "The Friend."

ys not an ant would be seen in the neighborhood, but all would have moved off to freshenting-grounds.

They make their temporary habitations in flow trees, and sometimes underneath large logs, trunks that offer suitable hollows. At that I came across the latter situation is open at one side. The ants were clustered together in a dense mass, like a great arm of bees, hanging from the roof, but reaching to the ground below. Their innumerable long legs looked like brown threads trailing together the mass, which must have been at least a cubic yard in bulk, and contained hundreds of thousands of individuals, though many columns were outside, some hanging in the pupae of ants, others the legs and dissected bodies of various insects. I was surprised to see in this living nest tubular passages leading down to the centre of the mass, kept open just as if it had been formed of inorganic materials. Down these holes ants who were bringing in booty passed to their prey. I thrust a long stick down the centre of the cluster and brought out nothing to it many ants, holding larvae and pupae, which probably were kept warm by crowding together of the ants. Besides the common dark-colored workers and light-colored officers, I saw here many still larger individuals with enormous jaws. These they about holding wide open in a threatening manner, and I found, contrary to my expectation, that they could give a severe bite with them, and that it was difficult to withdraw my jaws from the skin again.

One day when watching a small column of these ants, I placed a little stone on one of them to secure it. The next that approached, I saw as it discovered its situation, ran backwards in an agitated manner, and soon communicated the intelligence to the others. They rushed to the rescue, some bit at the stone, and tried to move it, others seized the worker by the legs, and tugged with such force, that I thought the legs would be pulled out, but they persevered until they got the stone free. I next covered one up with a piece of clay, leaving only the ends of its antennae projecting. It was soon discovered by fellows, which set to work immediately, by biting off pieces of the clay, soon liberated it. Another time I found a very large number of them passing at intervals. I confined some of these under a piece of clay, at a little distance from the line, with his head projecting. Several ants passed it, but at last one covered it and tried to pull it out, but could not. I immediately set off at a great rate, and I thought it had deserted its comrade, but it had only gone for assistance, for in a short time about a dozen ants came hurrying evidently fully informed of the circumstances of the case, for they made directly for the imprisoned comrade, and soon set him free. I do not see how this action could be ineffective. It was sympathetic help, such man only among the higher mammalia. The excitement and ardor with which they carried on their unflagging exertions for the rescue of their comrade could not have been greater if they had been human beings, and this to meet a danger that can be only of the rarest occurrence.

I shall relate two more instances of the use of a reasoning faculty in these ants. I once saw a wide column trying to pass along a crumbling, nearly perpendicular, slope. They

would have got very slowly over it, and many of them would have fallen, but a number having secured their hold, and reaching to each other, remained stationary, and over them the main column passed. Another time they were crossing a water-course along a small branch, not thicker than a goose-quill. They widened this natural bridge to three times its width by a number of ants clinging to it and to each other on each side, over which the column passed three or four deep; whereas excepting for this expedient they would have had to pass over in single file, and treble the time would have been consumed. Can it be contended that such insects are not able to determine by reasoning powers which is the best way of doing a thing, or that their actions are not guided by thought and reflection?—*Belt's Naturalist in Nicaragua.*

THE FRIEND.

SEVENTH MONTH 1, 1882

The last number of *The British Friend* contains an extended account of the Yearly Meeting of London, which began on the 24th of 5th month, from which the following notice is condensed.

In the Meeting on Ministry and Oversight, some remarks were made by two persons as to the duty "to adapt their circumstances in manner and substance to the character of their audience and the requirements of our day, so as not to bring their utterances into disrepute by grammatical inaccuracies," &c. Numerous other Friends took part in the discussion, and in somewhat different directions, giving more prominence to the immediate teaching of the Holy Spirit whose choice of instruments for his service was not limited to the highly educated, being still true as of old, "not many wise men after the flesh, not many noble are called."

At a later sitting of this meeting, a report was received from the Elders as to the Meetings for Worship held during the Yearly Meeting, which stated that at the close of that held in Devonshire House there was a departure from the manner of Friends. This brought forth many expressions of regret. The same subject was referred to in the Yearly Meeting at large; and from the remarks there made by several Friends, it appears that some persons from America who were present, had attempted to introduce the sensational practices so prevalent among a certain class in this country. One Friend, who objected to these proceedings, said, "He had long felt, and strongly so on this occasion, that the Friends whose duty it was to care for American Friends travelling in this country ostensibly in the ministry, should impress upon them the obligation of, at least, respecting the usages of Friends in meetings designed for religious worship. It is highly unbecoming on their part to introduce such practices as that of asking so many in the congregation as could say they were saved, or, that they desired the prayers of the church, or such like suggestions, to stand up in the meeting. Then as regards the singing which took place on the occasion, he was quite unable to say what it was about. To him it was an 'unknown tongue,' and there was no one to interpret. He strongly urged Friends to bring our visit-

ors from America under better control, for during recent times we had been subjected to much uneasiness through their introduction of these disturbing and unfriendly practices."

The exercise of the meeting appears to have resulted in the caution given by the *Clerk* to those who were charged with the care "of Friends coming from America in the work of the ministry," that they "would in future see that the feelings of Friends here were respected."

In the general Yearly Meeting, a proposition was introduced from one of the Quarterly Meetings to issue a revised edition of the Book of Discipline. This led to considerable discussion. It was objected to by several; some on the ground that it would lead to the omission from the Discipline of the ancient testimony against *fithes* and *music*, which had already been dropped in practice. Others thought it would be proper to make the discipline conform to the practice. It was finally concluded that a committee should be set apart to consider the subject.

The Statistical Tables gave the number of meetings in the United Kingdom 306, and of members 15,113. As usual, the number of deaths (233) exceeded that of births (197). The number of those professing with the Society in Europe and the British colonies (not including Friends in Canada) was about 900.

On the proposition that the Yearly Meeting should appoint a committee to have charge of what is termed *Home Mission* work, a long discussion took place. It was not proposed to give this committee the control of the schools and Mission Meetings where the work was being carried on, yet it was to have funds placed at its disposal to assist those engaged therein. Objections were made to the scheme by a number of Friends, especially on the ground that the Mission Meetings were held with music, singing, and pre-arranged ministerial services, altogether inconsistent with the views of Friends as to true spiritual worship; and that the plan proposed would lead to the establishment of a paid ministry. As Friends were not united in sanctioning the manner in which these meetings were conducted, their recognition by the Yearly Meeting would produce great want of harmony in its proceedings. In connection with this, reference was made to the condition of things in America where separations had taken place, and it was said as to London Yearly Meeting itself, "There might come a time when the line divinely laid down for the Society could not longer be passed over by many there."

The *Clerk* finally gave his decision that it was the judgment of the meeting to appoint such a committee. No funds are at present to be placed under its control.

We regard this step as one of the most decided which London Yearly Meeting has ever taken, in its departure from the practical upholding of those principles which our early Friends so earnestly and zealously preached and practised. It gives the sanction of that important body to meetings held in a manner which fifty years ago it would unhesitatingly have condemned, and opens the way, by a few and easily taken steps, to the establishment of a regularly paid ministry, such as exists in other denominations. We sympathize with the members of that meeting who remain loyal to the original principles of the Society, and who have been brought under suffering of spirit on account of the weakness of the

Church, and the apparent blindness of some of their fellow-members. As they patiently abide under their exercise, in meekness and dependence on the Lord, we believe they will be favored with a sense of Divine approval; and be strengthened to continue to bear a faithful testimony to the soundness and preciousness of those truths which in former days were most surely believed among us.

A private letter from a valued friend speaks of the "condition, associations and general proceedings" of London Yearly Meeting as being different from that of Philadelphia "in nearly every respect," and adds, "yet we could not but feel that there were seasons of profit and means of good connected with it to be thankful for." In reference to the Home Mission question, our correspondent remarks: "I did but feel, as it were at the bottom of all, and as a stay through all—that *that only which is of the Lord can stand*, and that our safety as individuals most consists in keeping close to this, in our own walk and experience; without being overmuch taken up or concerned with what others may be doing—as we fear far too much in the efforts of man's will and of self-zeal."

On page 354 of "The Friend," is a selected article headed "Selling Cream," designed to illustrate the general principle, that where partiality is shown, and special favors granted to one individual, it is generally done at the expense of another who receives in consequence less than he is entitled to, and is therefore unfairly used. One of our correspondents refers to the article, and expresses a fear lest it may be understood to imply, that it is wrong or dishonorable for one who deals in milk to sell cream. We had no such thought, in inserting the article in our columns, for it is perfectly allowable and right for a person to sell his milk as it comes from the cow, or to sell the cream and skim-milk separately, or to convert it into butter, cheese or other products, and dispose of it as he may find most convenient and profitable—provided that his business is honest and fairly conducted, and that the purchaser of skim-milk does not suppose he is receiving his full proportion of cream, and does not pay the price of the richer milk.

SUMMARY OF EVENTS.

UNITED STATES.—In the U. S. Senate a bill has been introduced constituting Robert Garrett, William F. Burns and William F. Frick, of Maryland, and their associates, a company to lay a telegraph cable between America and Europe.

The army wounds have appeared near Johnston, Burlington county, New Jersey. They have also appeared near Wilmington and other parts of Delaware, but have not yet done serious damage.

The first lot of the year's Virginia wheat has been received in Petersburg, and held at \$1.50 per bushel. Reports from all parts of Virginia say the wheat crop of that State is the best known for years.

The Knoxville, Tennessee, *Chronicle* says: "The wheat crop in Tennessee is low about matured, and it is safe to say, is far above an average one. The yield in the State is estimated at about twelve millions of bushels, or nearly eight bushels to each man, woman, and child of our population. So it may be set down that there need be no necessity for any one to suffer for bread this winter. The hay crop in the State is much larger than usual, and will be worth several millions of dollars. Early potatoes will mature soon, and a large crop is a certainty. The fruit crop throughout different portions of the State is very large and will add millions to our wealth. It is too early to speak of our corn crop. There is little to discourage the farmers

now, but a drouth later in the season may cut it short. But taken altogether there has rarely been a season when the farmers had more reason for encouragement than now, and they have very little need to sell the produce of their farms for better prices."

The prospects for the corn crop in Indiana and Illinois are reported to be very promising.

Another heavy storm of wind and rain prevailed on Third-day night, last week, along the Missouri and Kansas border, and within the State of Kansas. All the crops were swollen and the low lands flooded. Three men have been drowned.

The following estimate is made of the damage done by the cyclone in the various counties of Iowa: Boone, \$20,000; Story, \$30,000; Jasper, \$50,000; Potosi, \$10,000; Keokuk, \$100,000; Henry, \$1,200,000; Potosi, \$10,000. The Chicago and Rock Island Railway Company lost in merchandise and property \$14,000, and the Iowa Central Railway Company \$10,000. The total loss is estimated at from \$2,500,000 to \$3,000,000.

A more terrible storm devastated Central Iowa on Fifth-day evening of last week. The principal damage was at Independence, where the loss in property is estimated at \$150,000. Two persons were killed and ten injured. Still another disastrous storm is reported in Iowa on the 25th ult. Pringle, Spencer, Emmetsburg, and other places, and other parts of the north-west section of the State suffered. A number of persons are reported killed and injured.

A "tidal wave" in Lake Erie swept the city front of Cleveland on the morning of the 23d, at six o'clock, doing considerable damage and causing the loss of one life. The wave was nearly nine feet in height.

One million four hundred thousand dollars in gold bars was shipped to Europe last week in the *Servia* and *Labrador*.

According to a special census bulletin just issued, the total number of males of voting age in the United States in 1870 was 12,839,394, of whom 1,437,344 were colored, 3,072,344 were foreign born.

There were 305 deaths in this city last week, being 28 less than those of the previous week. Of the whole number 165 were males and 140 females: 43 died of consumption, 20 of typhoid fever, 19 of pneumonia, 13 of diphtheria, 12 of convulsions and 4 of small pox.

Petroleum.—Wholesale, \$3.10; retail, \$3.14; 4 registered, 11½; coupon, 12½; currency 6½, 13½.

Cotton.—There was no essential change to notice in price or demand. Sales of middlings are reported at 12½ a 12½ cts. per lb., for uplands and New Orleans.

Petroleum.—Wholesale, 71 cts. per export, and 71 ½ cts. per gallon for home consumption.

Flour is dull and weak. Sales of 2100 barrels, including Minnesota extras, \$6.59 a \$6.75 for clear, and \$7 a \$7.25 for straight; Pennsylvania extra family at \$5.62 a 56 c; western do., do., at \$6.25 a \$6.75, and patents at \$7.25 a \$8.75. Bye flour is steady at \$4.50.

Wheat is in moderate request and firmer. Sales of 3600 bushels red at \$1.40 a \$1.41. Rye is nominally unchanged. Corn—Local lots are dull and easier, while options were firmer. Sales of 8000 bushels, including sail yellow, at 82 cts.; do. mixed, at 80½ a 81½ cts.; steamer at 80 cts., and No. 3 at 78½ a 80 cts.

Oats are in moderate request and steady. Sales of 10,000 bushels, including white, at 60½ a 62 cts., and rejected and mixed at 59½ a 60½ cts.

Hay and Straw Market, for weeks ending 6th mo. 24th, 1882.—Loads of hay, 278; loads of straw, 47. Average price during the week—Prime timothy, \$1 to \$1.10 per ton; white clover, \$1.00 to \$1.10; red clover, \$1.00 to \$1.10; straw, 65 to 75 cts. per 100 pounds.

Beef cattle were dull last week and prices were a fraction lower: 3300 head arrived and sold at the different yards at 5 a 9½ cts. per pound, the latter rate for extra.

Pork were dull, unsettled and lower: 17,000 head arrived and sold at the different yards at 24 a 25 cts. per lb., and lambs at 3 a 8 cts. per lb. as to condition.

Hogs were in demand at full prices: 3900 head sold at the different yards at 10½ a 12 cts. per lb., as to condition.

FOREIGN.—The steamer *Hope* sailed from Gravesend on the 22d ult., to assist in the search for Leigh Smith and the crew of the *Eira*. The *Hope* will first go to Hammerfest. She takes five officers and thirty-two men. Four of the officers belong to the royal navy. The *Hope* will take two years' provisions, also a year's provisions for the crew of the *Eira*. The committee having the matter in charge have instructed Sir Allen Young, the commander of the expedition, to avoid, if possible, entering the ice, as they feel that it would be unjustifiable to imperil the lives of the crew. Sir Henry Gore Booth, who is also searching for the Leigh Smith

arctic expedition in the yacht *Kara*, has reached Tromsø, Norway.

The trade in Maclesfield is more depressed than it has been for a quarter of a century. Hundreds of weavers have emigrated to America.

The Times says there is reason to believe that the leaders of the Conservative party are fully prepared to acquiesce in a change by a two-thirds majority, if a change be introduced, and to co-operate cordially with the whole rules, and thus avoid a prolonged discussion necessitating an autumn session of Parliament.

At the Quarter Sessions, sitting at Oughterard, Co. Galway, Ireland, 250 ejectment decrees have been obtained against small tenants living in Connemara. The decrees are carried out 2000 persons will be homeless.

The Times, in a leading article, says Lord Spencer, Lord Lieutenant of Ireland, and his subordinates, after careful investigation, are convinced that crimes in Ireland are not sporadic, but that its machinery is deliberately set in motion through organized agencies commanding large resources and obeying impulses of foreign origin.

Matthew Harris, a prominent Land Leaguer, has written to the *Freeman's Journal*, denouncing the recommendation of the Home Office, that the Government of Ireland abstain from making demands throughout the world, and of sowing discord and dissension among the whole Irish race.

In the House of Commons, on the 20th, Sir Charles Dilke stated that Sir Edward Malet, the British Consul-General in Egypt, was in London, and that the Government abstained from making demands at the present, but it must be clearly understood that it would require full reparation and satisfaction for the recent outrages on British subjects in Egypt. He said Sir Edward Malet had not been a party to the formation of the Egyptian Ministry.

The Conference of the great Powers of Europe on Egyptian question, met in Constantinople last week. Turkey not being represented. Count Corti, the Italian Ambassador, who is presiding over the Conference, pressed to the Porte on Seventh-day his regret that Turkey took no part in the Conference.

The deliberations would be attended with the best results for Turkey and the Powers. The Conference, not hostile to Turkey. Constantinople has been called as the place of meeting, in order to easily obtain Porte's views. This communication has produced great excitement in Constantinople.

Count Corti will receive a conciliatory reply. The sitting of the Conference lasted several hours. The only differences manifested were with reference to contingency of a military occupation and to the financial control. In the sitting on First-day during discussion of the rights of the Sultan over Egypt, a decision was manifested to confirm those rights on basis precluding the idea of Egypt again becoming a Turkish province. At the sitting of the Conference on Second-day the sovereign rights of the Sultan over Egypt were discussed and confirmed.

The correspondence of the Times at Alexandria states that the British Consul-General at Alexandria will publish correspondence proving that every step has taken since the 7th of 9th month last, was instigated by the Porte.

The events occurring in Egypt are reawakened agitation among the An in Tunis and Tripoli. The British Consul-General at Alexandria has not yet accepted the resignation of Herr Bitter as Minister of Finance is regarded as an indication that he does entirely approve the fiscal policy of Prince Bismarck.

Leipzig, 6th mo. 21st.—Three hundred and Jews, from Russia, have just started for America.

Buenos Aires, 6th mo. 21st.—A revolution broke out in Uruguay.

It is announced that the extra ten per cent. to Russian tariff of 1880, will be abolished after September.

Two steam ships have just arrived at Victoria, British Columbia, from Hong Kong, with 1200 Chinese. The *Queen of the West* on the 21st.—A revolution broken out in Uruguay.

DIED, at their residence in the village of Wellington, Prince Edward Co., Ontario, the 21st of 5th mo. M. PATIENCE GARRATT, wife of William Garratt, in eighty-third year of her age, a widow.

Buenos Aires, 6th mo. 21st.—Meeting of Frie She and her husband had lived together sixty-four and one half years, nearly all of the time on the farm. Her funeral was attended by a large number of sorrowing relatives and friends, whose sympathy extended to the bereaved husband and children.

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For "The Friend."

Reminiscences of Departed Worthies.

Christopher Hesly's visit to New England, continued from p. 370.)

7th mo. 27th. Left Fall River about 10 o'clock this forenoon on board of the steam-boat bound for Newport, twenty miles distant; the passage was pleasant, and the views diversified with land and water, hill and dale. Not far from Fall River we passed an eminence called Mount Hope, which had been a great resort for Indian warriors, and is famous in the history of that distinguished Indian chief, King Philip, who so long and so successfully withstood the encroachments of the white man, and was finally shot near this place. Arrived at the place of our destination, I met with kind and entertaining. Winds for grinding grain and other purposes, numerous on this island.

7th mo. 28th.—First-day. Proceeded to attend meeting at Newport at 11 o'clock; the local invitation to the public had been spread. At Christopher's request, and a considerable number gathered with us. Our dear friend Christopher had large service in this meeting; his testimony was manifestly delivered with the authority of Truth, somewhat sharp against those who had wandered from the land and had become as withered branches, comforting to the mourners in Zion, and those who had turned their faces thitherward. Several children were present, and to them he was drawn forth in affectionate and encouraging exhortation. A meeting had been appointed to be held at 5 o'clock in the forenoon, about six miles from Newport, upon a sect called Christian Baptists, and to this place of gathering we pursued our way. The ride thither was pleasant, the roads good, the country beautiful, and highly cultivated. The attendance was quite large; many gospel truths were uttered, and some close doctrine. 7th mo. 30th. Left New Bedford this afternoon, and proceeded on our way to Padanaram, three miles distant. At this place a meeting had been appointed to be held in a Baptist meeting-house at 5 o'clock; a considerable number collected with us, and Christopher was largely engaged in testimony, and ended with right authority, doubtless to the instruction and edification of many minds. I made although some close observations respecting man-made ministry and water-baptism, and set forth to all those whom it might concern,

yet none appeared to be offended. The ride from New Bedford to this place was pleasant, and as we journeyed, at least one mind was instructively carried back in retrospect to the youthful days of the Patriarch Jacob, and to the covenant which he made with his Maker when on his way to the Padan Aram of that day; that covenant was never broken, and Jacob was preserved green in old age, and laid down his head in peace.

7th mo. 31st. Wended our way to meeting at South Dartmouth, at 11 o'clock; but as we approached the place it was evident that the people could not be comfortably accommodated by present arrangement; a number were seated in their carriages near by, and others collected about the doors and windows; this position of affairs not being very satisfactory, and a large dwelling house being located near by, the occupants thereof cheerfully offered a portion of it for our accommodation; the offer was accepted, and we were soon comfortably seated therein. A quiet solemnity spread over the assembly thus gathered, and Christopher was drawn forth to impart much exhortation and counsel, some by way of encouragement, and some by way of reproof. And although a part of his testimony might not have been savory to some minds, yet the truths thereof were self-evident, and it is to be hoped that it was a season of profit to all.

8th mo. 1st. Attended meeting at North Dartmouth; the usual invitation to the public had been extended, and a considerable company gathered there. Christopher was led to declare some gospel truths in plain and searching testimony, and some close doctrine was bandied forth. It has been intimated in several instances, that he has spoken remarkably to states of meetings and of individuals; many of his testimonies have been delivered with Christian boldness, disquieting to the unfaithful, and to the lukewarm; gently leading to the trembling ones, and to the honest-hearted; awakening to the rebellious, but comforting to those who truly mourn in Zion.

The residence of the late Sarah Tucker, who had travelled in the ministry in our part of the land, and died several years since, was near our present accommodations. I looked upon the earthly abode of that mother in our Israel, not with superstitious reverence, nevertheless with a degree of lively interest, as departed worth seemed to be brought more vividly before me as I gazed upon it. Her memorandums are fraught with abundance of instruction, and bear ample testimony that she lived near to the fountain of living waters, and she has left a sweet memorial behind her.

8th mo. 2nd. Morning rainy. In the afternoon moved forward to attend a meeting to be held in a Baptist meeting-house in the village of Westport, about five miles distant; stopped by the way to visit a man and wife far advanced in age. The meeting was quite well attended; and after a time of silent wait-

ing, Christopher was raised up to declare some of the truths of the everlasting gospel; he was favored to hand forth a powerful testimony, and although he did not prophesy smooth things to some present, yet I hope that his home testimony listened as a nail in a sure place upon some minds, and in the cool of the day will be remembered to profit.

8th mo. 3d. Left Westport, and proceeded about five miles further, to another Baptist place of worship, where a meeting had been appointed to be held at 2 o'clock in the afternoon. The gathering was quite large, and much instructive counsel was handed forth, particularly to those who have the training of children; the people sat quiet and attentive, which has been the case perhaps without exception, in all the meetings which we have attended in New England. In the forenoon we visited an aged man 87 years old; he is quite active, his intellect unclouded, has a remarkably retentive memory, and can write without spectacles. He has lately buried an interesting daughter who had been confined to her bed for years, she is represented as having been an able defender of her faith, and as a bright example of Christian virtue.

8th mo. 4th.—First-day. Attended meeting at New Bedford, at 10 o'clock. The morning was rainy, but a considerable number gathered with us, and the meeting proved solid and comfortable. Christopher was engaged in testimony, not largely, but impressively. The afternoon meeting was held at 5 o'clock, and a large number of people assembled and gathered into stillness; much instructive doctrine and counsel were bandied forth: the fall of man and his restoration and salvation was largely treated upon, and many unprofitable things and hurtful practices were spoken against.

8th mo. 5th. In the afternoon Christopher had something like a parting opportunity with a number of those who had been interested in our visit to this place and vicinity; he had received much kindness at their hands, and they had been largely instrumental in forwarding and supporting his religious concern, embracing the appointment and attendance of meetings to which the public were invited. He addressed them in sympathetic and affectionate language, and there was manifestation of interested feeling when we finally bid each other farewell.

8th mo. 6th. Left New Bedford this morning, and proceeded by railway to Fall River. A sorrowful circumstance occurred near this place on last First-day afternoon; by the upsetting of a sailboat containing five young men, and in connection therewith, two of them having right of membership were drowned. Their funerals took place at Fall River to-day, but they did not open to attend them.

8th mo. 7th. Attended meeting at Fall River; the usual kind of invitation had been extended at Christopher's request, and a considerable assemblage collected; he was much favored in testimony and had a relieving time

amongst us; some close observations were handed forth, but his testimony was delivered in the authority of truth, doubtless to the comfort of many minds, and the instruction of others, this meeting was evidently owned by the Master of assemblies, and was very satisfactory to Christopher himself, as it was also to others.

8th mo. 8th. Crossed the Taunton river by steam ferryboat, and proceeded about two miles to the residence of a female 89 years of age. She is very feeble in body, the lamp of life is evidently fast going out, but her spirit appears to be kept alive by living water from Shiloh's fountain, and she looks forward with holy confidence, trusting that there is a mansion prepared for her reception, where the wicked cease from troubling, and the weary are at rest, when time to her shall be no longer. Dined in the neighborhood, and in the afternoon proceeded to a Methodist meeting-house not far distant, where a meeting had been appointed to be held at 3 o'clock; it proved large and satisfactory. Christopher was raised up to declare some of the truths of the Gospel in demonstration of the spirit, and with power. A plain testimony was borne against some of the peculiarities of other religious professors, but in convincing and unoffending language. The minister who officiates at the place remarked after the conclusion, that he would be glad if their house could often be occupied in that way. Recrossed the Taunton river and returned to Fall River.

(To be continued.)

For "The Friend."

Westtown Boarding School.

(Continued from page 371.)

The proposition contained in the last number in reference to supplying the school with drinking water from a spring west of the school-house, does not appear to have been adopted; the committee was continued and on the 1st of 4th month, 1835, made another and more full report, which was directed to be placed on the minutes for future reference, and the committee was again continued, "to have the old works so repaired as to answer the present purpose." The report is as follows:

"That after a careful examination of the fixtures now in use, they are of the opinion that they are not sufficient to furnish the quantity of water requisite for the institution, and that some new arrangements at the school will be necessary in order to provide a supply of wholesome drinking water. It appears by a chemical analysis recently made, that the water in the well at the boys' end contains about 8 per cent. of foreign matter, that at the girl's end 5 per cent., and that in the area of the centre building about 6 per cent. Water taken from the spring west of the school-house and near the race, which it has been proposed to make use of for drinking, yielded 2 per cent. of foreign matter, while that of Chester creek was found to contain only 1 per cent. The committee are therefore of the judgment that by sinking cisterns made water-tight, in which the water might stand to cool, and taking care to fill them at times when the water of the creek was not turbid, an ample supply of pure and wholesome water for drinking and culinary purposes might always be readily obtained. With the view of placing the whole apparatus on a footing commensurate with the great import-

ance of the object it is desired to accomplish, the committee respectfully submit the following proposition: First, That two cisterns be sunk, one at the boys' and the other at the girl's end, each to be 10 feet deep and 7 feet in diameter in the clear (containing about 30 hogsheds), to be walled with stone and plastered with Roman cement, and have the pumps put into them instead of the present wells. Second, That a tank 120 feet long, 6 feet wide and 4 feet deep, be constructed on the south front of the school-house adjoining and connected with the present reservoir; the top and bottom to be of brick, and the sides of stone, and plastered with Roman cement. This tank will contain about 150 hogsheds, the one now in use contains about 50 hogsheds, and with the two before mentioned will give about 260 hogsheds of water—a supply which the committee believe will be abundant in any emergency. It is intended that the pipes which lead to the cisterns at the ends of the house, be furnished with stop-cocks, so that when filled they may be allowed to remain undisturbed for the purpose of drinking. The well and the pump in the bell-house to remain as at present. Third, That a new forcing pump of 3 or 4 inch diameter, geared so as to work with a double stroke, be procured to supply the place of that now in use; and that a competent machinist be employed to put up the gearing in the most approved and substantial manner. Such a pump properly fixed would throw up more than five times the quantity of water that can be done with the present one, and thus supply in a few hours as much as will be used in two or three days, by which the power of the mill and the wear of the pumps and machinery will be greatly saved. It is the opinion of the committee that if such a pump were procured, the experiment be fully and fairly made whether the present pipes are adequate to transmit an ample supply of water, and that if they should prove insufficient, that new iron pipes of 3 inch bore be laid down. By having the bore of the pipes large, not only will the resistance to the pipes be diminished, but provision also be made against the decrease of the diameter of the pipes by rust, deposition of foreign matter or other causes. The committee also believe that pipes of that bore would not be larger than would be requisite to send up a sufficient supply in case of an increased consumption by the erection of bath-houses for the use of the family, which appear to be much wanted.

The committee submit the following estimate of the probable cost, viz:

2 cisterns, one at each end of the house, . . .	\$ 60 00
Large tank in front of house, . . .	175 00
New forcing pump and fixing, . . .	150 00
Additional pipes to supply cistern, stop-cocks, &c., . . .	190 00
Incidental expenses, . . .	30 00
Mating, . . .	608 00
In case it should be necessary to lay new pipes from the mill, it would cost for 1400 feet 3 inch iron pipe, at 75 cts. per foot, . . .	1050 00
Hauling pipe and incidentals, . . .	50 00

Making in all . . .

Signed Benj. Cooper, Nathan Sharpless, Jno. Paul, Edward Tatnall, Thomas Evans, Bartholomew Wistar."

The importance of the more faithful adherence by the scholars to the use of the plain language, now claiming the attention of the committee, and believing that the present

state of good feeling that prevails amongst the boys affords a favorable occasion for impressing the subject on their attention, the following Friends were desired to have such opportunities with the teachers and scholars for this purpose as they may deem advisable: viz: Samuel Bettle, Wm. Evans, Enoch Levi Philip Garrett and Jno. W. Tatnall.

4th mo. 17th. Jasper Cope and Charles Williams, executors of Anna Garrett, gave notice of a legacy left by her to the institution of fifty shares of Schuylkill Navigation stock, for the benefit of the children of the in necessitous circumstances.

(To be continued.)

Light.

For "The Friend."

"Thy Word is a lamp unto my feet and a light unto my path."—Ps. cxix. 105.

In the Scriptures the Christian's journey represented as a way—a walk—a path; and as in the natural it is by means of the feet that we make progress in our walk, so the are used as types to represent those stepping in Divine grace which are made by the obedient follower of the Lord. An indispensable condition to progress in our natural walk, light. He who gropes his way in the dark makes but feeble speed, and that may be the opposite direction from the way in which he desires to go. And what groping, stumbling, and floundering, and even falling it may be, as the feet become entangled some unseen snare! How necessary, the light, to rapid progress and sure footing. By it the way is made plain, the steps are taken with firmness, and pitfalls and snar are revealed.

The inspired Psalmist, recognizing this necessity of analogy, says, "Thy Word is a lamp unto my feet and a light unto my path." The source of light in a lamp is from the oil contained in the lamp, hence the beautiful significance in the use of the anointing oil which was put upon those set apart for service. "I have ordained a lamp for mine anointed," written in Psalm cxxxii, and when we remember that the anointing with oil is indicative of the pouring out of the Holy Spirit upon those who become kings and priests unto the Lord, we see a beauty that might else be overlooked. "Thy Word is a lamp." But now, by comparing Scripture with Scripture, great light may be thrown upon the Jesus, in that wonderful lesson of the vine and the branches, where the life from the vine is represented as flowing into the branch, carrying it to bud and blossom and bring forth fruit, says to his disciples, "In this is my Father glorified, that ye bear much fruit. Clearly the lesson is that there must be grafting in and an abiding in the divine vine that there may be the necessary for that infinite life, the fruit of which is love, joy, peace, &c. Then Jesus goes on to say, "If ye abide in me, and my words abide in you, ye shall also what ye will and it shall be done unto you. Ah, here is the secret of the Word as a lamp. It is the inflowing of the Holy Spirit which is our anointing oil, and which is the inspoken Word of Life to us, to shed light into our darkened understandings, and teach us what we should ask for, so that, asking aright, our petitions may be granted. It is by this Light that the snares and pitfalls sin are revealed to us, and the path of duty made plain before us. And as the flow-

re of the vine becomes the nutriment and strength of the branch, so this influent life of God, by the presence of his Spirit in our hearts, is to us the source of nutriment and strength and fruitfulness. And here is the ground of fellowship. The life from the vine is one, (there is "one Spirit," "one baptism,") hence among the branches truly engrafted into that vine, there is harmony; and the "fellowship we have one with another, and with our Lord Jesus Christ."

While walking in the pathway thus made plain to us as this Light is shed abroad in our hearts, we find indeed that "of the increase of his government there is no end," and the pathway shines brighter and brighter," until, as it is promised only to the willing and obedient that they shall "eat the fat of the land," so only to the willing and obedient is procured a continuation of this Life and Light. Disobedience, since the early days of the human family, has ever been the fruitful source of spiritual darkness, for the plain reason that it acts as a blindness to obstruct the view of life from God, which, in the soul of man, is his life, and which makes us "partakers of the Divine nature." How much need, then, of the admonition contained in the words, "If the light that is in you be darkness, how great is that darkness." There is ease so pitiable as the state of those who, living once tasted of the good things of the kingdom, turn again to the beggarly elements of the world. Their light has become to them darkness, and the last state is worse than the first.

We need, above all things, to heed the counsels "If ye abide in me," Abiding thus, the Holy Spirit which is the Comforter, will abide also in our hearts, and be to us there a Word of Life, which shall be to our feet a lamp, and to our path a light, until that ever brightening pathway shall lead our obedient feet into the city where there is no sight of sin or sorrow, or spiritual darkness, and where the Lamb in the midst is evermore a Light.

A. L. WASHBURN.

Phila., 6th mo. 24th, 1852.

Siberia.

For "The Friend."

"Through Siberia," is the title of a book by Henry Lansell, an English clergyman, who had been for a number of years interested in visiting prisons, and distributing religious books and tracts during his vacations. In 1874, he made a tour through the northern part of Europe into Russia. He says: "I had feared that perhaps the orthodox Russians could decline to receive books from Protestants, as do the Romans. We found however, that they would accept such books as had been approved by the censor, and accordingly I sent 2000 pamphlets into the prisons of Petersburg, reserving a third thousand for giving away on the railway to Moscow, not knowing at that time that for such open distribution a permission is needed. I can never forget the surprise of the people and their desire to get the books. The peasants came and asked for hands; the railway guards directed us to the attention of the station masters, who came to receive our gifts. Priests took the books, and approved them; and many who offered money in return were puzzled to see it declined. Our stock was soon exhausted. I determined some day to make a tour of Russia to distribute on a larger scale."

In 1876, he made the circuit of the Gulf of Bothnia, and as a result of this visit a copy of the Scriptures was forwarded for every room in every prison, for each bed in every hospital in all Finland, for the Finnish institutions for the deaf and dumb, and for the saloons of the steamers plying on the Scandinavian coasts. The expense was divided between the Finnish Bible Society and the British and Foreign Bible Society. During this journey, the steamer was unexpectedly delayed for a day at a town on the coast of Finland. He says: "I was anxious to visit the hospital, and was inquiring about a horse, when a passenger said she had friends in the town, who, she thought, could render assistance. I went with her; and that simple incident may be said to have originated my subsequent tour through the prisons of Siberia; for it was followed by correspondence with a lady member of the family to whom I was introduced, Alba Hellman, who began by modestly asking me, chiefly because I was an Englishman and the only one she knew, whether I could not do something for the welfare of the Siberian exiles."

"When in health she had been worst, like Elizabeth Fry, but on a smaller scale, to spend part of her time in visiting prisoners. Now, acute heart disease forbade such visits, and even compelled her to sleep in a sitting posture, so that for 2,063 nights, or nearly seven years, she never went to bed. My coming to Finland, visiting prisons, had awakened memories of her former work, and she set herself after my departure, to write me a letter in English. She had had only a few lessons in this language when a girl; but, possessing a Swedish and English New Testament in parallel columns, and a dictionary, she set herself, with an industry and patience almost incredible, to find clauses and expressions that conveyed her meaning in Swedish, and then to copy their English equivalents, her letter ending, for example, 'Here are many faults, but I pray you have me excused.' The force of her language, however, was unmistakable, thus: 'You (English) have sent missionaries round the all world, to China, Persia, Palestine, Africa, the Islands of Sandwich, to many places of the Continent of Europe; but to the great, great Siberia, where so much is to do, you not have sent missionaries. Have you not a Morrison, a Moffatt, for Siberia? Pastor Lansell, go you yourself to Siberia!'"

Other letters followed, the interest of our author became more and more excited, until finally he determined to spend the summer of 1879 in the wilds of Asiatic Russia. The books selected were principally the New Testament and the Book of Psalms in Russian, a Russian reprint of the British Workman, full of pictures, and well suited to the masses, some engravings and wall-sheets, and thousands of Russian tracts, which had passed the censor's hands. A permanent authority to distribute, duly endorsed by the police, had been received; and with permission from the Russian Government, numerous letters of introduction to parties in Siberia, and three wagon-loads of books and baggage. H. Lansell left St. Petersburg on the 12th of 5th month, 1879. After a journey of some thousands of miles by railroad and steamer on the Volga, he reached Ekaterineburg, at which point his travel by wagon and horses commenced.

The Ural mountains, which separate Eu-

rope from Asia, though 1700 miles in length, form a comparatively low range; the highest peak does not attain an elevation of more than 6000 feet. On reaching their summit, these stretches before the traveller the immense regions of Russia in Asia, 4000 miles from east to west, and 2000 miles from north to south. The Altai range of mountains, with its eastern offshoots, forms the general features of the southern boundary; and from these heights the land gradually slopes towards the northern bays, which extend to the frozen ocean. The country is intersected by three of the largest rivers on the globe, the Obi, the Yenisei, and the Lena, not one of which is much less than 2000 miles long, and all of them, through great part of the year, flow under masses of ice to the Arctic Ocean. A fourth river, the Amoor, runs an easterly course of 2000 miles into the Gulf of Tartary. Much of the country of Siberia consists of immense plains called steppes, and marshes and pools, and is most thinly settled.

The circumstance which most deeply interests people of other lands in Siberia, and which indeed led to the visit of H. Lansell, is the long established practice of the Russian Government of transporting thither criminals of various grades. The condition of these exiles from their native land was a leading subject of inquiry with our author, who had unusual facilities for acquiring reliable information on this subject, from personal observation, access to official statistics, and conversation with persons of various grades in society and different occupations.

The government of Russia is an absolute monarchy. It is altogether at variance with our ideas of right, that despotic and irresponsible power should be placed in the hands of any man; and experience shows that it often leads to great injustice, for which the victim can find no remedy. Hence we are predisposed to regard the Russian police with suspicion, and those whom they treat as criminals, as being wrongly oppressed. That such is often the case, we may readily believe; yet the results of our author's inquiries somewhat modify our previous impressions as to the extent of this unjust treatment.

The great mass of the exiles are ordinary criminals, such as in other countries of Europe are found in the prisons. The number sent to Siberia for several years past has been from 17,000 to 20,000 per annum, including the wives and children who choose to accompany the prisoners. Of these nearly 8,000 on their arrival at their destination, are set free to gain their own living, remaining under the surveillance of the police. About 4,000 of these exiles are charged with no particular offence beyond being idle and drunken persons, who will not pay their taxes and support their families, but leave these things to be done by their neighbors. When the patience of these is exhausted, a village parliament is called, which votes such a man a nuisance, and agrees to defray the expense of sending him to Siberia. If this judgment is confirmed by the higher authorities, he is sent there to get his living as a colonist. The number exiled for political offences is considerable, but this class is not the most numerous. About one-seventh of the banished are condemned to hard labor, and the remainder for residence in Siberia, either for life or for certain terms. Wherever they may be, the exiles are under police inspection, and are furnished with papers which

they have to show at intervals, and which tie them to a certain place, whence they can move to a distance only by permission.

The severance of family and social ties is one of the great hardships of Siberian exile. In illustration of this our author relates the following incident:

"One lady, who had a convict for her nurse, told me that she gave her her own clothes, paid her £1 a month, provided her a home in the best house in the province, to say nothing of sundry perquisites, and yet she sometimes found her, when alone, in tears; and, on asking what was the matter, the answer was—'Oh, if I only knew something of my friends in Russia!' She had not learned to write, her friends were in the same position, and the difficulty of procuring an amanuensis, together with uncertainty as to address, made communication almost impossible; and so she said she could not tell whether her friends were dead or alive, or what might be their fate. I recollect, too, in a prison at Uleaborg, in Finland, finding a woman who had escaped from exile, of whom I asked how she liked Siberia; to which she replied that as regards the country she had nothing to complain of; but, she pathetically added, 'I did so want to see my mother!' And to do this she had taken flight, during three years had traversed more than 2,000 miles, had reached her old home, and was then retaken!"

(To be continued.)

For "The Friend."

Our Obvious Need.

There is, perhaps, nothing more obviously needed in the Society of Friends at the present time, next to the "all-sufficiency in all things" promised through the abounding grace of the Saviour, than humble, chastened, prayerful, and religiously exercised men and women. Those who, having salt in themselves, and manifesting, also, in their measure the savor and light of the kingdom, thence become as lights and way-marks to others; those who are "not of double heart;" those who are willing to suffer for the precious cause' sake; those who have "understanding of the times, to know what Israel ought to do; those who, at seasons, experience a being baptized for the dead; those who long for self-preservation, and that the church also, out of weakness may be made strong; so as, with Holy Help, to "turn to fight the armies of the aliens," and to come up out of the wilderness leaning upon her Beloved.

A recent English essayist says: "That the Society of Friends" in that country, "notwithstanding its mission efforts, is in an extremely low condition; which," he adds, "appears to be almost universally felt." "That its members are but very imperfectly acquainted with its (the Society's) own principles;" and "that darkness and wickedness reign around." These painful disclosures, with others of similar import, almost intuitively prompt the query, what has brought about this lapsed and lukewarm state of things? and wherein lies the remedy? A state so different from that of the rise of the Society, as well as so unlike that remembered by the writer, when faithful men and women of the ancient self-denying stamp—exponents of Quaker principles and representatives in outward appearance of its practices—were well known there, and some of them also in this land. Thus showing, as in the case of their fore-

fathers in the Truth, that the heaven of the kingdom beginning inwardly and working outwardly, had wrought after its manner as set forth in Holy Scripture, "till the whole was leavened."

Since the places of these worthy standard and testimony-bearers have known them no more, a generation has grown up which, as has been recorded for our learning concerning an earlier decline, "knew not Joseph." This generation were many of them young, heady, high-minded, and withal inexperienced in the Truth or power of godliness; but coming to the front, and being led or helped on by intellectually gifted pioneers in a changed and modified Quakerism, they hankered, if not for "the flesh-pots of Egypt," at least for change; for more liberty and conformity with the spirit of the age. They seemed to think it was within their power to widen the straight gate and the narrow way, so that the offence of the cross should cease; and were strongly bent upon the removal of the ancient landmarks which their fathers had set. Thus without their progenitors' depth, discretion, or religious foresight and weight, they set about these changes with chisel and tool of worldly wisdom or unsanctified zeal, and have builded what has proved, and what the writer before quoted from depicth—but little more than a Babel of weakness and confusion. True, this lapsed condition has not been brought about all at once; but a gradually declining individual piety, has resulted in a corresponding gradual decline from primitive Quakerism, till, as represented by the author of the British essay, they are "in an extremely low condition." The lowered standard, the compromise of principles, the absence of deep religious exercise, the less vital Christianity, the absence of preserving salt, have resulted, as ever must prove the sequel, in a lukewarm and degenerated church. And just here, in view of the ancient Quakerism and the modern—the old wine and the new—the cross-bearing, lowly disciple, and that of the light-weighted, worldly conformed type—how appropriate seem the spirit of the verses:—

"Those days are long past, and new light rises o'er us,
No longer we suffer such hardship and loss;
The 'March of Refinement' now opens upon us
And points other ways, than the way of the cross.

No longer we talk of meek, patient endurance,
Of low self-denial and watchful restraint;
But of confident hope, and exulting assurance,
And the triumphs that wait on the steps of the saint."

This decay in the vitality of Quakerism began more obviously in England soon after the unsound doctrines of Elias Hicks reached what seemed their culminating point in this country. It appeared there to be a reaction from the apostasy that had so sorrowfully taken effect here. The ever precious atoning sacrifice of the dear Son of God on the cross for the sins of the whole world, and without which there is no salvation, was here, by E. Hicks and his adherents, slighted or rejected; there it was so exclusively upheld, as too much to exclude the recognition of the no less indispensable inward appearing and ruling of Christ by his Holy Spirit, as the engrained word which is able to save the soul—our anointing of God, and guide into all truth. These two manifestations of the Saviour—the outward coming in the prepared body, and the inward appearing as the Spirit of truth or Comforter within man—cannot without

danger be separated. For it is "as we walk in the light as God is in the light," and not otherwise, "that the blood of Jesus Christ, his Son cleanse us from all sin." While fully accepting all that the Lamb of God in his suffering and death in the flesh has done for us, the Society of Friends have no less accepted and recognized Him as the alone Author of our salvation in his spiritual appearance in the heart—the revelation of the Redeemer of men by his Spirit in our souls as an abiding Teacher and Leader—as equally necessary unto becoming washed, sanctified and justified in the name of the Lord Jesus, and by the Spirit of our God. If either of these fundamental doctrines is slighted or rejected, there must of consequence, be an unequal upholding of saving gospel truths. As no spring can rise higher than its fountain, if the fountain, the doctrine, be superficially or imperfectly held, all the subsidiary streams are in imminent danger of being corrupted.

While there were doubtless lesser causes, and especially the flood-tide of worldliness setting in, that tended to bring about like results, yet herein in great measure, it is believed, lies the ground-work of the disaffection which to such an alarming extent, prevails in the Society of Friends in England. May not it be "as the accursed thing," that so wrought weakness and death in the case of the Children of Israel at Ai? (Joshua vii.) And how can we expect the cloud to lift from off the tabernacle so as to admit of their going forward in the name of the Lord and under his banner against their enemies, until this obstruction be searched out and altogether destroyed? The Lord our God is a jealous God; and will not give his glory to another nor his praise, graven images. He will be sought unto through the revelation of his dear Son—to all-sufficient grace—the transforming, preserving power of his Holy Spirit. But if the heavenly unction be at all slighted, grieved, turned from, or quenched, through any misleading temptation, must not the consequent be serious? inasmuch as sins against the Holy Ghost seem ever greater than those against the Son of man; for the latter may be forgiven; but, according to Matthew, "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." And again how strong and conclusive is the text! "No man can say that Jesus is the Lord, but by the Holy Ghost."

This limitation or unequal upholding of Divine truth—the one ever adorable propitiatory offering of the Saviour of sinners upon the cross, and the no less effectual saving grace and truth which is derived by an through it, or Christ within, the life and light and hope of glory—has had the effect, it may be insensibly with some, to weaken testimony to the power and life of righteousness, and 'cause the inwardness and spiritual mindedness which once so signally characterized this people to depart from them. And it reminds the plaintive appeal of the Apostle to the Galatians: "Having begun in the Spirit, a ye now made perfect by the flesh? Why turn ye to the weak and beggarly elements, whereunto ye desire again to be in bondage?"

(To be concluded.)

Heaven is your home, therefore often thither about it; tribulation is your lot, therefore daily expect it.

THE POET'S FUNERAL.

Selected.

[H. W. LONGFELLOW.]—BY F. X. NABRISKIE.

From college and from chapel spires
The bells of Cambridge tolled;
And through the world on trembling wires
The saddening message rolled.
They spake of one whose "Psalm of life"
Had reached its rounded close,
And in sublime dictionology
Before the Throne arose.
"The wayside lily" no longer holds
The guest whose coming cast
A "gleam of sun-shine" o'er the world—
The golden milestone "is passed!"
Within that "haunted chamber" now
We miss the good gray hair,
And beats with heavy heart and slow
The "old clock on the stairs,"
"The Reaper Death" has gathered in
The ripest of the sheaves,
The "woods in winter" moan for him
More than their vanished leaves,
Nor "light of stars" nor "village lights"
His breast with sadness fills,
The earth-gleam and its gloom are gone—
His "sunrise on the hills,"
He o'er "the bridge at midnight" passed
Toward the "daybreak" grand,
Swifter than "birds of passage," on
"Into the silent land,"
"Sandploon's" hands have turned to flowers
His prayers and aims above,
"The children's hour" is to be decked
His grave with wreaths of love.

Broke "a life's goblet," but the well
Outlasts the crystal urn;
For us "the rainy day"—for him
No more the clouds return;
No more "the building of the ship,"
But the celestial main:
The "village blacksmith's" arm has wrought
The last link of the chain;
The scholar, who to English speech
So deftly knew to turn
The songs of many lands and men,
Had one more tongue to learn;
"Translated" is the poet's self;
His life-song evermore
"The happiest land" 's vernacular,
The last "Excelsior!"

"The River Charles" the message bears
Out to the sobbing sea;
"The birds of Killingworth" are mute
And wander aimlessly;
By icy capes and southern bays,
Alps and New England hills,
By "seaside and by fireside,"
The tender sorrow thrills,
Let "Church-bells heard at evening" wail
Their softest, sweetest tone,
"The curfew" toll the embers out,
Of one whose "day is done,"
Ring out once more, O bells of Lynn,
O'er land and water call;
"Belfry of Bruges," bid the shades
Throng to his funeral!

"Two angels," named of Life and Death,
Fleat o'er the grave, side by side,
Where the Moravian Nuns again
Chant their triumphant hymn.
"The children of the supper" stand,
And lip their reverent psalms,
And "blind Bartimews" stretches forth
Once more his piteous hands,
And Minne-singers, Vikings old,
Baron, and Spanish knight,
And cobbler bards, and haloed saints,
Gleam on my startled sight.
"Bolder the beautiful," in turn,
This silent voice doth raise,
And with an added anguish there,
"Prometheus" moans anew.

King Olaf and King Roderic march
As mourners side by side;
Miles Standish checks his martial step,
Walking with Vogelweid;
Manrique and Scanderbeg pass by,
Heroes of arms and faith,

And with a mystic bugle-note
Brave "Victor Gullinbursti" waith.
While all along the British coast,
From all the hisling forts
The frequent minute guns obey
"The Lord of the Cinque-Ports."

And Dante walks in stately grief,
With many a bard sublime,
"Whose distant footsteps echo
Through the corridors of time."

To that "Go-F-a-c-e" gentle forms
Will come at even-tide,—
"Evangeline" with drooping head,
And "Hiawatha's" bride.
And often 'neath the evening star
A crouching form will creep,
And vigil at the poet's grave
"The quadron girl" will keep.
"Endymion," when the moon is hid,
Adown the sky will slide;
The phantom form of "Paul Revere"
Will through the darkness ride,
"Hyperion" with clouded brow
Will wander there alone;
The Baron of St. Castine sit
And mourn as for his own.
Mount Auburn sees a pilgrim-world
Ascend her well-worn path,
And garner "mid her precious dead
A richer 'aftermath,'

"The resignation" that he taught,
Be ours the grace to gain;
And his own "Consolation" soothe
His own beloved's pain!
3d mo. 25th, 1882. —Chris. Intelligencer.

THE MASTER'S REPLY.

Selected.

"Restless and unat-ti-fied,
Of what use is life?" I cried;
"All my wishes are denied,
"All my duties trivial seem,
I have energies I deem;
What I could be—oft I dream.
"Yet I cannot see my way
From this spot whereon I stand,
So hope fadeeth day by day."
Then a voice was at my side:
"Let my conduct be thy guide."
('Twas his voice, the Crucified).

Law and prophets to fulfil
Was my life devoted still,
For I came to do His will.

"What that will? The Scripture saith
Thirty years of Nazareth,
Three years of public work—then death.

"Thirty years unknown I trod
Galilee's sequestered sod;
But my life was known to God.

"Daily work, at Joseph's call;
Daily life, and duties small;
Yet I was the Lord of all.

"Daughter, if thy life be true,
Thou a blessed work shalt do,
Though unseen to mortal view.

"I shall know it, I shall see,
When, with willing heart, and free,
Thou obedient art to Me.

"All thy quiet life I know,
For I planned it long ago;
Would'st thou, that it was not so?

"I have given all for thee;
Live thy quiet life for Me,
So shall it transfigured be."

Now on these sweet words I rest,
And have ceased my anxious quest,
For the Master knoweth best!

Ann Freeman.

(Concluded from page 379.)

The reader who has perused the foregoing part of this narrative, will have seen abundant proof of the devotion of Ann Freeman to the will of her Heavenly Father, of her faithfulness to the calls of duty, and of her steady attention to the teachings of the Spirit of Christ in her own soul, which gradually opened to her view the mysteries of the kingdom of Heaven. When on her death-bed, in reviewing her previous course, she said, that from her first setting out in earnest for the kingdom of heaven, she had pursued the same line—to do the will of the Lord, which had been her delight to do, when it was made known to her; and that things which she had done, according to the light she then had, she had ceased from when the Lord gave her more light, and showed her a more excellent way. She rejoiced in the satisfaction of having followed the true light, in things wherein her mistaken friends condemned her, as forsaking the true fountain.

She had learned in an unusual degree to trust the Lord in all things, and to have her own will swallowed up in his. This preserved her from anxiety as to the result of the difficulties which she encountered, and gave her a large measure of that joy and peace of which the Psalmist spoke, when he said, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee." For want of this full dedication, she felt that the members of the different churches too generally lived in a condition in which they could not fully partake of the Divine blessings. Her husband states that when near the end of life, "she would sometimes speak of the state of the religious world; and she expressed she was fully persuaded the Lord would purify his church, and the people would be brought to see and enjoy, more fully, the spirituality and glory of this dispensation; and that, as this light arose, so would the people be gathered from sectarianism and sects, and from the teachings and opinions of men, to serve the Lord in the Spirit and power of truth. And she often expressed thankfulness to God, that she had been so far delivered and preserved from the teachings and directions of man, which, without God, would lead from Him into error and darkness."

Like many other young women, she had felt an inclination to live a single life, and has preserved a memorandum made in her twenty-third year, in which she acknowledges the Divine goodness in preserving her "amidst the snares in which some have been taken in marrying; some with unbelievers, and others without being assured of the Lord's will therein, who soon find themselves in bondage, and shorn of their strength. Though it is an ordinance of God, and honorable in all who do it in his appointment: yet how few there are that in this have the certain knowledge of the Divine will, though they seek it in things of less moment; and when the cares of the married come on, having not that solid foundation, they are carried away with the stream."

A few months after this, she received an assurance from the Lord that He would restore her, and that she would be married in order to prepare her for the work assigned her. "At this," she says, "I staggered, and attempted to banish it all, because marrying was connected with it; but I found it impossible." About three years later, she met at

Ruskin remarked that youth is a period of building up in habits, hopes and faiths: "Not an hour but is trembling with destinies; not a moment once passed, of which the appointed work can ever be done again, or the neglected blow struck on the cold iron."

London with Henry Freeman, like herself a preacher among the Bryanites; the interview in thus described. "His afternoon H. Freeman called on me, and spoke of his feelings about going to Ireland; to which I faint would have given no heed, from what I had heard of him, (for I had seen him but twice before I came here.) I had previously soured my mind against his proceedings, lest I should be snared by his practice, which was judged by some to be the fruit of self-will. But this could not stand before the force of truth; for before I was aware, the mighty power took hold on me, and with a conviction that it was my duty to go to Ireland with H. F. I thought I would have run from it, but there was no place I could go from the presence of the Lord. The transporting joy my soul received with the call, seemed enough to conquer all; but my prejudice against Ireland and being married, seemed to defy all: so that I would choose any thing but it. Yet I was determined to be resigned to the will of God."

Soon after this she makes the following record, on the occasion of the marriage of two other friends. "Had all professors I have known to take this step, acted as prudently therein, I should not have so lightly thought of what is an ordinance of God, as I have. I am more persuaded of the propriety of its not being good, (in general) for man to be alone; yet it is evident there are but few that permit the Lord to guide them and choose for them, and therefore much misery results from their marriage. As they receive each other only from and for the Lord, their power of doing good is increased, and consequently their joy."

About eight months after her first interview with H. Freeman, during which she had passed through much silent exercise of mind under the prospect of going with him to Ireland as a field for religious labor—she says in her diary, 1824, 25th of Second month. "I had but little sleep all night, being so deeply impressed with a sense of my duty to leave England, as is almost insupportable. To-day H. F. spoke to me on the subject of going abroad, and of marrying; this circumstance I had looked forward to with holy trembling, knowing it would take place; but I knew not how I could bear it. He asked if I believed I was called to go abroad. It was some time before I could answer; and dared not answer in the negative, being sure of the Lord's will therein. And though in my own will and wisdom I should refuse to marry; yet I am bound by the strongest ties to submit to Divine wisdom, that cannot err."

Her feelings after coming to this important decision, are recorded in an entry dated the 16th of the following month. "Before now, I have thought there must be a degree of bondage attached to taking any step towards marrying; but I prove it as far the reverse, as light from darkness."

She thus notes the consummation of their marriage 9th of Eighth month: "Being the day appointed for H. F. and me to be outwardly united, under a deep sense of God's mercy to us, and a great aversion to the spirit of the world, instead of an outward least, we kept a fast, unto the Lord. I believe, this day I lived nearer to God, than any day before. O Lord, make me more thankful for thy gift—an helpmate for heaven."

After her marriage, she removed with her husband to Ireland, where their time was

much occupied with religious labors of different kinds. Her health had long been delicate, and in about a year she became so ill with consumption, that it was deemed best to return to her father's house, where she lingered a few months before her removal from works to rewards. The sufferings of the body were lightened by the assurance of eternal salvation. She spoke of death with much composure, signifying she should only sleep away in Christ, and said, "When these eyes are closed, I shall at once be in heaven. I shall not be separated from you, but shall be as near to you as now. It is not possible to describe what is the glory of the other world."

Her husband has left an affecting record of his wife's last days, from which the following is taken: "She said, 'I know the Lord will take care of thee.' Sometimes, when I have wept, she hath mingled her silent tears in sympathy with me. One day, after she took to her bed, I was much affected (but did not murmur) at her approaching death. She embraced me in her languid arms, and we mingled our tears of conjugal affection; but we were satisfied in God. She often encouraged me to glorify God, by cheerfully resting in his will; yet she sympathized with me, which was very comfortable to me."

"One day, some one spoke to her about her funeral, expressing a desire to comply with her wishes; and asked if she had any objection to have preaching, at the time of her funeral. To which she answered, 'My wish is, that the people would assemble together and wait upon God; and if the Lord moves any one to preach, it should be complied with: but I cannot choose or appoint any one to preach; for it is contrary to Truth, and would be a denial of the testimony I have borne.' She spoke other words, to this effect—that she wished the occasion to be in the best manner improved, and that in the order of God. She also remembered what she had before requested, that the family would not put on any mourning habits, nor allow any unnecessary eating and drinking, as was often the case on such occasions; and she wished the funeral to be plain."

"In speaking of her disorder one day, she observed, she thought very rarely any one in a consumption was converted on their deathbed; for it was such a disease as stupefied all the powers of body and mind; and she found now, that if she had to seek a change of heart, she should be incapable of it. But she had now a firm foundation, and rested in the will of her Redeemer, every moment, to dispose of her as He saw fit."

"On the evening of the day before she departed, I had a persuasion of the presence of glorified spirits, and a solemn feeling of the presence of God, and some intimations of her dissolution being very near. On the 7th of Third month her voice was hoarse, and she spoke but little; and when I have been by her, she would sometimes look on me; though not saying anything, her countenance indicated a sweet peace of mind. In the course of this day I was very solemnly impressed, and was often saluted with these words to my mind: 'The hour is come!' About nine in the evening she had the cough, and her breathing became very difficult. She desired me to lift her up in the bed. I held her, and she requested me not to let her go. The cold sweat then came on, and other certain harbingers of death. I said to her, 'My dear,

the Lord is good;' and she answered, 'Yes and spake something with respect to the position of her body. After she appeared to have lost the power of speech, she looked at me, and her countenance indicated that her mind had a view of what she could not express outwardly. And she in a few minutes breathed her last breath, while I held her in my arms, about half-past nine, on the evening of the 7th of Third month, 1826."

Carlyle on War.—What, speaking in quasi-official language, is the net purpose and shot of war? To my own knowledge, for example, there dwell and toil in the British village of Dumbudge usually some 50 souls. From these, by certain natural canons of the French, there are successively selected during the French war, say some thirty able-bodied men. Dumbudge at its own expense, has suckled and nursed the war, she has, not without difficulty and sorrow, fit them up to manhood and even trained the to crafts, so that one can weave, another build another hammer, and the weakest can stand under 30 stones avoirdupoise. Nevertheless amidst much weeping and swearing they are selected and shipped away at the public charge, some 1,000 miles away to the south of Spain, and fed there until wanted; and none in the same spot are thirty similar French artisans from French Dumbudge, until length, after infinite effort, the war part come into actual juxtaposition. Thirty straight fronting thirty, each with a gun in his hat. Straightway the word 'Fire' is given; and they blow the souls out of one another, instead of sixty brisk, useful craftsmen, the world has sixty carcasses which it must bury and which you must shed tears for. If these men any quarrel? Not the small. They lived far apart as the greatest strange—nay, even by commerce there was some mutual helpfulness between them. What! Alas! so it is in all other lands. What! kings do, the people must pay the piper."

The Boy's Prayer and the Waterspout.—April of 1860, the brig "Helen Jane," bound from St. Domingo, when well advanced on its course in the southern latitudes, was one day confronted with that fearful aqueous phenomena—sometimes so dangerous a foe ships at sea—which was bearing down upon the vessel with great rapidity. The sails for there was little or no wind—afforded means of escape, and the firing off of a pistol in the absence of any larger gun, could produce a concussion of the mighty column uplifted water from its threatening altitude. All now was consternation and confusion aboard among both crew and passengers, whom there were several, including three young children and their parents, sons of culture and education from a Massachusetts city. One of their little group, boy of about ten years, noticing the captain pale and terrified looks, and his pious mot with the rest in tears, with despair depicted on their faces, came up to her who had taken him from infancy to pray to the great God—"our Father in heaven," and our only help in time of trouble, and exclaimed, in earnest yet composed voice, "Mamma, why don't you pray? why don't you pray?" And then, without waiting for a reply, he knelt down in midst of the trembling cabin company, and in a few simple words besought that Almighty

Being, whom winds and waves and the whirlwind obey, to turn away the awful wasp-out and mercifully save them from the pending danger.

After his prayer the child seemed to feel that the Lord would hear it and grant it. Nor was he mistaken in his expectation of relief from the power of an overruling Providence. In a few moments the child, seething, hissing, cloud-crested mass of waters passed harmlessly by, not touching, so almost grazing the vessel's side, as to seem all to regard their escape as marvellous, to realize that to God the Lord belonged the praise.

From that mother's still fresh memories of the scene, we have received the narrative given above. Her dear son's life-voyage ended in his early manhood, but not without honor and the crowning grace of true religion. What has been here recorded is a just tribute to his memory and a true story of a man's great faith in God.—W. H. in *Episcopal order*.

True Worship.—When James Backhouse at Wellington valley, New South Wales, meeting for worship was held, which he presided. After listening to the singing of hymns and the reading of the prayers of the Episcopal Church by the person in charge, was informed that if he had anything to say to the people in love, they would be glad to hear him. He says in his journal:

My mind had been under much exercise, after a short pause I stood up, and gave thanks to what was before me; alluding to what was said by the apostle Paul, when he preached to the Athenians; and showing that superstitions of the present day do not consist in worshipping idols of wood and stone, even by art and man's device, but in imagining that we are doing God's service by going through certain forms and rituals devised by men, in imitations of the expressions of spiritual devotion. These things I had to contend with that worship which is in spirit and truth; showing their inferiority, and that the Lord, to many who use them, is an unknown God. In commenting on the words, "om ye ignorantly worship, I declare unto you," &c. I had to direct them to the king of the Holy Spirit, felt by all men as witness in themselves against sin, and to state that this is the drawing of the Father, whose goodness seeks to lead us to repentance, in order to bring us unto the Son, that may find life in Him, and for his sake receive the remission of sins that are past, and through Him be enabled to perfect holiness the fear of the Lord. That thus we may come to the knowledge of God, who made heaven and earth and all things that are therein, who is not worshipped by men's hands, neither dwelleth in temples made with hands; but who is worshipped in spirit and in truth by those whose hearts are turned to Him, and who are led by his spirit; and to walk in his fear and live to his glory. We regard his law, as it is recorded in the Holy Scriptures, and as it is put into their hearts and parts, and written in their hearts; for whole lives are an act of worship, both when assembled especially for the purpose, when engaged in their daily avocations."

Attendance is an important requisite to a holy life.—*Upham*.

For "The Friend."

Natural History, Science, &c.

Locality of Diseases.—Dr. B. W. Richardson states that yellow fever can only continue in parts of the earth where there is a mean temperature above 68° F.; typhus fever flourishes only in regions having a range of temperature lying between 40 and 62° F.; pulmonary consumption is so limited by a given degree of cold, that it cannot exist in the Hebrides, the Faroe Islands, Iceland, and the Arctic regions; and the phenomena of catarrhs or colds are confined within a range of temperature extending from a mean of 41° F. to the extreme cold of the Arctic climate.

Reason in a Dog.—In the two following anecdotes, the action of the dog can only be attributed to reason.

The first anecdote was sent to me by one of the principals in a well-known engineering firm.

"I once lost a sovereign, in a bet which I made that a wonderful little dog would not take a penny off a red-hot bar of iron. The dog belonged to an ironmonger at Knighton, Radnorshire. The dog was in the habit of searching for pence purposely hidden in the shop, and, when found, taking them to a baker's shop and getting buns in exchange. He quite knew the right-sized bun, and used to keep his paw on the penny until he got it."

A bar was heated red-hot, and no sooner was the penny laid on it than the dog without the least hesitation, dashed at it. By some means which I could not see, because it was done so quickly, the dog knocked the penny off the bar, and then sat down quietly by it until the coin was cool. Its look of perfect self-satisfaction was most absurd."

Some years ago there was a dog at Margate which also knew the use of money. He used to beg for pence, and take them to a baker to be exchanged for biscuits, at a shop in the narrow, hilly lane which is pleased to assume the title of High street. One day the baker, wishing to know how the dog would behave, if he played the animal a practical joke, took his penny and gave him a two-penny biscuit. Next time that the dog had a penny, he took it to the baker as usual, showed it to him, and then went off to another baker who lived nearly opposite. This he afterwards did invariably, showing the penny to the baker who had offended him, and then transferring his custom to the rival on the opposite side of the narrow street.

These proceedings were dictated by reason. It was doing on a small scale precisely what the dog's master would have done on a large scale, if a tradesman had taken his money and given him a bad article for it.—*J. G. Wood*.

Hygiene among the Chinese.—The Medical Officer of the State Board of Health of San Francisco, in a report to Congress, states he never knew any disease or pestilence originating in the Chinese quarters in that city. He admits that they live quite close, and attributes their healthy condition and immunity from disease to their frugal life. "They eat to live, and do not live to eat. They are clean in their habits, and they drink no whiskey. I have never seen a drunken Chinaman in my life. They consequently obtain a better resisting power to the attack of disease. They constantly wash themselves, and keep themselves and their clothes clean. The death-rate is greater among the whites than

among the Chinese: greater with adult white people than with adult Chinamen. There have been no epidemics among them; and there has been less small-pox among them than among the whites, the ratio of population being allowed."—*Scientific American*.

The Mongoose as a Rat Killer.—The introduction of the Mongoose into Jamaica as a cure for the once formidable rat pest on the sugar plantations, is said to have proved a notable success. The sugar rat is a huge white-bellied fellow, measuring ten inches in length of body, his long tail adding ten inches more to his length. Formerly the damage done to the sugar plantations of the island by these rats amounted to something like half a million dollars a year, rising to a quarter of the crop in seasons of special ravages.

About five years ago, the Mongoose, whose zeal as a snake and rat killer, is well known, was imported from India. As a result the plague of rats has greatly diminished, with a saving in sugar of not less than 25 tons of sugar on each estate.—*Scientific American*.

A Remarkable Gas Well.—A well was finished in Fourth month last by the Niagara Oil Company, in Washington Co., Pa. After drilling for six months, the depth of 2200 feet was reached, when a vein of gas was struck which threw the tools, which weigh about 800 pounds, clear out of the hole, and more than fifty feet above the top of the derrick. The gas made such a roaring noise that the drill-ers had to go away from the well fully 300 yards before being able to make themselves understood. The well is 22 miles from Pittsburgh, and may be utilized by that city in case the supply does not become exhausted soon.

Poisonous Bullets.—During the Franco-German war complaints were made of the use of poisoned bullets by the combatants on both sides. Gros of Paris, offers an explanation by stating that the construction of the modern breech-loading arms, causes the bullet to convey with it a portion of the hydrocyanic acid which the explosion of the powder has caused to be accumulated in the barrel. Even if poisoning to a mortal extent does not take place, it is remarked that the healing of wounds is materially retarded by this circumstance.

THE FRIEND.

SEVENTH MONTH 8, 1882

The visits to our meetings and members, in which the Committee, appointed for that purpose by the late Yearly Meeting of Philadelphia, have been engaged, are calculated to be useful in various ways, if they are rightly performed and rightly received.

It is very obvious, that no spiritual good can be accomplished, unless the Divine blessing accompanies the labors of the Committee; and no large measure of that can reasonably be expected, unless those who have been set apart for this service, are concerned to seek for help from the Lord; and endeavor to live in such close communion with Him, that their whole deportment, as well as their words, shall carry conviction to others that they are loyal subjects of the King Immortal.

The importance of the co-operation of those who are visited, is illustrated by an incident which occurred many years ago, on an occa-

sion similar to the present, though the visit was confined within much smaller limits. When the committee of men and women Friends drove up to the house of one of the members, they were entertained by fault finding, but directed, not against them personally, but against the Society at large. The questions were asked, why we had no good meetings, and no living ministers. The committee sat in silence, until their host had exhausted his long catalogue of complaints; and then, bidding the family farewell, proceeded to resume their seats in the carriage which had brought them. Before finally parting, one of the number said to the Friend whom they had come to visit, that he now felt willing to answer his query—why we had no good meetings. The answer was substantially as follows: "If thou wouldest select the best preacher thou ever heard, and put him in a room with 50 or 100 dead babies, what kind of a sermon could he preach to them? Just so with those who are spiritually dead. There must be life in the hearers as well as in the minister to have good meetings. Thou believest in the New Testament and reads it? Yes, I do. In that, the Apostle Paul speaks of those who fell in the wilderness, and says, 'Unto us was the gospel preached as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it.' So there must be faith in the hearers." These remarks produced an effect on the mind of the person to whom they were addressed; and he afterwards manifested great respect and kindness to the Friend who had thus shown him, that the cause of his poor meetings, and of what he deemed the poor preaching he heard, was in his own heart.

We believe in the present case, there is a general feeling of satisfaction among Friends, that this service has been entered upon; and they are disposed to open the way and render such assistance as is needed, in waiting upon those of the committee who come among them. We sincerely desire that they may also come under a living exercise of spirit for the religious welfare of themselves and others, so that they may not be "Head of the Church to be conformed."

SUMMARY OF EVENTS.

UNITED STATES.—In the U. S. Senate, the Secretary of the Interior was directed to give a detailed account of the Indian claims in his original report. The Senate bills for the laying out another Atlantic Telegraph Cable to connect with the Baltimore and Ohio system, and to amend the statutes touching the issuance of patents for mineral lands, were passed. The General Deficiency bill and Legislative and Appropriation bills were also passed. The Senate Committee on Territories have decided to report in favor of all creating the Territory of Pembina, out of all that portion of Dakota now lying north of the 46th parallel.

In the House, a bill authorizing the issue of two per cent. bonds or certificates in exchange for bonds bearing a higher rate of interest was passed. Representative Wilson, of West Virginia, offered a resolution which was adopted, requesting the President "forthwith to demand of the Government of Great Britain the reason for the imprisonment of American citizens in Ireland; and, if it shall appear that such imprisonment is wrong and in violation of the rights of American citizens, he is authorized to demand their release; and if it is delayed or refused he shall resort to such means as he may think proper to effect such release."

It is believed that Congress will be able to adjourn finally on Second-day, the 10th inst., or within two or three days thereafter.

On Sixth day the 30th ult., an express train from

Long Branch for New York left the track while crossing the bridge across the Shrewsbury river, near Little Silver Station, and several of the cars fell into the river. Three men were killed and over fifty injured, two of whom have since died.

At a desperate battle, here received in San Francisco reporting the destruction of an Indian settlement in Tejon Canyon by a cloud-burst. Several persons were drowned, and many injured by drifting timber. A water spout at Manitou, Colorado, on Seventh-day night, washed out a mile of railroad track, and drowned a man.

It is estimated that by the recent tornadoes in Iowa, Kansas, Missouri, Nebraska, Dakota and Minnesota, 130 persons were killed and \$3,500,000 of property was destroyed.

The railway companies are now working with a full force of men in Jersey City and moving an enormous quantity of accumulated freight.

Returns from all the counties in Iowa, received at the State Register's office, show a net majority for the Prohibition amendment of 28,907.

The new directory for Chicago contains 196,000 names, showing the population of the city, according to the publisher's estimate, about 580,000.

There were 372 deaths in Philadelphia for the week ending 7th mo. 1st, as compared with 305 for the previous week, and 320 for the corresponding week of last year. Of the whole number, 181 were males and 191 females. At the age of consumption, 25 of old age, 17 of pneumonia, 15 of cholera infantum, 13 of typhoid fever, 5 of stroke, and 3 of small-pox.

Markets, &c.—U. S. 3½'s, 101; 4½'s, registered, 114½; coupon, 114½; 4's, registered, 109½; coupon, 109½; currency 6's, 13½.

Cotton.—There was no essential change in price or demand. Sales of middlings are reported at 12½ a 13 cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white, 7½ cts. for export, and 7½ a 8 cts. per gallon for home use.

Flour.—Flour continues dull, and prices favor buyers. Sales of superfine, at \$3 a \$4; western and Pennsylvania extras, \$4 a \$4.50; 200 barrels Minnesota extras, clear, at \$6.50 a \$6.75; 250 do. Minnesota extras, clear, straight, good, at \$6.75 a \$7; 300 do. Pennsylvania extra family, good, \$5.50 a \$6.02; 375 barrels do. do. fancy, \$5.75; 100 barrels Ohio do. do. good and choice, \$5.50; 100 barrels western white patents, at 7.50 a \$8.50; 125 barrels Minnesota do. at \$7.50 a \$8.50; and 600 barrels do. city mills, family, on private terms. Rye flour was dull; sales in small lots at \$4.25 a \$4.50. In corn meal there was very little doing, and prices were nominal. Wheat and corn are reported at \$1.10 a \$1.15 for winter, and \$1.6 a \$1.7 for spring wheat grain.

Grain.—At Philadelphia wheat was unsettled and lower. Sales of 2200 bushels red for milling at \$1.29 a \$1.31; 300 bushels quality and location; 1100 bushels do. at \$1.29; 5000 bushels do. at \$1.31; 1000 bushels do. at \$1.30; 5000 bushels spot at \$1.31; 4000 bushels spot at \$1.29; 2400 bushels spot at \$1.30; and 30,000 bushels No. 2 red at \$1.24 a \$1.24. Corn was unsettled. About 9000 bushels sold in lots at 81 cts. for yellow; 1000 bushels do. at 79 cts. for steam; 79 cts. for do. at 78 cts. per bushel for rejected, and 40,000 bushels salt mixed at 81½ a 81 cts. Oats were firm. Sales of 10,000 bushels white at 61 a 62 cts., and rejected and mixed at 60 cts. per bushel, and 15,000 bushels No. 2 white at 60 a 61 cts.

Straw.—Draw Market, for week ending 7th mo. 1st, 1882.—Loads of hay, 319; loads of straw, 43. Average price during the week—Prime timothy, \$1 to \$1.10 per 100 pounds; mixed, 85 to 95 cts. per 100 pounds; straw, 65 to 75 cts. per 100 pounds.

FOREIGN.—A national society has been founded in London for the purpose of juvenile suathing. One of the leaders in the movement is the eminent totalist, Dr. Benjamin Ward Richardson. Letters in approval of the society's aims were read from the Earl of Aberdeen, Samuel Morley and others. Dr. Richardson said the use of tobacco by the young was a grave and increasing evil, and that the effects of it on them were destructive both to mind and body. He was convinced that the need for the society was large and real.

Judge Lawson, addressing the Grand Jury of county Clare, said that the number of offences committed in that district had trebled, and he shuddered to think of the terrible consequences were the military withdrawn for a moment.

London, 7th mo. 1st.—The Times, in its financial article, says that it is informed on good authority that Lord Dufferin, the British Ambassador at Constantinople, has telegraphed to the Foreign Office that the Porte has signified its intention to be guided by the

views of the Conference respecting Egypt, and that Turkish troops will be sent to re-establish the status quo under the direction of the Powers. The Times says it is informed that Egyptians of good position have petitioned the Sultan and the Powers, through Derwiz Pasha, to restore the status quo, as the country is becoming utterly disorganized. This information, though known in some quarters, has failed to arrest the downward course of Egyptian securities, because of the announcement of a large loan, making necessary the speedy closing of accounts.

Before the appearance of the phylloxera in France there were over 700,000 acres of vineyards in the Charentes. Of these three-fourths have been attacked, the rest, 270,000 have been completely destroyed. The insect is now spreading at the rate of 33,000 acres annually. The population of these departments has fallen off about 16,000 during the last five years and thriving, bustling Cognac itself, whose progress was some years ago exciting wonder, and where there were 140 brandy firms, is now on the downward road, and other trades and callings necessarily suffer, and in the town of under 13,000 inhabitants there are at present 810 empty houses to be let or sold.

Cairo, 7th mo. 1st.—In consequence of the maneuvering of the British fleet, Arabi Pasha proposes to send an Egyptian officer on board the flag-ship to ask for an explanation of the movements of the vessels, and will oppose armed intervention by Turkey. They had obtained a declaration from one of the Ulemas that such a war would be lawful. The Ministry are discussing the proposed issue of a circular to the Consuls stating that they will not be responsible for the presence of Arabi Europeans.

Derwiz Pasha has issued a proclamation calling upon the people to obey the Khedive, and to fraternize with the Europeans.

Derwiz Pasha's proclamation also dwells upon its obedience to the Sultan, urges the people to attend to their business, and concludes by saying that public security will not any further be disturbed. The proclamation is printed in Arabic.

London, 7th mo. 4th.—The Standard's despatch from Alexandria says: A conflict between the English in clads and the Egyptian fleet, near the Suez Canal, Derwiz Pasha and Arabi Pasha have disagreed.

The shareholders of the Panama Canal Company, a meeting in Paris, approved of the report of M. Lesseps and authorized the Directors to issue obligations to the amount of £250,000, bearing five per cent. interest, for the completion of the Panama railroad. The French Government vessel has recently succeeded in anchoring in the Bay of Biscay at a depth of 17½ feet, or three and one-fifth miles. The animals for that distance beneath the surface were numerous, of small size.

A number of leading manufacturers met at Cologne on Seventh-day and adopted resolutions declaring that the Bi-metallic agitation is most injuriously affecting the economic interests of the country and that the Government should express the determination to close a gold currency, and to maintain the gold standard. The Berlin Official Gazette announces that Herr Scholz has been appointed to succeed Herr Bitter Minister of Finance.

The total period of service in the German army has been reduced from fourteen to twelve years, beginning next autumn.

The Government works upon Jews in Hungary are reported to be increasing.

A rebellion has broken out in Muscat against Imam. The movement is headed by the Imam's brother. The British Government has proceeded to Muscat to protect British subjects there.

Buenos Ayres, 6th mo. 27th.—The latest despatch from Uruguay report that the insurrection is spreading.

WANTED

By 9th month, 1882, a woman Friend to take charge of Bradford Preparative Meeting School.

Apply to the undersigned,

LYDIA D. WORTH,

Marshallton, Chester county, Pa.

FRIENDS' ASYLUM FOR THE INSANE, Near Frankford, (Twenty-third Ward,) Philadelphia Physician and Superintendent.—JOHN C. HALL, M. D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

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For notices, payments and business communications, received by

JOHN S. STOKES,

NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend."

Reminiscences of Departed Worthies.

Christopher Healy's visit to New England, concluded from p. 378

ch mo. 9th. We, with several of those who have been interested in our proceedings, met at the meeting-house; this gathering either seemed somewhat comparable to a religious opportunity, Christopher felt under obligations to them; they, too, had been diligent and diligent in gathering the public to his meetings, and in upholding his hands through abundant labors, by their sympathy and fellowship; and he was moved largely to press them. The wing of Divine goodness seemed to be spread over us, and it proved to be a baptizing season,—something like the baptism of the one spirit into the one body; counsel was extended, encouragement was freely, and the word of caution was withheld.

ch mo. 11th. Two meetings are appointed to be held at the house of our kind enterers, at Norton, to-day—one at 10 o'clock in the forenoon, the other at 5 o'clock p. m.; several of the apartments were seated for purpose. At the first named hour we took our seats, and many gathered with us. Christopher was clothed with gospel life and power, and ministered to the attentive people the authority of truth; words flowed freely, although smooth things were not proscribed to all, yet all appeared to be satisfied and much interested. In the afternoon a meeting assembled; this, too, was favorable. Christopher was largely engaged in testimony, and was led impressively to declare the gospel truths, apparently to general satisfaction. There appears to be great openness in the minds of many in this neighborhood to attend Friends' Meetings.

ch mo. 12th. Before leaving our hospitable enterers this morning, Christopher was to distribute counsel and encouragement solid parting opportunity with the family others present; we then moved onward rode fourteen miles to North Providence, a route lay through a country pleasing in appearance; the fine elm trees of New England are attractive; crossed the Blackstone river at the village of Seaconk; it was here that Roger Williams, when he fled from Massachusetts intolerance, essayed to establish a government that would afford an asylum to the persecuted and oppressed; but

finding himself still within the jurisdiction of that colony, he removed and founded the town of Providence. Near the bridge at this place which crosses the river to Pawtucket, stands the first factory established in Rhode Island, it is yet a good building, its date quite modern, and since its origin, factories have multiplied in that State to a marvellous extent. Christopher had a parting opportunity with several who had been kind and serviceable to us, and who moved forward to the railway at Providence, passing the fatal spot where the dwelling of A. Jenkins had been destroyed by fire. Proceeded 43 miles to Westerly, and were again kindly entertained there.

8th mo. 13th. We had looked forward towards setting our faces homeward this evening, but a prospect of further religious service arising with weight and clearness, Christopher has concluded to pass into Hopkinton to-morrow, and some more meetings have been appointed; some of us may have looked longingly homeward, but we do not wish him to relinquish the service until the work required at his hands is fully accomplished.

8th mo. 14th. Left Westerly this morning, and moved forward toward a Methodist place of worship, where a meeting had been appointed to be held at 3 o'clock in the afternoon; passing many places familiar to Christopher, and travelling 12 miles. The meeting was well attended, and after a time of silent waiting Christopher delivered much instructive counsel, words flowed freely, accompanied with an evidence of Divine anointing, and with the authority of truth; the meeting closed comfortably, and much satisfaction therewith was expressed.

8th mo. 15th. Attended meeting at Hopkinton at 11 o'clock. On the way stopped at the farm where Christopher's father died, and on which the remains are buried; we all visited the grave, and the scene was solemn and impressive. The day was rainy, and although the usual invitation had been extended, the meeting was not large, but Christopher had good service, including an interesting parting opportunity; and we were again kindly and hospitably entertained in this neighborhood.

8th mo. 16th. Parted with several of this vicinity who had been kind to us, and among them John Willbur, now much advanced in life, the frosts of age have fallen upon him, but he is yet active, his intellect unclouded, his discernment keen, his judgment deep, and his conversation edifying; but according to the course of nature his days are fast numbering toward a close, and we bid him thoughtfully farewell, not thinking it likely that some of us would meet him again in mutability.

8th mo. 17th. It is concluded to appoint two meetings at Westerly to-morrow, and our departure homeward is delayed. We spent the day agreeably with kind enterers, and as the sun was sinking below the horizon, the

western sky was beautiful, the golden and azure tints were reflected from the placid bosom of the waters, and as the steamboat Water Lily glided swiftly by, the undulating waves gently rocked the smaller craft, and a boatload of light-hearted boys appeared to enjoy it much; we should be careful that our minds are not too much entertained with earthly objects, yet I do not think it unallowable to entertain a passing interest in scenes like these. Before parting for the night our circle gathered into silence, and Christopher was moved to distribute impressive counsel.

8th mo. 18th.—First-day. It had been arranged to appoint a public meeting at a private dwelling, at 10 o'clock this forenoon, and at the time appointed a moderate number of attenders sat with us in the large parlor and gathered into silence. Christopher was led to impart much counsel, and some searching testimony. The afternoon meeting was appointed to be held in a public meeting-house, in Westerly, at 5 o'clock; at the appointed hour we found a large number of people collected and collecting; the house was crowded, but the audience was quiet and attentive. Christopher was again clothed with gospel life and power, and handed forth that which was given him to distribute, in right authority. Several ministers of other denominations were present, and although some plain and close testimony respecting hireling ministry and the call to the ministry went forth to all those whom it might concern, yet it apparently was well received, and may in the cool of the day be reflected upon, to the instruction in righteousness of some who were present upon the interesting occasion. This meeting is the last which Christopher expects to appoint in New England, it was evidently owned by Israel's Shepherd, and was a comfortable conclusion to Christopher's religious services in this land.

8th mo. 19th. We expect to set our faces homeward this evening. I rambled a distance from the village, and took a seat under the shadow of a rock on one of the rugged hills of New England; a distant view of the ocean, the windings of the Pawkatuck river, and a pleasing landscape scene were spread out before me. I did not look upon these beauties of nature with an indifferent eye, but a retrospective view of the proceedings of our little company for the last two months, more definitely arrested my attention at this time. Our sojourn in New England localities, apparently is nearly brought to a close, and although in looking over my poor services, feelings similar to those of the unprofitable servant are mine, yet I can rejoice in the abundant favors which have been vouchsafed to the aged servant of the Lord, whom it has been my privilege to accompany in his visit in the love of the gospel, to some of the people in this part of the land. The gospel message has often distilled as the dew, and as the gentle rain upon the tender plant.

His testimony has at times been somewhat sharp against the rebellious and evil doers; the peculiarities of other societies have at times been handled with Christian boldness, and the unfaithful of his own profession have not always been spared, but apparently his gospel labors have been very generally, and perhaps universally well received, much satisfaction therewith has been expressed, and I do not find that he offends any. He has been divinely assisted in his goings forth, and we, his companions, have been comforted in bearing him company.

Christopher and his companions reached their homes in safety the following day.

Siberia.

For "The Friend."

(Continued from page 385.)

Formerly the exiles had to walk all the way, and their journey occupied many months. Their lot has been much mitigated since the introduction of railroads and river steamboats. Those in Russia who are condemned to Siberia are now first gathered to a central prison in Moscow, where they may be sent entering the city in droves. Henry Lansdell says:—"A very affecting sight was the first of these droves I saw in 1874. The van consisted of soldiers with fixed bayonets. Behind them marched the worst of the men prisoners, with chains on their ankles, the clanking of which as they moved was most unusual. Then followed men without fetters, but chained by the hand to what looked like a long iron rod; and next after them the women convicts; and then the most touching part of the whole—women, not convicts, but wives who had elected to be banished with their husbands. Then there were wagons containing children, the old and infirm, baggage, &c., the rear being brought up by armed soldiers. As the prisoners moved along the street, passengers stepped from the pavement to give them presents. To this the guards who walked at the side made no objection, and in this way, in some of the towns, the prisoners gather, or used to gather, a considerable sum of money."

"Being gathered then at Moscow, the prisoners are sent off in droves of about 700 each by rail to Nijni Novgorod. This commences in spring, as soon as the river navigation opens, and two or three parties go off each week. They began the year of my visit, on May 8th. On reaching Nijni Novgorod they are placed in a large barge built for the purpose, which carries from 600 to 800, and is tugged by steamer to Perm."

"Hence they are taken twice a week by rail to Ekaterineburg. Their walking, however, does not yet begin; for the 200 miles remaining to Tiumen is got over by conveyances, each of which, drawn by three horses, carries about six prisoners; and thus they arrive at the first prison in Siberia proper."

"Now begins their distribution. Those who are condemned to Western Siberia are assigned to particular towns or villages, whither they are sent by water, if possible, or, if not, on foot. Those, however, who are condemned to Eastern Siberia are placed in another barge, and taken to Tomsk, whence their walking eastward begins. When not hindered by accidental causes, they usually rest one day and walk two, marching sometimes twenty miles or more a day. Temporary prisons are erected along the road to receive them for the

night, and in the towns are larger buildings in which they may rest, if necessary, a longer time, and where there are hospitals, medical attendants, &c. Thus they go on day after day, week after week, month after month, to their destined place or prison."

There are certain prisoners, such as those connected with revolutionary attempts, of whom the authorities wish to take special care, who are individually placed between two gendarmes, and sent off to travel alone direct to their destination.

A leading object of H. Lansdell's visit, as already stated, was the distribution of books among the prisoners. A few extracts from his work in reference to this matter are subjoined. During a voyage of 1600 miles on the waters of the Obi and its branches, there was attached to their steamer a large prison barge, designed to convey 800 men, in which the space between the deck-houses was enclosed with iron bars and wires like a menagerie. We went on board, with hands and pockets full of reading matter for distribution; and if the bars were suggestive of a menagerie, so, I must add, was the mode in which the occupants received our literary food. Not that they were rude, but so delighted were they with the pictures, and so eager to get the papers that contained them, that we found it hard work to hold our own. We had afterwards an opportunity of testing the value in money of this apparent eagerness for reading material. In former years I had always given both Scriptures and tracts. This year it was urged, and I think rightly, that it is better, when possible, to sell them. To offer them, however, for money to convicts seemed almost a mockery. Nevertheless we tried it, and requested the officer to let us know how many prisoners would like to give 2½ for a copy of the New Testament, or the Book of Psalms. To my surprise, he came at a subsequent stopping-place, bringing the money for 44 copies, and said that one man was in such haste to get his book that he had been to him three times to ask for it. As we proceeded on our course, and, looking back, saw the broad deck of the barge ploughing its way after us, one could not help feeling for its strange freight, and the many heavy hearts that were being tugged along further and further from the dear place called "home."

"Our singular mission greatly puzzled the Russians. I have since heard how it reached the ears of the worthy Archbishop of Tobolsk that a strange Englishman had been through the district, leaving thousands of books to be given away. Like a watchful shepherd, his first anxiety was to see that they contained no heresy. Having examined the books, however, and perused a set of the tracts, he found them exceedingly good, and would by no means put anything in the way of their distribution; but, said his eminence, 'These English are a queer lot, and there must surely be some ulterior motive behind it.' To the same effect were many of the officials' cogitations, as they oozed out and reached me from time to time. We met with no opposition, however, or even questioning of what we were doing. The fact that the revolutionists have sometimes distributed seditious leaflets inside pamphlets approved by the censor makes the police on the alert in European Russia; but I have usually found even there, so long as all was clear and above board, that the authorities were willing to

forward my endeavors; and I so far availed myself of this willingness in Siberia as to distribute more through the authorities than formerly, and less in proportion with our own hands. Still, we gave an immense number personally, and many also we sold, on the principle that a man values most what he pays for. At each of the towns and villages on the Obi we made up parcels and sent them with a note to the parish priest, asking him to distribute the books gratuitously. As the periodical—*The Russian Workman*—could had post-free for a rouble a year, many said they should get it. One man intimated that he should write for 50 copies forthwith, another that he should get the same number of subscribers in his neighborhood, on the Lower Obi, where he had built a little church and had had his son instructed to read to the people. Our greatest success, however, in Western Siberia, and one that would have repaid us for all our trouble, has since proved to be the plans laid at Tiumen, through which town, as observed before, some 18,000 exiles pass yearly. From data given me in the prison, we had calculated that there would be about 2,000 pass during the summer who could read, and for these I left 1,980 Russian Scripture portions, 36 Polish, German, French, Tatar, and Mongolian Scriptures, 546 copies of the *Russian Workman*, and 2,520 tracts. The exiles going east are sent away in the barge weekly, and, before the party starts, religious service is held by a priest at Tiumen. I have since heard that after this service throughout the summer, our books were distributed; so that I trust they are now to be found not only among the convicts in prison, but also with those who have been sent to live free, but in comparative solitude, in the furthest corners of the country.

"Some have shaken their heads and said that the men would sell the books, and make cigarettes of the tracts. This, however, I doubt; but, even if it be so, it may simply mean, in the case of the Scriptures, that the book has passed from the hands of one who did not care for it to those of one who does. But the Russians have great respect, amounting almost to superstition, for what they call 'holy books'; and such books are a great deal too scarce to allow of their being generally uncared for. Moreover, in Siberia, books of this character and tracts are *new*. In European Russia, many, on receiving the book said they had no idea there were such publications in existence; and we had cases in Asia of soldiers giving their last kopeck to get a copy of the Gospels, the Psalms, or the New Testament."

"In further illustration of the demand for Scriptures in this part of the country, I may mention that, on the way from Tomsk, I made it a practice to go into the post-station and whilst my companion was arranging about the horses, I took some pamphlets and Scriptures, and, having nailed up an illustration of the 'Prodigal Son,' I next distribute some tracts, saying, as I did so, '*daron* which means 'gratis'; and then, showing New Testament, I said, '*davat-piat kopek* which means 25 kopecks; or I showed a copy of the Gospels, and said, '*dve-natatz kopek*,' 12 kopecks. Usually this way was jumped at; sometimes three or four were bought by one person; and it not unfrequently happened that the first purchaser would run off to others of his good fortune, and bid them to

o time in following his example. This was usually done whilst the horses were being hanged; but if we stopped for a meal, and it was noised abroad in the village that tracts were being given away, we were taken by storm, and sometimes could hardly eat in peace for the numbers who came to ask for gifts."

(To be concluded.)

For "The Friend."

Our Obvious Need.

(Concluded from page 385.)

It is much easier, perhaps, for active, carnal life, in love with the world, to call in question the accumulated religious experience of bygone years, and to try to reconcile things in their nature discordant, than it is to submit to that discipline of the cross which crucifies to the world—that tedious process of "working out our salvation with fear and trembling"—or that change of heart which the apostle speaks of as the renewing of the inward man day by day. In the words of a pious writer: "Men can readily take up a profession of faith, in a suffering Saviour, may, bring themselves to trust in an outward covering of his merits and righteousness for salvation, because this costs them nothing; but to be clothed with His spirit of humility, poverty, self-denial; to renounce their own will in his lowliness, meekness, and total resignation to the will of God; to mortify the fleshly appetites; to be crucified to the world; to strip themselves of all complacency and satisfaction in those endowments whether natural or acquired, which appear great and glorious in the eyes both of themselves and others; and, in a word, to take up their cross, and follow Christ in the regeneration—these are hard sayings, they cannot bear them; but Wisdom is justified of her children."

These novel innovating doctrines were by many, in the visions of light, fought and warned against, and their bitter fruits clearly foretold. Sarah Lynes Grubb early testified: "With respect to our religious Society, I trust it may yet be said, 'Oh! Israel, who is like unto thee?' but my fears have been many, lest, through the subtlety of the serpent, we should more and more lose this distinction, and become mingled with the world in its spirit; and lest his various transformations should even prevail with many, unto the removing them from their places, like the dragon with his tail drawing down the stars from heaven; for we have become so wise and so liberal, that, even with divers of those first in rank amongst us, many things, once deemed highly inconsistent with our holy profession, are yielded to with impunity. It seems to a few, that some inexperienced minds are in danger of going out to meet that, and of settling down in that which the true spirit of the gospel leads from; and so a scattering day, even in this respect, appears to threaten, and in many ways are we likely to be spoiled." Again she writes: "There seems but little now to be met with, of that pure, simple, deep waiting for, and moving in the ancient and everlasting power, which was so eminently our dependence once, and our glory too, as a people. The work of new modelling as any human efforts goes on, and the cry of peace and prosperity is loud. Safety appears to me to be proclaimed in the midst of danger." Again from the same: "Truly some of us have not so learned Christ, as to conclude that

He doeth the great work of salvation for us without us, or that we have nothing to do with co-operation. But fleshly indulgence is what we naturally wish for, and here is a newly devised bait of the serpent to ensnare us in this country; for he knew that the same make and shape in the way of temptation, which laid waste in America, would not allure here just now, and he has succeeded in a sorrowful degree," &c. Once more from S. L. G.'s pen: "Oh! how is the innocent life now trampled upon! How is the mystical body of Christ despised within our pale! Surely if the members are set at nought, so is the Head; and I am persuaded that the true Christ is crucified afresh, and put to open shame, under the very pretence of extolling Him. We have indeed the 'to here,' and the 'to there,' come with power, but concerning which, we had need attend to the warning and prohibition, 'Go ye not forth to meet them.'" William Rickman declared in a religious meeting in England, in 1828, that "he believed a sifting, proving time would come, and was approaching, when the foundations of the members of our religious Society would be proved, and all those not building on Christ Jesus, the Rock of ages, would be scattered; that, as under the legal dispensation, all the descendants of faithful Abraham were not the children of God (but in Isaac shall thy seed be called), so under this glorious dispensation, many who have had pious predecessors are not found walking in their steps. He felt desirous that we should keep close to that Power that would preserve us, let come what may come." John Barley, in 1833, writes: "We have signs of the times enough to assure us, that there is that at work in our poor Society, which if not averted, may beguile and corrupt, if not shake us as in a sieve, till we be reduced to a little remnant." "O! that all who are not with us would even go out from us, and show their true colors; it would be more honorable, than to be endeavoring to insinuate something else among us, which our fathers could not, neither can we adopt,—nay, which we have protested against, and came out from, when we became a people." Another, anonymous, writer in allusion to the present time, has left us the following:—"However the changelings of our day may impose the shadow for the substance, the Quakerism of Fox, Penn, and Barclay will rise superior to the struggle and assert its rights anew. We have no fear that the cause which cost our forefathers the loss of life, liberty, love, and law, will ever fail; but we fear for their children's children, lest their greed of gold, their love of luxury, their pleasure of popularity, and their choice of change, should scatter them to the four winds, and so leave the court of the spiritual temple to be trodden by others more devout and worthy."

Does not our obvious need as a remedy then, consist in coming out from every thing the Lord's controversy is against? to repent and do the first works? to return to the kindness of our youth, the love of our espousals?—to primitive principles and practices?—endeavoring to maintain the testimonies of Truth in their own dignity and simplicity, which in the beginning so made our Society a bright and shining light? No human skill, learning, research, or divination, can bring any beyond the all-sufficient gospel of the grace of God, which was so availingly put forth in that day; and which has stood and

will stand the test of ages. As said the Apostle Paul of the gospel preached by him, so it may be said of that of the early Friends: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

It may be that, like Ephraim, we have become too much mixed among the people! It may be that the spirit of the world has proved too strong for us! It may be that human instrumentalities with the temptations of Satan, have exalted the mind above the meek and modest Truth! It may be that the simplicity of the cross—though the only way to the crown—has been like its adorable Author was formerly, "a stone of stumbling and rock of offence!" It may be that the Lord designs to humble us somewhat after the humiliating process he took with Gideon's army! It may be that he will confound the wisdom of the wise, and bring to nothing the understanding of the prudent! It may be that he will cause his "day" to be upon every thing that is high and lifted up, that it may be brought low! It may be that He will overturn—overturn—overturn," as He did aforetime, till this Society shall, in humility and contrition of soul, and true godly sorrow, offer to Him who sits as a refiner and purifier of silver, an offering in righteousness of a sweet smelling savor! And it may be that the Lord's chastening hand shall not be removed from off us, until that banner which our forefathers bore so nobly before the world, and which they handed down as a sacred trust to us, shall be again raised in the life and authority of the ever-blessed Truth! Should this ever be—which is hopefully believed—it must be, by simple dependence in the obedience which is of faith, upon the Everlasting Arm. It must be by a faithful maintenance of those precious doctrines and testimonies, which while they constitute our obvious distinction in the view of others, form, no less, the life of our profession—Christ the light of the world—"Christ in men the hope of glory."

—

Socrates said every man had need of a faithful friend and a bitter enemy. It is quite possible that most of us really appreciate the value of the cordial friendship of the good man. We get comfort, happiness and cheer from the kind words and the wise counsel of those who love us; but do we really profit by the bitter words and the declaration of our weakness and folly on the part of those who hate us? If we would get a clear insight into ourself and understand our vulnerable points, we may perhaps get more light from our enemies than our friends. At all events it is wise to consider carefully the allegations of our enemies respecting ourselves, that we may eradicate the evil and correct the wrong. We may get more truth from an enemy in five minutes than we could draw from a friend in a century.

The message we have generally to proclaim is, that all unrighteousness is sin, and all sin the service of the devil; that none can be saved in the service of the devil, for he is the enemy of God, and so are all his servants. We find it also our place to state the fundamental doctrines of the gospel, and to urge the importance of attention to the convictions of the Holy Spirit upon the mind, discovering sin, condemning it, and leading to repentance,

as being the only way by which we can come to a true faith in Christ, and a holy walk with God.—*James Backhouse.*

For "The Friend."

"If the foundations be destroyed, what can the righteous do?"—Psalm xi. 3.

Many there are, I believe, who as watchmen are standing on Zion's walls, trembling lest the foundations be destroyed, and the query oft arises in my mind, is there not great reason to fear, when we see one after another of our precious doctrines laid aside, even the very fundamental principles of our beloved Society violated and counted as a thing of nought? Yet there are those who, beholding all this evil, are in nowise shaken, but are as mourners going up and down beholding the walls and viewing the breaches thereof, with the Psalmist, can say, *In the Lord put I my trust: how say ye to my soul, flee as a bird to your mountain.*

To those who love the truth and desire to keep it, is there not something more to be done than viewing the "foundations?" Truly there appears to be great need of removing every thing of man's inventions, and those things that perish, and all that hinders the work, that the temple may be built up of "lively stones," fitted by Him alone who can, above all others, beautify the work. How necessary it is, that as a people we abide under his divine hand, until prepared to labor in and for the cause of Truth! What sad mistakes we make when not called to the work, nor qualified for it, by Him who is the living Head! Let all such stand in fear lest it be said unto them, "Who hath required this at your hands?"

Let us remember that the work of redemption belongeth to the Lord, and the removing of all the dross is the work of his holy hand, as the prophet declared, when speaking in his name, saying: "And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin; and I will restore thy judges as at the first, and thy counsellors as at the beginning; *afterward thou shalt be called the city of righteousness, the faithful city.* Zion shall be redeemed with judgment, and her converts with righteousness." (Isaiah i. 25-27.) Who, then, can remove the dross or take away the tin? but He who redeems his city with judgments, and his people with righteousness.

As it was with Israel of old, before they were brought into favor and made meet to receive forgiveness of Him whom they had so grievously rebelled against, even so I believe it is required of all those who would know the sure "foundation" to remain, to take to themselves the admonition of the Most High to his ancient people, where he exhorts them, saying: "Wash you, make you clean: put away the evil of your doings from before mine eyes; cease to do evil, learn to do well," &c. (Isaiah i. 16-17.) Always, repentance goes before remission of sins, and a forsaking of them before amendment of life. This, I believe, is the only way whereby we can come to a state of acceptance before the Lord, and know the dross and tin, to which, as strangers to the covenant of grace, we are heirs, to be removed. How can the evil one lead any to undervalue repentance, which is one of the foundation stones of the true Church. Let those who will, boast of the "Finished work of Christ" and put their confidence therein; they will surely find that they are resting on a sandy

foundation, *except they repent.* Truly the Saviour of men did a great work, and finished it,—all praise to his ever excellent name;—and through that work man, who was dead in trespasses and sins, is enabled to repent and receive remission of sins, and become an heir of eternal life, through faith which is in our Lord Jesus Christ.

JEREMIAH LAPP.

Oakwood, Ontario, Canada, 6th mo. 5th, 1882.

From the "Philadelphia Evening Bulletin."

PETER'S TEARS.

I.

Softly the Kidron sighed; the stars looked wondering down,

Their great eyes dark and dim.

'Twas midnight at the palace; Jesus stood alone

Before the Sanhedrin;

Those who had known Him longest and had loved

Him best

Had followed, but not near.

A dread filled all their hearts, and Peter's like the rest,

Was filled with doubt and fear.

Here is the cloistered court; the tessellated floor;

The Jews in jealous ire;

The prisoner bound; above, the Roman guards, and

lower,

Stands Peter by the fire.

Musing he watches, waiting, for a taunting cry:

"Thou art of Galilee!"

Brought wrath and stinging bitterness to his reply,

"The man is naught to me!"

Then, swiftly through the heedless throng a shining

lance

To Peter's quivering heart

The Master sent: a warning look, a soulful glance,

That left a life-long smart.

It struck and shivered, yet a tender blow it seemed,

And brought back to his mind

The blessed years gone by; as one who waked yet

dreamed

Of scenes long left behind;

Those blessed Spring-time years in dear Bethesda, when

He had not seen the Lord.

But in his childish way, 'twere *John's* fishermen,

He named on what he heard.

Those long-gone mother-lessons o'er his memory swept;

Those peaceful, vanished years;

And then it was that he went out alone and wept

Those sad, regretful tears.

II.

He thought of all his lowly life in Galilee

Before the dear Lord came;

How he and Andrew toiled content upon the sea,

And knew no fear or shame;

Well he remembered all; just how the singing tide

Washed up the silver sand,

That day the gentle Teacher came and stood beside,

And made the strange demand,—

"Come follow me!" Yet how their true hearts glowed

and

And cried "It is the Lord!"

And how they left their little all, and joyful turned

To follow at His word,

How on the way they plucked and ate, that hallowed

day,

The golden ears of grain;

Ah, he might never hear in life's rough, thorny way

Those blessed truths again;

There was the hillside where He taught till day grew

dim,—

Their Teacher true and kind;—

Sweet lessons of a higher life went out from Him,

Great joy and peace of mind;

He thought of that dark night when wild winds beat

about

With fierce and angry noise;

And how the timid spirit of the storm went out

Before that sovereign voice;

And that white day with James and John on th' moun-

tain's height,

How could he so forget!

The glittering vesture of the Lord—the glory-light

Around the saints they met,

God's voice,—the awful shadow of the cloud—all

gone;

All save his sinful fears!—

What wonder he went out and wept, in the purple

dawn,

Those bitter, burning tears!

III.

And, that calm evening when the ruler's darling child

Lay still and sweet in death,

How the Saviour came and took her little hand, and

smiled

And called again her breath;

So oft to th' Blessed he had gone with griefs and fear

And brought back precious things;—

So close he walked with the Comforter, those zealous

years

Flew by on white dove's wings!

And now comes back that last sad supper with th'

Lord,—

Its love, its mystery;

The red wine poured, the broken bread, the solemn

word,—

"Do this and think of me!"—

And when the dear Christ took them,—Peter, James

and John,

Out to Gethsemane

They fell asleep; how could they leave Him there alone

In his great agony!

'Till the boys were dead and dead he had forgotten Him,—

Oh, sad, false heart! So soon he had forgotten Him,—

That peerless, perfect Friend;

And there He stands, so calm before the Sanhedrin,

So near the bitter end!

Oh, blessed Christ! So loved, yet left; so worshipped

yet betrayed,

So woe, yet so denied!

Again there came to mind that strange, sad word H'

said:—

"I must be crucified!"

No more to meet? No more to clasp that hand, nor g'

To Him for sympathy?

He was the truth and life, and oh, I loved Him so!

So long, so tenderly!

Oh, if a living, bleeding heart may make it true,—

My heart stain all the years!

Then on the sleeping blossoms fell, like glittering dew

Peter's repentant tears.

—*Agnes E. Mitchell.*

Selected.

THE CHILDREN WE KEEP.

The children keep coming, one by one,

And the boys were five and the girls were three,

And the big brown house was alive with fun

From the basement floor to the old roof tree.

Like garden flowers the little ones grew,

Nurtured and trained with the tenderest care;

Warmed by love's sunshine, b'athed in its dew,

They bloomed into beauty, like roses rare.

But one of the boys grew weary one day,

And leaning his head on his mother's breast,

He said "I am tired and cannot play;

Let me sit awhile on your knee and rest."

She cradled him close in her fond embrace,

She hushed him to sleep with her sweetest song,

And rapturous love still lightened his face

When his spirit had joined the heavenly throng.

Then the eldest girl, with her thoughtful eyes,

Who stood where "the brook and the river meet"

Stole softly away into Paradise

Ere "the river" had reached her slender feet.

While the father's eyes on the graves were bent,

The mother looked on and beyond the skies;

"Our treasures," she whispered, "were only lent,

Our darlings were angels in earth's disguise."

The years flew by, and the children began

With long looks to think of the world outside;

And as each, in his turn, became a man,

The boys proudly went from the father's side.

The girls were women so gentle and fair

That lovers were speedy to woo and win;

And with orange blossoms in braided hair

The old home was left, new homes to begin.

So, one by one, the children have gone—

The boys were five and the girls were three;

And the big brown house is gloomy and lone,

With but two old folks for her lonely ones.

They talk to each other about the past,

As they sit together at eventide,

And say, "All the children we keep at last

Are the boy and girl who in childhood died!"

—

The bird that sings on highest wing

Builds on the ground for her lowly nest,

And she that doth most sweetly sing,

Sings in the shade when all things rest.

In lark and nightingale we see

What honor hath humility.

Primitive Friends.

[The *Western Friend* for 5th mo. contains article under the above heading, which, in clear and dispassionate manner, gives a brief outline of the origin and present state of the subdivisions which have been made in our Society in the last 40 years, in the Eastern Yearly Meetings.

Though the subject is a humiliating one in one of its aspects, yet it is believed proper to republish the article for the information of a class of our readers who have grown up in the last 20 years, since the occurrences there related took place. A part of one paragraph is omitted, because the substance of it has recently appeared in our columns. [En.]

The strictures on Philadelphia Yearly Meeting in "The Conspiracy of Silence," and the article from Zell's Encyclopedia on "Primitive Friends," in the 3rd month number of the *Western Friend*, may, without some explanation, convey an erroneous impression to those who are not familiar with that Yearly Meeting, and the circumstances attending the setting up of a separate organization within limits.

Philadelphia Yearly Meeting was early exposed to the danger to which the Society was exposed, by the introduction of views tending to undervalue the great fundamental doctrine of the Light within; and to fix the attention too exclusively on the outward command and sacrifice of the Saviour, to the neglect his inward and spiritual appearance in the soul. In 1835 the Meeting for Sufferings of Philadelphia Yearly Meeting addressed an article to that of London, calling attention to sundry publications by some of their members. This was further enforced in the correspondence between the same meetings in 1842, '43, and '46. In 1843 the Yearly Meeting issued an address prepared by the Meeting for Sufferings, under the title of "The Ancient Testimony Revived," setting forth the leading doctrines of the Society.

The dissimilarity growing out of the spread of sound doctrines, and the attempt to suppress the exposition of them, produced a separation in New England in 1845. Both bodies addressed Philadelphia Yearly Meeting, which referred the documents to the Meeting for Sufferings, which after patient investigation, made a detailed report in 1849, in which the judgment is expressed, that a right of membership ought to be accorded to members of the smaller body; this report was adopted by the Yearly Meeting and in accordance therewith, their ministers have on received, and certificates of removal granted, &c., by subordinate meetings. In 1847 the Yearly Meeting of Philadelphia issued "An Appeal for the Ancient Doctrines of the Religious Society of Friends," in which many of the unsound passages in the writings of Edward Ash, and Joseph John Gurney are pointed out; comparing them paragraph by paragraph with the writings of George Fox, Whitehead, Barclay, Penn and others of our early Friends on the same subjects. This appeal was endorsed by Ohio Yearly Meeting.

In 1854, a separation was brought about in Ohio Yearly Meeting by some of its members who had adopted the modern views, and others who were under their influence, withdrawing and setting up a separate organization with Jonathan Binns as Clerk. * * *

From the time of the separation in New England, and a subsequent one in New York, considerable diversity of sentiment had existed among those members of Philadelphia Yearly Meeting who were united in upholding the original doctrines of the Society, and laboring to arrest the spread of the modern heresy; as to the course which the meeting should pursue in some respects, in regard to those meetings where separations had occurred. After the separation in Ohio, this was further increased by different views as to the course to be taken in regard to those meetings which had acknowledged the meeting of which J. Binns was Clerk. The great body of the members believed, that, although those meetings had grievously erred in this and other respects, and although the controlling element in those meetings, was favoring the new views; still, they did not feel that the time had come to declare that those bodies were not co-ordinate Yearly Meetings, and to deny their members the right of members of our religious Society; but rather, felt that it would be better to stand still for the present; waiting in humble dependence on the Head of the Church, till He should clearly point the way and time to move forward; in the meantime exerting all the influence possible, both to preserve our own members and also to labor, as way might open, among the members of the Society at large. They knew there were many Friends scattered through those meetings, who were struggling under many discouragements, to maintain the faith of our forefathers unimpaired, with whom they deeply sympathized in their trials, desiring their preservation in the truth.

A smaller number believed that all such meetings should be considered apostate, and all official recognition of the rights of their members, as members of the Society withheld. They insisted that the granting or receiving certificates of removal or marriage, was identifying us with them, and making us partakers in their departures; they therefore objected to all such documents. Giving prominence to this view, and dwelling upon it, it finally became of paramount importance, [in their eyes,] overshadowing all other points of Church organization; they came to look with suspicion on those who could not see as they did; attributing their thus differing to unsoundness in principle, even where the profession of attachment to the original doctrines of the Society was enforced by a life and conversation consistent therewith. Under these feelings, and discouraged by the Yearly Meeting not being willing to accede to their views, they finally, in and about the year 1862 withdrew from the meetings connected with Philadelphia Yearly Meeting. In the few places where their members were sufficient, they set up meetings of their own, thus presenting to the world at large, the sad and disheartening spectacle of two bodies of Friends, professing the same doctrines, upholding the same testimonies, endeavoring to walk by the same rule, and looking to the same inward Guide; yet so alienated in feeling that they could not even sit down together in public worship, though their meetings were held exactly alike. Besides their little meetings for worship, they organized a "General Meeting," held once in three months, which is still kept up, though a considerable number who first joined it, have from one cause or another, withdrawn from it and them. In

Ohio, where the excuse for such a course seemed still less than in Philadelphia, as that meeting was entirely isolated from the Yearly Meetings which had given countenance to the modern unsoundness; a small company set up a separate meeting in sympathy with the Pennsylvania "General Meeting;" but becoming convinced of their error, most of them retraced their steps, and returned to their former meetings; the few who remained separate, are now considered as belonging to the Pennsylvania "General Meeting." A few Friends having withdrawn from one of the Quarters of Baltimore Yearly Meeting, in consequence of the recognition by that body of the Binns Meeting in Ohio; after maintaining a separate organization for a few years, a part of these also, have joined the same body, the rest having, upon their own request, been received as members of one of the adjacent meetings of Philadelphia Yearly Meeting.

Following the separation in New England, a number of Friends withdrew from the New York Yearly Meeting, and set up a separate Yearly Meeting in sympathy with sound Friends there. But it was not long before the watchful enemy found means of sowing discord among them, finally resulting in a re-division. After many years' duration, this breach has however, been lately healed, and the two bodies re-united.

The second division in New York, and other causes, had led to some unsettlement in New England, (smaller body) and this was increased by a difference in regard to the separation in Philadelphia Yearly Meeting; resulting in a small number leaving the Yearly Meeting, and setting up another meeting; both these bodies retain their separate existence, though an effort is now being made to effect a reunion.

In Philadelphia Yearly Meeting though the loss of the Friends who withdrew, was sensibly felt and mourned over by their friends, who could not see that it was right for them to desert the field of labor in which they had been placed; yet the Yearly Meeting has been enabled thus far, to maintain its allegiance to the original doctrines of the Society. It is true that some of its members early embraced some of the new views, and there are those who continue to adhere to them. Ease and outward prosperity have also induced in many a spirit of worldliness, manifested among other ways in a neglect of our testimonies to plainness of dress, language, &c.; yet the urgent advices to its members for greater faithfulness in these respects, which are sent down from year to year; the labor bestowed by its committees in the circulation of the approved writings of our Society, especially those of George Fox, Robert Barclay, William Penn and others of our early members; the warnings issued from time to time against errors in doctrine and practice; and the preservation of its meetings as seasons of worship, undisturbed by singing, Scripture reading, and other innovations; show that, as a body, its testimony to primitive Quakerism is still upheld, and that the controlling influence of the Yearly Meeting continues to be exercised for the truth, and against error.

There seems to be no valid reason why those who believe in the same doctrines, worship in the same manner, act under the same system of religious discipline, and seek to be governed by the same Spirit of Christ, should not be outwardly united. The desire has

often been felt that all that obstructs the harmonious and united action of those who love, and live according to the principles of our Society, may be removed, and that the happy condition of the Churches of old may be our experience. "Then had the Churches rest throughout all Judea and Galilee and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." C.

Religious Views and Tenets.

For "The Friend,"

I am firm in the belief that our forefathers were led by the Holy Spirit, into various views and practices, which soon distinguished them from the religious professors around them; and which also, like a hedge, protected them from participating in the ostentatious displays of a vain and inconstant world. If so, do we think that the same Holy Spirit, and the teachings of the same holy Bible that they had, and believed in, would not lead us back again into a conformity to the world, its ways, its formal, lifeless worship, and its practices? Are we not now, to an alarming extent, joining hand-in-hand with the world, and with other professors of religion around us, who have not fully renounced the world? Are we not going with them in dress and language, and in almost everything that in the first place distinguished us from them? Are we not, to a large extent, in unison and fellowship with them, in attempting to carry on the works of God and of his church, in that wisdom and strength which is earthly, sensual, and not of God? Is there not a strong tendency towards turning again to figurative and ceremonial rites? to a one-man ministry, an educated ministry, and a paid ministry? In short, to many things which our early Friends were called away from, such as reading the Scriptures as a part of worship,—the formal, noisy, customary way of singing, and many other things which they who have discerning eyes can see, better than I can enumerate them? He that hath an eye to see, let him see; and he that hath an ear to hear, let him hear, what the Spirit saith unto the churches. But I am aware that the time has well nigh come wherein it might be said of many in our Israel, like it was said of Israel of old, "Having eyes, they see not; and having ears, they hear not, neither do they understand." For "their ears are dull of hearing, and their eyes have they closed;" yes, voluntarily closed, "lest they should see with their eyes, and hear with their ears, and understand with their hearts," and should be turned from their beloved idols. So that blindness in part has happened with many in our Israel, of Jerusalem "together, even as a hen gathereth her chickens under her wings, but they would not" be gathered. Therefore their house was left unto them desolate. But not desolate as to the people; for the outward Jew still thronged their temple. But a far worse desolation came upon them. The manifestation of Divine regard had left their house or temple. No cloud or covering of glory rested upon it. The ark of the covenant was gone. No fire from heaven descended to kindle the sacrifice upon the altar. And they were left desolate without the felt presence of the living God. If we forsake Him, He will forsake us. It was said by the Lord con-

cerning Israel, "My people have changed their glory for that which doth not profit." And again, "They have committed two evils; they have forsaken me, the fountain of living waters, and bowed them out cisterns—broken cisterns—that can hold no water." O, the busy, restless mind of unregenerate man! How prone it is to make similitudes, although forbidden even by Moses. After the Lord's children had forsaken Him, the fountain of living waters, then their next evil was, to go to work in their own unregenerated strength, and hew to themselves cisterns, in imitation of the true ones. But what were they? nothing but broken cisterns, that could hold no living water; and consequently it could not keep the people alive. And of Ephraim it is said, "He hath mixed himself among the people; strangers have devoured his strength and he knoweth it not." And again, "Ephraim is joined to idols; let him alone." Are there not now those who are going to and fro amongst us, who have so far joined themselves unto the "great Diana" of our age, that we might almost as well let them alone, seeing they will not be persuaded; for it is "by this craft they have their wealth." And by it also they receive "flattery's poisonous potions, smooth as oil," which is equally selective. And, moreover, "the people love to have it so." But amidst all, "The foundation of God standeth sure, having this seal, the Lord knoweth them that are his." I have remembered also that it is said, "When the enemy shall come in like a flood, the Spirit of the Lord shall raise up a standard against him." And as his power is a limited power, and as the power of the Lord is over all the powers of the enemy, I still have hope; though I confess that my faith is at times only as a grain of mustard seed, yet I feel comforted to see evidences from both sides of the Atlantic, that the Spirit of the Lord is, even now, raising up a standard against the floods of iniquity that threaten to overwhelm our once highly favored Society.*

Paul says of Israel, "that they had a zeal of God, but not according to knowledge." For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." How is our zeal? Is it according to that heart-felt, heart-changing knowledge of Him, whom to inwardly and experimentally know, is life eternal? Or are we not, too many of us, too ignorant of God's righteousness, and too much inclined to go about and establish our own righteousness among men, without sufficiently submitting to the righteousness of God? We have a great deal of religion and of righteousness, such as it is, in the world, and close around us. But what is it worth? The scribes and pharisees were full of it; but it did not save them. For our Saviour said to his disciples, "that except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven."

"Brethren, the time is short." Where are we? In the strait and narrow way, or in the broad way of the world? We are fast approaching to the great day in which the sinner in Zion shall be afraid, and fearfulness will surprise the hypocrite. Then if we

should be "weighed in the balances a found wanting," whose fault will it be? Y shall find to our everlasting regret and sorrow, when we are separated "from the presence of the Lord, and from the glory of His power," that "the harvest is past, the summer is ended, and we are not saved," and that time and opportunity to us will be no longer.

D. H.

Dublin, Ind., 6th mo. 5th, 1882.

Natural History, Science, &c.

For "The Friend,"

Cellars and Malaria.—Dr. C. R. Agnew writing from Florida, says: "In this State somewhat new problem presents itself, in the fact that all houses should be constructed without cellars, and so raised on underpinning as to allow a clean sweep of light air beneath them. Indeed, it is a question whether such a mode of construction should not be adopted everywhere for dwellings. I have for more than twenty years believed that cellar atmosphere is a most prolific cause of disease and death. I believe that it increases seventy-five percent, the risk from malarial diseases all over our country. Through this State the native population, as by instinct, raise their simple cabins three or four feet above the ground, and allow air and light to pervade the space so made beneath the ground floor. I advise all travelers to avoid those hotels and other domiciles in the South which are not so constructed."

The Chronis Pteropoda.—This peculiar fish differs from all others in the fact that the male fish takes care of the eggs after they have been deposited in the sand on the shore or between the tufts of weeds or leaves bushes.

He sucks the eggs into his mouth, and then by a peculiar movement of the jaws they are placed between the leaflets of his gills. On there, the pressure exerted by the expansion and contraction of the bronchial tubes, is sufficient to keep them in place. There, in the midst of these organs of respiration or acting, the eggs undergo all the requisite changes. After they are fully developed in the little fish, they grow very fast, and are so much crowded in their narrow prison, they become smaller and smaller day by day. When the time comes for them to leave the cradle, as it might be called, they go through the opening by which the bronchial cavity communicates with the mouth. Here, constantly growing and increasing in size, they remain in great numbers, pressed against each other, like the seed in a pomegranate. So crowded does the bronchial cavity become that some of the young arrive at the perfect state, are obliged to continue living in the gills. The mouth of the fish becomes so clogged by the presence of this numerous progeny, that the jaws finally cannot meet. The head of all these little fish are directed toward the father's mouth, and crowded together they are, it is a mystery how they manage to hold their places. Another mystery is how the care-taking father avoids swallowing small family before they leave his protected roof for the world of waters around them.

India Rubber.—Castillo is one of the chief cities of the Nicaraguan rubber trade. Parties of men are here fitted out with canvas and provisions, and proceed up the rivers, into the uninhabitable forests of the Atlantic slope. They remain for several months and

* I allude to some articles in the *British and Philadelphia Friend*, which have come out of late.

are expected to bring the rubber they find to the merchants who have fitted them; but very many prove faithless, and carry their produce to other towns, where they find no difficulty in finding purchasers. Notwithstanding these losses, the merchants engaged in the rubber trade have done well; its steadily increasing value during the last few years having made the business a highly lucrative one.

India rubber was well known to the ancient inhabitants of Central America. Before the Spanish conquest the Mexicans played with it made from it, and it still bears its Aztec name of *Ullin*, from which the Spaniards call collectors of it *Ulleros*. It is obtained from a different tree, and prepared in a different manner from the rubber of the Amazons. It is taken from the *Siphonia elastica*, a siphonaceous tree; but in Central America it is a tree that yields it is a specimen of wild *Castilloa elastica*. It is easily known by large leaves. When the collectors find an upper one in the forest, they first make a cut out of the lianas (or vines), that hang from every tree; thus they do by tying short pieces of wood across them with small lianas, any of which are as tough as cord. They then proceed to score the bark with cuts, which extend nearly round the tree, like the letter V, the point being downwards. A cut thus made about every three feet all the way up the trunk. The milk will all run out of the tree in an hour after it is cut, and collected into a large tin bottle made flat on one side and furnished with straps to fix to a man's back. A decoction is made of another liana, and this on being added to milk, in the proportion of one pint to a quart, coagulates it to rubber, which is made round flat cakes. A large tree, five feet in diameter, will yield when first cut about allons of milk, each gallon of which makes a half pound of rubber. I was told that the tree recovers from the wounds, and is cut again after the lapse of a few months; but several that I saw were killed by the large Harlequin beetle laying its eggs in the cuts, and the grubs that are hatched boring great holes through the trunk. When these grubs are at work you can hear their rasping by standing at the foot of the tree, and the wood dust thrown out of their burrows accumulates in heaps on the ground below. The government attempts supervision of the forests; any one may cut the trees, and great destruction is going on amongst them through the young trees being tapped as well as the full-grown ones. The tree grows very quickly, and plantations might easily be made, which would in course of 10 or 12 years become highly lucrative. — *Bell's Naturalist in Nicaragua*.

Country Homes and City Business.—We have all our large cities and towns, men who are leaving their chambers, their offices, their consulting rooms every evening in great haste, and they may arrive at the train or other conveyance that will take them a journey of five miles to their homes. Again every evening the same men, usually in very great haste, leave their homes to return to business. This double process of travel could be perverted daily with deliberation, and without exposure to physical or mental shock, it would be of danger. But the elements of danger are many. There is the annoyance which

springs from danger of absence from business; there is the haste to return from home to business; there is the temptation to remain occupied to the last possible moment, and to risk an exceeding hurry in order to join the family circle at an appointed hour; there is the tendency to become irregular in the method of meals, to take a hasty breakfast, to work during the day on imperfect snatches of food, and late in the evening, when the stomach, like the rest of the body, is wearied, to compensate for previous deficiencies by eating an excessive meal. Lastly, there is the evil that some work, which might easily have been done during the hours sacrificed to travelling is brought home to be completed at night, when the tired body should be seeking its natural repose. — *Dr. B. W. Richardson.*

THE FRIEND.

SEVENTH MONTH 15, 1882

There are to be found in every community some persons whose feeble health or physical infirmities withdraw them from active participation in the ordinary duties of life; and who, as invalids, claim from others a large share of sympathy and care. To this sympathy and care they are certainly entitled, and it should be cheerfully rendered by those on whom the duty devolves. But where this state of things is of long duration, and the want of health and strength continues month after month, and year after year, its natural effect on the mind of the invalid is to produce a somewhat exacting and selfish disposition. He becomes so accustomed to having every wish respected, that he is in danger of thinking his own comfort and happiness the main object to which the attention of the household ought to be directed, and may give little heed to the rightful claims of others. The power of Divine Grace will no doubt restrain and regulate all those who fully submit themselves to its operations, and will preserve them from yielding to those evil tendencies to which they are exposed—be they what they may. But as there are temptations adapted to every position in which we can be placed, so the invalid needs, as well as others, to dwell under this preserving Power—to walk in the Light of the Spirit of Christ—so that his spiritual life may be preserved and strengthened.

There have been many blessed instances of those who have long been sufferers by disease, who have known the Lord to be their refuge and strength, and through submission to his Grace, and frequent communion with Him, have been made as lights to others; from the seclusion of whose chambers has gone forth to the circle of their relatives and friends, the inviting language, "Come follow me, as I have followed Christ." How precious are these evidences of the power of true religion! How sweet the memory of these sainted followers of the Lamb of God!

Our thoughts turn to one such humble disciple, who in early life yielded her heart to the visitations of Divine love. While yet in the bloom of early womanhood, her health failed, and for more than 30 years, until called away to be an inhabitant of the Celestial City, she passed a life of suffering and weariness, mostly spent in a reclining position. Though apparently deprived of the power of doing much for others, yet the sweetness of her dis-

position, dependent not only on natural amiability but on the refining operations of Grace; the unselfishness of her character; and the warm sympathy which enabled her to take a lively interest in all that concerned her fellow-beings, gave her an influence for good that was strongly felt in the circle of her relatives and friends. Her chamber was the family centre. There the old and the young were sure of finding one who would sympathize with their joys and sorrows. From that room issued many tokens of love, messages of friendship, notes of sympathy, of counsel and of cheer. She watched over the spiritual and material welfare of the circle around her, and maintained a warm interest in all that concerned the prosperity of our religious Society, the labors of its ministers, and the proceedings of its meetings. It is difficult to estimate the influence for good exerted by this hidden worker in the Lord's cause, who labored according to her measure of ability in spreading the kingdom of the Redeemer among men; yet was so uncomplaining that she seldom alluded to her own constant suffering, and so humble-minded, that she scarcely thought herself worthy to be noticed by the Lord's messengers who were travelling in the service of the Gospel.

Is there not encouragement to be derived from the history of such persons, by those who feel themselves debilitated from active usefulness through infirmity or disease? As they steadily look unto the Lord and trust in Him in all their trials, and are watchful to observe and do his will, He will open the way for the performance of such services as He requires of them—few and feeble as they may seem. It is his blessing that gives value to any effort on the part of man; and it may rest in a larger measure than they can see on the simple and apparently unimportant actions which are the result of childlike obedience to the Divine will.

We have received a copy of *The Outlook*, a monthly paper, published at Alfred Centre, New York, at 25 cents per year. It is issued by the "American Sabbath Tract Society," and is mainly devoted to advocating a more religious observance of the First-Day of the week. In common with other members of the Society of Friends, we do not regard the Jewish Sabbath as now continuing, or that the First-Day of the week is the anti-type thereof, yet we believe there are sufficient reasons for abstaining on that day from the ordinary business of life, and for using it as a time for meeting together to wait upon God, for religious thoughtfulness, and for serious reading. We lament the apparent increase of the disposition to convert it into a mere day of amusement, caused by the great influx of emigrants from Europe, where it is regarded simply as a holiday. One of the editors of *The Outlook*, who writes from personal observation, states that on that day the elections are held in France. The late Emperor of Russia was returning from a grand review of his troops on that day, when he was assassinated; on that day the court pronounced sentence on his murderers. In the cities of Europe, stores, restaurants and places of trade are opened on the first half of the day; and the parks, gardens, and galleries, and other places of amusement are crowded during the afternoon and evening.

SUMMARY OF EVENTS.

UNITED STATES.—In the House, the representative Belmont called up the motion to reconsider the vote refusing to order to a third reading the joint resolution authorizing the President to call an International Conference to fix on and recommend for universal adoption a common prime meridian, to be used in the reckoning of longitude, and in the regulation of time throughout the world. The vote was divided, and the resolution passed. Bills have passed both Houses providing for the erection of a public building in Brooklyn, at a cost of \$800,000, and another public building in Oxford, Mississippi, at a cost of \$50,000.

The United States exports more than \$12,000,000 worth of these animals to Great Britain.

Our exports of petroleum during the eleven months ending 5th month 31st last, amounted in value to \$46,563,142, against \$34,762,341, during the corresponding period of 1881.

The Secretary of the Board of Agriculture, of Kansas, reports the harvesting of the largest wheat crop ever gathered in that State. The area planted was 1,432,736 acres, and the product is 30,233,711 bushels.

The cotton prospects in Virginia and Tennessee are reported very good, notwithstanding the lateness of the season. The acreage of cotton in East Tennessee is the largest ever planted in that State.

The assessors in this city, have completed their returns and given them to the County Commissioners. From these it appears that there are 201,768 voters, as compared with 203,737 in 1881.

On the 4th inst., the steamer *Solito* was sunk by collision with a tug-boat, near Virginia Junction, Ohio. The boat is alleged to have been overloaded; and that many of the passengers and some of the officers were under the influence of liquor. Fifty-six bodies have been recovered, and two other persons are missing.

Little Rock, Arkansas, was visited on Second day night of last week by a terrible storm of wind, trees, fences and chimneys, and blew away shutters and roofs the rain falling in torrents meanwhile. According to the report of the Signal Service the wind blew for half an hour at the rate of 72 miles an hour, and for one minute at the rate of 180 miles per hour. A tornado also did much damage in the counties of Osage, Washington, Kansas, on Second-day night. The towns of Benlah and Girard, in Crawford county, were the principal sufferers. No loss of life is reported.

The small-pox is proving very destructive in the Indian Territory. At Okmulgee there have been 30 cases, and at McAlester 10. The disease is believed to be past recovery. At Muskogee more than 200 cases have been reported, nearly all fatal. Many of the deaths have resulted from the lack of nurses and physicians. In isolated localities throughout the Territory the ravages of the disease have been even more fearful than at the principal points.

For the week ending 7th month 8th, there were 259 deaths in Philadelphia, as compared with 372 for the previous week, and 442 for the corresponding week of last year. The main causes were: Cholera infantum, 17; of consumption of the lungs, 40; diphtheria, 15; heart disease, 8; inflammation of the brain, 8; inflammation of the lungs, 10; marasmus, 15; old age, 12. There were three deaths from small-pox.

Markets.—C. S. 3 1/2, 101; 4 1/2, 114; 4's, 119; currency 65, 133.

Cotton was firmly held at full prices. Sales of middlings are reported at 13 a 1 1/2 cts. per lb. for uplands and 14 for Orleans.

Petroleum.—Standard white, 6 1/2 cts. for export, and 7 1/2 cts. per gallon for home use.

Flour is dull and irregular. Sales of 2200 barrels, including extra at \$25.00 a 4; sour at \$4.25 a \$4.75; Minnesota extra at \$6 a \$6.75 for clear, and at \$6.75 a \$7 for white light; \$7 for middling, and \$7.25 a \$7.75 a \$5.50; western do. at \$6 a \$6.75, and patents at \$7.25 a \$8.50. Rye flour is steady at \$4.25 a \$4.50 per barrel.

Grain.—Wheat is strong and higher. Sales of new red at 1.25 a 1.32. Rye is nominal. Corn is in good demand and higher. Sales of 1,000 bushels, including yellow, at 92 cts.; mixed, at 90 cts.; steamer at 89 cts. No. 3 at 85 cts., and rejected at 85 cts. Oats are active and firm. Sales of 15,000 bushels, including No. 3 and white, at 64 a 65 cts., and rejected and mixed at 63 cts.

Hay and Straw Market.—For week ending 7th Mo. 31st, 1882.—Loads of hay, 82; loads of straw, 38. Average price during the week—Prime timothy, \$1.10 to \$1.20 per 100 pounds; mixed, \$1 to \$1.10; straw, 80 to 90 cts.

Beef cattle were rather dull, owing to the large receipts, but prices were without essential change. 3900

head arrived and sold at the different yards at 5 a 9 cts. per pound, as to quality.

Sheep were in demand at an advance: 10,000 head arrived and sold at the different yards at 4 a 5 1/2 cts. and lambs at 5 a 8 1/2 cts. per lb. as to quality.

Hogs were in demand at an advance: 3300 head sold at the different yards at 1 1/4 a 1 1/2 cts. per lb., as to quality.

FOREIGN.—The Earl of Kimberly, Colonial Secretary, in the House of Lords has made a statement apparently indicating that Cetewayo's visit to England will be a prelude to his restoration to the Zulu throne.

Two hundred and fifty-three outrages were committed in the Transvaal during the 6th month, of which five were murders.

London, 7th Mo. 6th.—In the House of Commons, to-night, John Bright supported the motion to join to Committee on the Arrears bill. He expressed confidence in Gladstone's estimate of the cost and the means of defraying it from the church surplus. He deprecated the manner in which the opponents of the bill had refused to the Lord act of 1881: expressed astonishment at the position of the Irish members to the emigration clause; believed that if the country became more tranquil purchase clauses would go into extensive operation; approved the method of making advances, and declared he did not believe that the means for the peace and good order; as to that, hundreds of thousands, weary of anarchy, were willing to support the Government as far as they could and dared in restoring obedience to the law.

Bright thought the Repression bill would receive the sanction of the majority of the people.

During the debate on the report of the Revision bill, Gladstone said the Government had taken measures, unknown to Parliament, to operate against secret societies.

An amendment, offered by Trevelyan, Chief Secretary for Ireland, to limit the right of search to the daytime, except in the case of riotous societies, was strongly opposed by the Conservatives and others.

Gladstone declared if the amendment was rejected, he would have to consider his personal position. The amendment was rejected by a vote of 207 to 194.

At a meeting of the Committee of the House of Commons, the amendment was rejected, the members of the House of Commons would feel that, at any moment, their houses could be invaded. The Irish members unfortunately were absent, in full confidence that the Government would redeem their pledge. If the House was determined to make the law more severe than the Government desired, the result would be injurious to Ireland.

When the figures were announced, Gladstone said that, under ordinary circumstances, he would have asked the House to postpone further proceedings, but, in the remarkable state of Ireland, he did not feel that it was right to take that course.

London, 7th Mo. 6th.—A despatch from Paris says, the formal invitation of the Powers to the Porte asking it to intervene in Egypt, will be delivered on Sunday. A reply is asked for by Fourth-day. If the Porte refuses, or seems afraid to accept, 25,000 men, with 15,000 in reserve, will be concentrated by the intervention of the Powers. The army will be divided into three, and will be divided into two parts. One will march on Alexandria, and be supported by the fleet, which will open fire as soon as the army is landed. The other portion will cross the dry lake of Aboukir to Kafr Devar, and seize the railway at Damanhour, Arabi Pasha's only mode of retreat, and will thus force him either to fight or yield.

Constantinople, 7th Mo. 8th.—The Sultan has rejected the proposal of the Council of Ministers to appoint a delegate to the Conference. The Sultan, in conversation, complained of the want of friend-ship shown him by the English and Russian governments, and erroneous interpretations placed on all his intentions. He also complained of the injustice of the foreign representatives at Alexandria, who, to justify their causing the departure of their countrymen, made unfounded statements respecting security in Egypt.

London, 7th Mo. 10th.—In the House of Lords this afternoon, Lord Gifford, the Foreign Secretary, confirmed the news that, unless the Alexandria forts temporarily surrendered, Admiral Seymour would bombard them at daybreak to-morrow. It was painful, he said, to be obliged to use force against the weak, but the hostile preparations had been proceeding in defiance of

the orders both of the Khedive and the Sultan. The action now taken was in simple self-defence.

The foreign Consuls, excepting the British, have protested against a bombardment. The French fleet will not participate in the bombardment.

Alexandria, 7th Mo. 11th, 7 A. M.—The bombardment has commenced.

London, 10th to Renter's Telegram Company from Moscow announces the sudden death of G-n-ral Skobloff, the famous Russian General, at the Hotel Daskovsk there, and that his death was due to heart disease. Skobloff, the well known editor and leader of the Pan-Slavist party, was present at the last moment.

Count Tolstol has instructed the frontier authorities to do all that is possible to facilitate the return of the Jews.

Yokohama advices of 6th Mo. 13th, report the population of Japan, according to the census just finished, at 36,558,994, an increase of 3,000,000 since 1873. The increase is attributed partly to the greater accuracy in collecting returns. The population of Tokio is 979,954; Kobe, 830,827, and Osaka, 587,998.

A terrible hurricane, accompanied by a tidal wave fifteen feet high, visited the Friendly Islands on 4th Mo. 25th. The islands were almost entirely desolated. Many houses being swept away. Several lives were lost by the foundering of vessels.

Three fatal cases of yellow fever have been reported lately among the canal employes on the Isthmus, and eleven soldiers of the Colombian guard have died of the disease. There have been 9 deaths from the fever in Aspinwall.

A telegram from Montreal says the French Catholics of that city "are taking decided steps against the liquor traffic."

The Norwegian bark *Yorkshire*, from Barbadoes for Montreal, with 4th inst., was wrecked off Sable Island, on the night of the 29th, at a place where the shoals stretch, 16 miles from the light, no vessel was ever known to strike before, and it is supposed the sand have shifted so as to throw up banks where formerly there was safe navigation. Two of the crew perished, the remainder were saved, and have arrived at Halifax. The *Yorkshire* was of 1057 tons burthen, and her cargo was valued at \$160,000.

NOTICE TO TEACHERS, PARENTS AND OTHERS.

The Yearly Meeting's Committee on Education have placed a book at *Friends' Book Store*, No. 304 Arch St. Philadelphia, where applications from teachers wishing situations, and committees who desire to employ teachers among Friends, may be made.

Please give address, and full particulars.

ELISTON P. MORRIS, Clerk.

WANTED

By 9th month, 1882, a woman Friend to take charge of Bradford Preparative Meeting School.

Apply to the undersigned,

LYDIA D. WORTH,

Marshalltown, Chester county, Pa.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOHN C. HALL, M.D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

MARRIED, at Friends' Meeting-house, Sixth and Noble streets, 6th Mo. 6th, 1882, JACOB J. SNEEDLE and ANNA N. KEEVES, both of Philadelphia.

DIED, on the 5th of 5th Mo. 1882, JOSEPH ELDRIDGE in the 92nd year of his age, a member of Goshen Monthly and Particular Meeting, Penna. "Mark thy perfect man and behold the upright; for the end of his ways is peace."

On the 11th of 5th month, 1882, at Frankford Pa., ELIZA B., widow of Samuel Boyce, in the 75th year of her age, an elder and member of Salem Monthly and Particular Meeting, Massachusetts. A short time previous to her close she passed through much spiritual affliction, and desired to know her will be made, intimating that her dependence was not in any god that she had done, but all on Divinity.

—, at her residence, Whitmarsh, Montgomery Co., Pa., 6th Mo. 16th, 1882, HANNAH ROBERTS, age 63 years, a beloved member of Gwynedd Monthly Meeting.

THE FRIEND.

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JOHN S. STOKES,

116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Siberia.

For "The Friend."

(Concluded from page 387.)

Besides the Russian colonists there are various native tribes, thinly scattered over the immense regions of Siberia. The great expanse of low marshy land in the north-west part is occupied by the *Samoyedes* whose country stretches along the shores of the Arctic Ocean. Their riches consist of herds of reindeer which they pasture on the mosses of vast bogs or *tundras*, from which the animals in winter scrape the snow with their feet, and thus find their sustenance. To the Samoyede, the reindeer is every thing; when weary, the animal draws his sledge, and when dead, the flesh is eaten, and the skin used for coat and clothing.

The *Ostjaks* who live on either side of the Yenisei River, live in tents, and largely depend on fishing and hunting. "They have an ingenious way of catching fish through holes in the ice, especially in the case of the sturgeon, which in winter congregate in muddy hollows in the bed of the river, lying motionless in wait for the sake of warmth. The *Ostjak* is a hole above them, sets a spring rod, and then forms a number of balls of clay, which makes red hot and throws into the river over his bait. The heat rouses the sturgeon, which rises, swim up stream, and are caught. There are large fisheries in the gulfs of the Kara and the Taz, where the Russians pay rent to the sandbanks to the Samoyedes, and being caught the fish in summer, they put them in ponds till the approach of winter, they are then taken out and frozen, and in this condition sent as fresh fish a journey of 600 miles to Petersburg."

Pleasing accounts are given of the honesty of the Samoyedes and *Ostjaks*. "The merchants of Sobolsk, for instance, when they go forth in the summer to purchase fish, take with them flour and salt, place them in their inner stations, and, on their return, leave protected what remains for the following year. Should a Samoyede pass by and require the deer not scruple to take what he wants, he leaves in its place an I. O. U., in the form of a duplicate stick, duly notched, to signify that he is a debtor; and then, in the coming season, he comes to his creditor, compares the duplicate stick he has kept with the one he left behind, and discharges his obligation."

The *Tunguses* wander over a larger area than any other tribe in Siberia. Their mode of life is similar to those previously described, living by fishing, hunting and care of reindeer. "Among the principal animals, objects of their chase, are the sable, the common fox, the white fox, the elk, the reindeer, the wolf, the bear, the ermine, and the squirrel. At the beginning of October, and sometimes also of January, they start on snow shoes. Alone, or in company, the hunter goes into the virgin forest, some hundreds of versts from any habitation, and is followed by a little sledge drawn by dogs. If he finds the track of a sable, he follows, and, on lighting upon the animal, he has not much difficulty in killing it. But the sable often takes refuge in a hole, and then there is nothing to be done but to wait his pleasure in coming out; and as this may be by night as well as by day, his retreat is covered with fine threads attached to bells, which give the alarm. The hunter may thus have to wait two or three days; but, if he happen to kill the much-coveted animal, his trouble is well rewarded; for a good sable skin fetches from 50s. to £10. In skinning, the coat ought not to be stretched; but, on the contrary, contracted as much as possible, in order to render the hairs more bushy, which enhances the value. Hence the skins one meets with in commerce are all short and wide.

"The common fox is taken with snares and traps. The black fox is very rare in these parts, and its skin is valued up to £100. The white fox is taken on the tundra by means of traps placed on the tops of little hills. This animal generally retires south towards the middle of September; and as it is known that the fox, rather than jump over an obstacle, however low, goes round it, the hunters, profiting by this knowledge, set up barriers of branches, leaving openings where they plant their snares, and catch their prey. The hunting of the elk is carried on by men on snow shoes; and such numbers of this animal are killed that in some years one may buy at Yeniseisk as many as 10,000 skins. Reindeer are taken in numbers equally large, sometimes in traps, and sometimes by driving whole herds into an enclosure, from which they cannot get out."

The Yenisei River is said to be nearly 3,500 miles long. At Krasnoyarsk, 1700 miles from the sea, it is 1,000 yards wide. The waters of Lake Baikal find an outlet through its channel. This remarkable body of water is about 1200 miles in circumference, and in places not less than 3600 feet in depth. So rapid is the descent of the bottom, that soundings of 900 feet in depth have been taken but little more than a boat's length from shore. It is a remarkable fact, that the seal of the ocean is found in the lake, and about 2000 are annually killed.

The valley of the Lena, the third of the great rivers of Siberia, lies still further to the

east, and is the home of the *Yakutes*, originally a Tartar tribe driven to these regions to escape from more powerful rivals. Cattle and hunting are their chief means of subsistence. The town of Yakutsk on the River Lena is one of the coldest places on the surface of the earth. The mean temperature of the air is 18.5 Fahrenheit. In winter it falls 58° below zero, and sometimes more than 70° below. Mercury, therefore, is frozen at Yakutsk for one-sixth of the year. A warm summer of about four months' duration follows this. The ground thaws to the depth of 3 feet, and though the crops rest on perpetually frozen strata, they produce well.

"It is well known that in the northern parts of Siberia the ground is always frost-bound, but to what depth is not so easily determined. During the stay, however, of Erman at Yakutsk it happened that a resident was digging a well, down which the man of science went, and pronounced that he found the soil frozen to a depth of 50 feet below the surface. So accustomed, however, do the natives become to the cold, that with the thermometer at unheard-of degrees below freezing point, the Yakute women, with bare arms, stand in the open-air markets, chattering and joking as pleasantly as if in genial spring. Inside their houses, in the heated part of the rooms, they get the temperature up to 65° or 75°; but one day, when the thermometer stood at 9°, Erman found the children, running about quite naked, not only in the house, but even in the open air. In fact, the great cold is not thought a grievance in Siberia for a man clothed in furs may sleep at night in an open sledge when the mercury freezes in the thermometer; and, wrapped up in his pelisse, he can lie without inconvenience on the snow under a thin tent when the temperature of the air is 30° below zero."

In describing the winter markets of Irkutsk, which is much further south and in a warmer climate, H. L. says: "Frozen chickens, partridges, and other game are often thrown together in heaps like bricks or fire-wood. Butcher's meat defies the knife, and some of the salesmen place their animals in fantastic positions before freezing them. Frozen fish are piled in stacks, and milk is offered for sale in cakes or bricks. A stick or string is generally congealed into a corner of the mass to facilitate carrying, so that a wayfarer can swing a quart of milk at his side, or wrap it in his handkerchief at discretion."

The *Buriats* live in the vast steppe to the east of Lake Baikal and south of the region wandered over by the Yakutes. They are such inveterate dwellers in tents, that though they are supposed to be civilized where they come in contact with the Russians, yet they make a tent of the house by piercing a hole in the middle of the roof, and have the fire in the centre of the floor. "The ordinary occupation of the Buriats is that of tending cattle, the number of their herds reminding

one of the flocks of the Hebrew patriarchs. Mr. Stallybrass told me that, when he was living at Selenginsk, he knew rich Burials to possess as many as 6,000 or 7,000 sheep, 2,000 head of horned cattle, and 200 horses; and Captain Cochran mentions the case of the mother of a Burial chief who possessed 40,000 sheep, 10,000 horses, and 3,000 horned cattle, besides a large property in furs." The prevailing religion among them is Buddhism.

J. W.

For "The Friend."

In All Things Give Thanks.

"In *all things* give thanks, for this is the will of God in Christ Jesus concerning you," seems to be the feeling that prompted the subjoined acknowledgments from the pen of one deeply interested in young people—in the welfare of the church and the enlargement of her borders. He tells us how his heart has been, at times, made thankful, and his faith renewed in the ever-present Helper, upon having that measure meted to him, which, in earlier days, he had endeavored to mete to others.

In a letter accompanying the MS. sent, and which will appear in the conclusion of the essay, are some points or suggestions not alluded to therein, together with some that are, which are attempted to be set forth in the immediately following notes:—

The reference made to "servants being sometimes drawn away from their homes in the line of duty under great straits and trials of mind," recalled what is encouragingly written for our learning: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall, doubtless, come again with rejoicing, bringing his sheaves with him." These, being strengthened by might by Christ's Spirit in the inner man, are thereby enabled to commit themselves to Him, as to a faithful High Priest; who, when he putteth forth his sheep, goeth before them to their sweetly enriching peace, and his own praise. These, though without might or power of their own, are, in condescending mercy, enabled to minister to the encouragement and edification of those among whom their lot is cast; to strengthen the weak hands and confirm the feeble knees of tender, tempted, tried or doubting ones; and especially to hand a word of exhortation or encouragement, where opened thereto, to the sick and afflicted; and by such couches of suffering and proving trials, accompanied with Christian patience, to be themselves helped and instructed in the great duties of the pilgrimage journey of life. Yes; here by the bed of physical languishing and pain, both the ministered to and the poor minister can at seasons derive instruction from the heavenly conversation, the communion and savour of spirits, the sense of the presence of the Saviour; so that they can often after such opportunities set up the Ebenezer of gratitude, thank God and take fresh courage in the race set before them into that kingdom where sickness and pain and sorrow come not; where the poor and needy soul partakes of unbounded consolations; where duration is not measured by years; and where farewells are not spoken. The power of Divine grace is magnified by and through such afflicted, chastened ones as enjoy communion with their Maker! and oh! what sweet encouragement and reward there is to be experienced by the bed-

side of those whose lives have been dedicated to the service of Him who has said, "In all places where I record my name, I will return again to bless it;" and who likewise has declared, through his prophet, that "The path of the just is as a shining light, that shineth more and more unto the perfect day."

These occasions, when met with, are as brooks by the way to ambassadors, in their measure, for Christ; but who, nevertheless, often feel, as is recorded of Gideon and the three hundred men that were with him, even while fighting the Lord's battles—"Faint, yet pursuing." Another source of help and strength to those who in such labor of love, and with a sense of the "woe" upon them, "go forth to the battle," is the fellow-feeling, the sympathy, and the prayers of those who "abide by the stuff." These may seem a little as in the back-ground; yet are, nevertheless, helpers of those who more manifestly enter upon the work; and, perhaps to an extent in which, in their own humble view, they are but little aware, are exerting an influence in moulding and developing the character of that labor, with its effect also upon those whereunto sent. How appropriate hereunto seem the scriptures, "Bear ye one another's burdens, and so fulfil the law of Christ;" and, "Ye younger submit yourselves unto the elder: yea, all of you be subject one to another, and be clothed with humility."

Perhaps we are not very fully alive to the great advantage of harmonious labor and united action in the great work of building up the walls of Zion, in furthering the gospel of Christ, or how the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, *maketh increase of the body unto the edifying of itself in love.* There can be but little doubt that we were designed to be one another's helpers in the Lord, as were David and Jonathan. And also that much is due to the support derived from fellow-workers in the good cause—from companions in life, from intimate and godly friends, and even from dear children.

The essay before alluded to is as follows:—

FOR THE CHILDREN.

My heart hath been at times tendered and clothed with thankfulness on returning home from religious service, on finding the care which had been taken by the children and others interested to have home affairs properly conducted; and also with the evidence that Holy Help had been extended. These things have recalled my own exercises in young life, when a parent was from home on Truth's account; and now to see and realize that the Lord can reward double, is calculated to increase the faith in his power which is able to make hard things easy and bitter things sweet.

Thy servants are sometimes drawn away from their homes under great straits and trials of mind; but if in the line of their appointments, they need not fear but that He who calleth them can sustain and protect them, and put it into the hearts of others to deal kindly with them.

Doubtless those who minister to the necessities of the Lord's children shall have their reward, even as it is written: "Whosoever giveth a cup of cold water to a disciple in the name of a disciple, shall not lose a disciple's reward."

Some, who indeed have abundant cause to speak of the Lord's goodness and mercy, have also low and stripping seasons, when it would be comforting to know they had the prayers of a child whose heart was touched with tender love.

And may the desires of the children be duly cherished; and they concerned to have their requests in filial consistence with the Divine will.

6th mo. 28th, 1882.

For "The Friend."

Westtown Boarding School.

(Continued from page 378.)

The report of the committee to the Yearly Meeting in 1835, informs "that instruction in the religious principles of Friends by reading and committing to memory portions of the Holy Scriptures and the writings of Friends adapted to that object, has been pursued, and the committee hope, that as a love is induced and cultivated for communion in spirit with our blessed Lord, who still teaches those who apply to Him, 'as never man taught,' the practice will prove of lasting benefit to the children. Meetings for Divine worship have been regularly held, and the department of the scholars has been generally satisfactory on these occasions. We trust that the great importance of a proper exercise of mind, that the Divine presence may harmonize the heart of this interesting assembly, composed chiefly of young persons, is at times deeply felt. Although this institution has been in operation nearly thirty-six years, it is no less a concern of much solicitude than it was in the early periods of its existence; and as it is watched over and effectually cherished, is great religious importance to the younger members of the Society.

While Friends have always desired to maintain a proper guard over an undue dependence upon literary and scholastic attainments, they have nevertheless believed it to be obligatory to give their children such a portion of learning as to prepare them for usefulness in civil and religious society. At this seminary not only is this object attained, but the seclusion it affords from many of the snares that await the youth in an indiscriminate intercourse with children of all descriptions, greatly enhances the benefits connected with it. And moreover we believe that the religious travail which is felt that this institution, founded for the religious, guarded education of our youth, may be conducted to the honor of the great Head of the Church and the everlasting advantage of the interesting subjects of its charge, of Israel. Under the unsmiling Shepherd of Israel. Under these views it is very desirable that the fostering care of the Yearly Meeting and a lively feeling for its welfare and support among Friends at large, may continue to prevail; that no obstacle may lessen the extent of its salutary influences by cramping the necessary efforts for its proper operation." The friend appointed to prepare the report from which the above is taken, were Wm. Evans, Henry Cope, Samuel Bettle and Chas. Yarnall.

At the meeting of the committee, held 2nd of 9th mo. 1835, Pennock Passmore, with desiring to be released in the ensuing spring from the superintendence of the school, a committee was appointed to procure successors. At this meeting a committee was appointed to "carry into effect that part o

the report made in the 4th month last, on the subject of an adequate supply of water, as well as to the construction of cisterns and a tank."

A special meeting of the committee held 7th and 3rd mo. 1836. This meeting was called at the request of the sub-committee appointed to propose suitable Friends for Superintendent and Matron, in place of Pennock and Sarah Assmore, who desire to be released as early as practicable. And as the sub-committee is not prepared to recommend any friends to those stations permanently, it was proposed that they be temporarily supplied by such members of the committee as might be qualified, and who might be so situated as to be able them to devote a portion of their time to the interests of the institution. On desperate consideration the expedient was approved, and the committee united in accepting the services of our friends Nathan Sharp and Martha Jeffers, who have kindly consented to fill those stations for the present." The sub-committee was continued and desired to give diligent attention to their appointment and report, when prepared, the names of suitable Friends for these important departments.

At a meeting held 4th mo. 6th, 1836, information was received of a legacy to the school, from Mary Clark, of \$600.

In the report made to the Yearly Meeting, 1836, there was shown a net balance of \$16.67 in favor of the institution, but it is stated "nearly all of which will be absorbed in the payment of interest on borrowed money," the same report is the following: "As the pupils are now admitted whenever vacancies occur, and the times of their continuance at the school expire in consequence at short intervals throughout the year, it is found nearly practicable to maintain any regular system of classification in their studies. It being also requisite that the teachers should be allowed some time of absence from the school to reinvigorate their health and strength, these intervals, taken in succession, leave the pupils during a considerable time each year, particularly in the summer season, without the proper number of regular teachers. The committee therefore agree to suggest to the Yearly Meeting the expediency of dividing each year at the school into two sessions of nearly equal duration, the summer session to begin on the Second-day following the 4th of May, and the winter session to end on the Second-day in the 4th month. This session all of course generally consist of 25 weeks, and the spring vacation will continue three weeks, including within it the time of our Yearly Meeting. If the proposal should be adopted by the Yearly Meeting, it will be expected that the pupils shall enter the school at the commencement and leave it at the close of the session, and consequently that the times of their continuance there shall not, except under extraordinary circumstances, include a portion of a session. These vacations will so afford to the teachers and others engaged in the care of the children, all the needed opportunities of relaxation and improvement of health, so that except in cases of unavoidable occurrence, they will be expected to continue regularly at their stations throughout the session. Although some inconvenience to parents and children may result from this

arrangement, yet the committee are of the sentiment that if carried into effect, the greater facilities afforded in the classification of the pupils, the regular attendance of all the care-takers, and the exemption from interruption which it will secure in the general operations of the school, will more than counterbalance any disadvantage which can be expected from it."

(To be continued.)

Chinese and Americans.

[The following article from the (London) *Spectator* presents in so clear a manner a condensed statement of the arguments on both sides of the Chinese question, and there is so much food for profitable thought in the comments which follow, that we insert it in our columns.—Ed.]

So far as the [Chinese] question has been matter for legislation, the facts may be briefly stated. Not long ago, a bill passed both Houses prohibiting, after a certain interval, the immigration of Chinese into the United States for twenty years, a few exceptions being made in favor of Government officials, students, &c., duly provided with passports. This bill was vetoed by President Arthur, on the ground that twenty years was not within the limits of the word "reasonable," as applied to the regulation or suspension of the coming or residence of Chinese laborers, occurring in the treaty with China. A second bill, reducing the prohibitive period to ten years and amending the passport regulations, passed both Houses, and has received the President's signature. Public opinion in the United States was about equally divided, the Western States favoring the bill, the Eastern States opposing it.

First, now, what is the case against the Chinaman? Given very briefly, it is as follows:—Chinese laborers are poured into the country by speculators, who make so much per head; they do not immigrate, they are imported; they are practically slaves, bound in many ways while in America, and unable to return without the permission of the mysterious "Six Companies." Their ability to thrive where other people would die of starvation, enables them to underbid all white laborers, thus temporarily to lower the rate of wages to starvation-point, and finally to drive all other labor from the field. When a Chinaman has accumulated the few hundreds of dollars sufficient to make him a magnate in China, he leaves America, and thus large sums disappear, which would otherwise be employed in the country; a difference like that between labor for productive and labor for unproductive consumption. To secure his competence, the coolie will engage in any labor, good or bad. Large numbers of them are diseased; no women come with them, or the few who are brought are concealed, and form one of the worst features of the case. All the evils of opium-eating are present, and "hells" of every description spring up where the Chinese congregate. Owing to the inveterate race prejudice and reticent habits of the Chinese, the police are unable to gain information or to track crime; a periodical, indiscriminate raid is almost the only form of police supervision. They are on an entirely different footing from all other immigrants, for they take no interest in the country, share none of its ideas, and have no ambition to do so, persistently refuse all naturalization, and

even make arrangements to insure their burial in China, should they die in America. And, finally, there is no limit to their coming. As soon as it becomes known in China that a Chinese fortune can be accumulated in a few years in the United States, and the speculators who make the profits will work hard to diffuse this information, the number of coolies will be enormously increased, and from the untold millions of China, "Mongolian hordes" will flow into California, first taking possession of a quarter of a city, then of a city, then of a State, sweeping all before them. When the white laborers are at length all crowded out, and Chinamen competes with Chinamen, the evil elements of Chinese civilization will soon arise. Thus, not a certain class of labor, nor a section of the country, but the life of the Republic itself is threatened. China could send over enough of her subjects to do all this, without making any appreciable inroads upon her population. The United States can resist the bad elements flowing into it at present, because these are swallowed up in the good population; but what is the fusion that will result when the scale is turned? Simply the extinction of American civilization. All this is what the anti-Chinese agitator claims, and it must be admitted that he has made out a strong case.

Now, for the defence. In the first place, the outcry has been raised against Chinese labor, not because it is cheap, but because it is good. The lazy, drunken Irishman of the "Sand Lots," who wants by any shift to earn enough in a day to keep him idle for a week, and who is ready to fling up his hat for anybody for a drink, or to vote on any side for a dollar, has naturally a cordial hatred for the quiet, inoffensive Chinaman, who goes about his business, only anxious to work all the time, and who is profoundly indifferent to every political war cry. It is the very men who were themselves immigrants a few months before, who now raise the cry: "The Chinese must go!" In the second place, the talk about "Mongolian hordes" is pure nonsense; it is positively stated that the Chinese come from one small district only, Canton, that there are not more than 100,000 of them in California, and that their numbers are actually decreasing. Those who come at first represent the worst classes of China; in future, the better classes will come; they will not fail to see the advantages of American life, they will become citizens, intermarry, and be absorbed into the general population, just as all the other nationalities are. With higher earnings will come more extended needs, and the clever Chinaman will develop rapidly, when once he comes fairly under new influences. The crime and disease are incidents of the beginning of the immigration; it will be easy to refuse to receive diseased persons, to close the gambling dens, and to stamp out the opium traffic. Third, almost apart from any other considerations, the proposed bill is so contrary to all national tradition, is so un-American, that, should it finally be enforced, it will be a blot upon the country's record, incomprehensible to future generations. The first words of the Declaration of Independence, are that "all men are created equal," and that among their inalienable rights are "life, liberty, and the pursuit of happiness;" the Constitution of the United States inveighs against distinctions because of "race, color, or previous condition of servitude;" it is the just boast of her citizens

that every man who comes peaceably and keeps the laws, has a right to labor and to the fruits of his labor; when China proposed to keep out the whites, she was quickly forced into acceptance of these first principles of civilization; and now shall America become a laughing-stock by the adoption of the barbarian policy she would not tolerate in others? America had her origin in the idea of human freedom and "expansion;" on this idea, her civilization rests, and from it she draws her hopes of perpetuity. To set at naught this fundamental principle, in order to correct a merely local and temporary difficulty, or to favor any class of the community, would be, as the member for Wisconsin put it, "like drawing blood from the human body to quench its thirst." And finally, the keenest argument against this proposed legislation is found in the fact that it is little more than a bid on the part of the Republicans for the California vote: a desire to appear to the Californians to be "holding the door firmly against the heathen rush." "If the 100,000 Chinese in California had votes in their hands," said a courageous Congressman from Ohio, "I know some men who would not vote as they do now." This scheme, however, has broken down delightfully, for the Democrats were as warm as the Republicans in their support of the bill, and so no party use can be made of it. And again, as the New York *Nation*, one of the ablest American papers, points out, a national legislative recognition of the fact that race may be an incurable defect for political purposes, may be a very awkward precedent when the negro problem comes up again, as it is pretty certain to do. As regards naturalization, also, even if it is admitted that the Chinese will never become American citizens, this should be considered, so this party thinks, a great advantage. The wholesale enfranchisement of the negroes, they think, was a sad blunder; there are thousands of white voters whose votes are a positive harm to the community; America should welcome heartily a large body of faithful workers, who are quite content to be governed.

These are the arguments for the defence, and there is no mistaking the fact that, if not convincing, they are at least strong.

The result of the unlimited immigration of cheap labor to the United States will be to foster still further the enormous commercial developments, glorious to apostrophise when times are good, but fraught with fearful ruin when times are bad. It will enrich the capitalist and the "railway king," while impoverishing the laborer, thus making the inequality in society greater than at present; and from these inequalities spring most of the evils of our times. Richer rich and poorer poor,—this is all that is needed to bring corruption into America or any other polities, to sap the ideas of the Republic, to ensure the ultimate wreck of its civilization; this is precisely what "Chinese cheap labor" will produce. Still, we are convinced that the solution is not to be found in restrictive legislation. That, at best, would be but to postpone the evil day,—a half-measure, like prohibition, or the suppression of free speech in Germany, or military law in the Philistine districts; or, to take the latest example, like indiscriminating coercion in Ireland.

The truth is, that in this Chinese antinomy, our neighbors across the water are face to face with a very big problem. The weightiest

question of modern times—capital and labor, the franchise, democratic institutions themselves—are visible behind this "heathen Chinese;" and, unfortunately, this is not an age of great statesmen in America. It is an age of ignorant politicians, and, therefore, of corrupt politics, of commercial intrigue, of a plainly visible relaxing of public decency, if not of actual morality; and with President Arthur deliberately undoing much of the good which Garfield began, the momentary outlook is anything but bright.

The Day is Done.

[The pensive feeling approaching to sadness, which H. W. Longfellow so beautifully describes in the lines which follow, is one of which many are partakers. It may arise from different causes. Sometimes we believe it is a call from our Heavenly Father to commune with our own hearts and be withdrawn for a time from the engrossing cares of life. In such cases, if we turn from it, and divert the attention by the strains of the poet "of our choice" (as Longfellow suggests), or by any other method of dissipating the feeling, we may lose the spiritual benefit, the growth in grace, the added religious experience, the sense of Divine communion, and the refreshment flowing therefrom, which were designed for us.

True poetic power is an admirable faculty, but both it and its fruits must be used and enjoyed by the Christian in subjection to the Divine will,—under the government of the cross—where only we are safe.—Ed.]

The day is done, and the darkness
Falls from the wings of night,
As a feather is wafted downward
From an eagle in its flight.

I see the lights of the village
Gleam through the rain and the mist,
And a feeling of sadness comes o'er me
That my soul can not resist.

A feeling of sadness and longing
That is not akin to pain,
But resembles sorrow only
As the mist resembles the rain.

Come, read to me some poem,
Some simple and beautiful lay,
That will soothe this restless feeling,
And banish the thoughts of the day.

Not from the grand old masters,
Not from the bards sublime,
Whose distant footsteps echo
Through the corridors of time.

For the strains of martial music
Their mighty thoughts suggest,
Life's endless toil and endeavor,
And to-night I long for rest.

Read from some humbler poet,
Whose songs gushed from his heart;
As showers from the clouds of Summer,
Or tears from the cyclops start;
Who through long days of labor,
And nights devoid of ease
Still heard in his soul the music
Of wonderful melodies.

Such songs have power to quiet
The restless pulse of care,
And come like a benediction
That follows after prayer.

Read from the treasured volume
The poem of thy choice,
And lend to the rhyme of the poet
The beauty of thy voice.

And the night shall be filled with music,
And the cares that follow day
Shall find their tents, like the Arabs,
And as silently steal away.

Selected.

THE MINISTER'S DAUGHTER.

By JOHN GREENLEAF WHITTIER.

In the minister's morning sermon,
He had told of the primal fall,
And how thenceforth the wrath of God
Rested on each and all.

And how, of his will and pleasure,
All souls, save his, were lost;
Were doomed to the quenchless burning,
And held in the way thereto.

Yet never by faith's unreason
A saintlier soul was tried,
And never the harsh old lesson
A tenderer heart belied.

And, after the painful service
On that pleasant Sabbath day,
He walked with his little daughter,
Thro' the apple-bloom of May.

Sweet in the fresh green meadows
Sparrow and blackbird sung;
Above him their daint petals
The blossoming orchards hung.

Around on the wonderful glory
The minister looked and smiled;
"How good is the Lord who gives us
These gifts from his hand, my child!"

"Behold in the bloom of apples
And the violets in the sward
A hint of the old, lost beauty
Of the Garden of the Lord!"

Then up-spoke the little maiden,
Treading on snow and pink,
"O father, these pretty blossoms
Are very wicked, I think."

"Had there been no Garden of Eden,
There never had been a fall;
And if never a tree had blossomed,
God would have loved us all."

"Hush, child!" the father answered,
"By his decree man fell;
His ways are in clouds and darkness,
But He doeth all things well."

"And whether by his ordaining
To us cometh good or ill,
Joy or pain, or light or shadow,
We must fear and love Him still."

"O, I fear Him!" said the daughter,
"And I try to love Him, too;
But I wish He was good and gentle,
And kind and loving as you."

The minister groaned in spirit
As the tremulous lips of pain
And wide, wet eyes uplifted
Questioned his own in vain.
Bowing his head, he pondered
The words of the little one;
Had he erred in his life-long teaching?
Had he wrong to his Master done?

To what grim and dreadful idol
Had he lent the holiest name?
Did his own heart, loving and human,
The God of his worship shame?

And to! from the bloom and greenness,
From the tender skies above,
And the face of his little daughter,
He read a lesson of love.

No more as the cloudy terror
Of Sinai's mount of law,
But as Christ in the Syrian hills
The vision of God he saw.

And as when, in the clefts of Horeb,
Of old was his presence known,
The dread Ineffable Glory
Was Infinite Goodness alone.

Thereafter his hearers noted
In his prayers a tenderer strain,
And never the gospel of hatred
Burned on his lips again.

And the soothing tongue was prayerful,
And the blind eyes found light,
And hearts, as flint aforetime,
Grew soft in his warmth and light.

—Atlantic Monthly.

For "The Friend."

Charles Shieldstream's Address.

[The author of the Address which follows is a native of Sweden, born in 1822. He became so fully convinced of the spiritual nature of true religion, and that outward ordinances are no part of the Christian dispensation, that he was unwilling to have his children baptized as required by the laws of Sweden, and therefore removed to America, where he did enjoy a larger measure of religious liberty. This removal was in 1861, before he was much if anything of the Society of Friends. Having since met with George Fox's journal and some other of our standard books, he found that the principles advocated in them corresponded very closely with what he had already been convinced of by the operation of the Spirit of Christ in his own mind; especially the doctrine of the light and life of Christ revealed in the heart of man; which, writes William Penn, "we profess and expect all men to as the great instrument and agent of man's conversion to God." Thus he has been drawn towards Friends as fellow-believers in the Light of Christ, which he is found to be as a lamp to his feet, leading him in the way of safety and peace.—Ed.]

Addressing all lovers of Light and Truth, I feel that I have specially to address that element of the Society of Friends which yet remains in the right principles of Light and Truth. Dear friends! though a stranger to you, I am a partaker of the same Divine Light which is your glory; by our common Lord and Saviour, and though unknown, we are yet well known in one Spirit. Through the grace and light from the Lord, I have been enabled for many years to see the mysteries of God's everlasting kingdom and glory; when the Light began to shine in the darkness of my heart, as I became obedient to it, and took heed to it, then my crooked nature was judged, and the lusts of the world were judged, and I was made to see the corruptions of this world and the corruptions in that did call itself the church of Christ. Then I saw and experienced that it was the Light of Christ in man, which was the only antidote against the seed of sin in man, and I should believe otherwise, I could not embrace the doctrine of the Holy Scriptures. I had then no knowledge of the principles of the Society of Friends; I had only read of them as misrepresented by the scribes. After some time I happened to get the Journal of George Fox. I cannot here express to you my feelings when I read it. I believed that God had, in George Fox's person, sent out one of his greatest messengers into the world during the gospel age; and I felt thankful for it. And I saw how God in his infinite mercy and goodness had raised up a people in white garments worthy to bear testimony to an outward Christendom, constituted from the Light and Truth of Jesus Christ,—a people who constituted the people of God, which, by the good will of their heavenly Father, had got the kingdom,—yes, by being born of the incorruptible seed and of God had seen the Kingdom, and are partakers in the Kingdom as John was, and as we are when we walk in the Light of Christ as God is in the Light, and have fellowship one with another, feeling the blood of Christ cleansing us from all our sins.

My beloved friends, My salutation of love is to you who have the anointing from the Holy One, and know all things. We see much apostasy from the Truth, but we cannot wonder at it, for we know that the Holy Scriptures are profitable to us just as much as we are in the same Spirit which gave them forth. And how can there be anything but error and will-worship, where people read and apply the holy men's words without being in the same spirit in which they were who gave them forth.

The Grace, Truth and Light which came by Jesus is everlasting, and gives power to all who receive and walk thereby to become the sons of God. By the invincible power of Christ, every good work is possible for the followers of Christ. Jesus said, that "he that believed on Him should do the works that He had done, and greater works than He did, because He went to His Father." George Fox was sent to proclaim the day of the Lord after a long night of apostasy; and the apostasy is very great in our days. May the Lord raise up servants in our generation as formerly, who will lay the axe to the root of the evil tree! My hope is that the Lord will yet have a city set upon a hill. With God is everything possible, and He can out of stones raise up children of Abraham. Our Redeemer's Kingdom is not of this world, which is in alienation from God, but his kingdom is in Truth and righteousness. May we always hear his voice. "Thou sayest that I am a king. To this end I have been born, and to this end am I come into the world, that I should bear witness unto the Truth. Every one that is of Truth hears my voice;" and as true friends of our kindly Master, may we bear witness unto the Truth, for we are born as his own to bear witness unto the Truth.

I have always derived much encouragement from reading how George Fox was sent into the world to proclaim the day of the Lord, and how he describes the purposes he was sent for. Therefore I will now use his own words:

"I was sent to turn people from darkness to the light, that they might receive Christ Jesus; for, to as many as should receive Him in his Light, I saw that He would give power to become the sons of God; which I had obtained by receiving Christ. I was to direct the people to the Spirit, that gave forth the Scriptures, by which they might be led unto all Truth, and so up to Christ and God, as they had been who gave them forth. I was to turn them to the grace of God, and to the Truth in the heart, which came by Jesus, that by this grace they might be taught, which would bring them salvation, that their hearts might be established by it, and their words might be seasoned, and all might come to know their salvation nigh. I saw that Christ died for all men, and was a propitiation for all, and enlightened all men and women with his divine and saving Light; and that none could be a true believer but who believed in it. I saw that the manifestation of the Spirit of God was given to every man to profit withal. These things I did not see by help of man, or by the letter, though they are written in the letter, but I saw them in the Light of the Lord Jesus Christ and by his immediate Spirit and power, as did the holy men of God by whom the Holy Scriptures were written. I had no

slight esteem of the Holy Scriptures, but they were very precious to me, for I was in that Spirit by which they were given forth, and that the Lord opened in me I found afterwards was agreeable to them. I could speak much of these things, and many volumes might be written, but all would prove too short to set forth the infinite wisdom, love and power of God in preparing, fitting and furnishing me for the service. He had appointed me to, letting me see the depths of Satan on the one hand, and opening to me on the other hand the divine mysteries of his own everlasting kingdom."

Now when the Lord God and his Son Jesus Christ sent me forth into the world to preach his everlasting gospel and kingdom, I was glad that I was commanded to turn people to that inward Light, Spirit and Grace, by which all might know their salvation and their way to God; even that Divine Spirit which would lead them into all Truth, and which I infallibly knew would never deceive any."

"But with and by this Divine Power and Spirit of God and Light of Jesus, I was to bring people off from all their own ways to Christ the new and living way; and from their churches, which men had made and gathered, to the Church of God, the general assembly written in heaven, which Christ is the head of; and off from the world's teachers, made by men, to learn of Christ, who is the Way, the Truth, and the Life, of whom the Father said: 'This is my beloved Son; hear ye Him;' and off from all the world's worship to know the Spirit of Truth in the inward parts, and to be led thereby, that in it they might worship the Father of spirits, who seeketh such to worship Him; which Spirit they that worship not in, knew not what they worshipped. And I was to bring people off from all the world's religions, which are vain, that they might know the pure religion, might visit the fatherless, the widows and the strangers, and keep themselves from the spots of the world; then there would not be so many beggars, the sight of which often grieved my heart, as it denoted so much hard-heartedness among them that professed the name of Christ. I was to bring them off from all the world's fellowship, and praying and singing, which stood in forms without power, that their fellowship might be in the Holy Ghost, and in the eternal Spirit of God, that they might pray in the Holy Ghost, and sing in the Spirit, and with the grace that comes by Jesus; making melody in their hearts to the Lord, who has sent his beloved Son to be their Saviour, and caused his heavenly sun to shine upon all the world and through them all, and his heavenly rain to fall upon the just and the unjust (as his outward rain doth fall and his outward sun doth shine on all), which is God's unspeakable love to the world. I was to bring people off from Jewish ceremonies, and from heathenish fables, and from men's inventions and worldly doctrines, which blew the people about this way and another way, and from sect to sect, and from all their beggarly rudiments, and from their schools and colleges for making ministers of Christ, who are, indeed, ministers of their own making, but not of Christ's; and from all their images and crosses, and sprinkling of infants, with all their holy days (so-called), and all their vain traditions, which they had instituted since the Apostles' days,

which the Lord's power was against; in the dread and authority of which I was moved to declare against them all that preached not freely, as being such as had not received freely from Christ."

"Moreover, when the Lord sent me forth into the world, He forbade me to 'put off my hat' to any, high or low, and I was required to thou and thee all men and women, without any respect to rich or poor, great or small. And as I travelled up and down I was not to bid the people good morning, or good evening, neither did I bow or scrape with my leg to any one; which made the sects and professors to rage. But the Lord's power carried me over all to his glory, and many came to be turned to God in a little time; for the heavenly day of the Lord sprung from on high, and broke forth apace, by the light of which many came to see where they were."

This is most encouraging for a lover of Light and Truth, and shows how God had sent dear George Fox to minister the gospel in the world, and made him a minister superior to all the ministers of man's making, through his obedience to the Light, and Truth, and power of Jesus Christ; to whom God the Father has given all power in heaven and on earth.

I remain in humility your sincere friend,
CHARLES SMILSTREAN.
Central City, Nebraska, 4th mo. 16th, 1882.

For "The Friend."

Misery and Death from Strong Drink.

Can there be no law to prevent such disgraceful scenes, such horrible crimes, such deeds of darkness, as are frequently portrayed in the public press, from the manufacture, sale, and use of spirituous liquors? One's soul gets sick with the daily report of such outrages and diabolical wickedness, as is committed in some of the drinking saloons of the far-famed city of *brotherly love*.

6th mo. 27th, 1882.

For "The Friend."

Hendrick B. Wright on Mourning.

Among the last requests in writing of the late H. B. Wright, of Wilkesbarre, Pa., recently made public, dated Washington, 2nd mo. 10th, 1881, are the following remarks:—with which I do fully unite, and desire they may be again revived.

"It is an empty, idle custom, * * * an outside demonstration suggested by fashion. I will die in the faith of my ancestors—the creed of the Society of Friends. In this faith died my great-grandfather, and my grandfather, and my father, and in that faith I will die also. It teaches the doctrine that the apparel does not reflect the emotions of the heart."

If the reading of these remarks afresh be only helpful to one individual, who has given away their strength in this direction, I shall rejoice. There are so many of our dear young friends, and older ones too, who think it needful when following the remains of a relative or friend to their last resting place, to attire themselves in *black*, or as near as they can, a black dress, if nothing more, is worn. Oh how it has affected me to see it; and the word of the Lord, through the mouth of the prophet, has arisen, "Is this the fast that I have chosen?" &c. Some may have done so unintentionally—but not with all: to these I

appeal: may they pause and consider, "wash their hands in innocence" and encompass the Lord's altar; beg of Him to fit and prepare them *clean vessels* for his Holy Spirit to dwell in.

6th month, 1882.

For "The Friend."

Natural History, Science, &c.

Effect of the Passions on Health.—Of the passions detrimental to life, anger stands first. He is a man very rich indeed in physical power who can afford to be angry. The richest cannot afford it many times without incurring the penalty, a penalty that is always severe. What is still worse of this passion is, that the very disease it engenders feeds it, so that if the impulse go many times unchecked it becomes the master of the man.

The effect of rage on the heart is to induce a permanently perverted motion. On the brain it produces first a paralysis, and afterwards, during reaction, a congestion of the vessels of that organ. Many die in one or other of these two stages.

The effects of fear are all but identical with those of rage, and like rage, grow in force with repetition. I am daily more and more convinced that not half the evils resulting from what may be called the promptings of fear in the young and the feeble are duly appreciated, and that fear is the worst weapon of physical torture the thoughtless coward wields.

Permanent intermittency of the heart is one of the leading phenomena incident to sudden and extreme terror. A gentleman of middle age was returning home from a long voyage in the most perfect health and spirits, when the vessel in which he was sailing was struck from a collision, and hopelessly injured, began to sink. With the sensation of the sinking of the ship, and the obvious imminence of death, five minutes was the longest expected period of remaining life, this gentleman felt his heart, previously acting vehemently, stop in its beat. He remembered then a confused period of noise and cries and rush, and a return to comparative quiet, during which he discovered himself being conveyed, almost unconsciously, out of the sinking vessel on to the deck of another vessel that had rendered assistance. When he had gained sufficient calmness he found that periods of intermittent action of his heart could be counted. They occurred four and five times in the minute for several days, and interfered with his going to sleep for many nights. In this gentleman the intermittent pulse became a fixed condition, but so modified in character that it was endurable.

The effect of fear on the brain may be to the extent of that which is produced by extremity of rage, so that even sudden death, from syncope, may ensue. I have known two such instances as these, but the more common effect is an intense irritability, followed by doubt, suspicion and distrust, leading towards or to insanity. From a sudden terror deeply felt the young mind rarely recovers, never I believe, if hereditary insanity be a part of its nature. A man, who is now the inmate of an asylum, owing to fixed delusions that all his best friends are conspiring to injure and kill him, explained to me, before his delusion was established, from what it started. When he was a boy he had a nervous dread of water, and his father, for that very reason, and with the

best of intentions, determined that he should be taught to swim. He was taken by his tutor, in whom he had every confidence, to the side of a river, and when he was undressed he suddenly found himself cast by his instructor, without any warning, into the stream. No actual danger of drowning was implied for the tutor himself was at once in the water to hold him up or to bring him to land; but the immediate effect, beginning with the faintness of fear, was followed by vomiting, by long train of other nervous symptoms, by constant dread that some one was in some way about to repeat the infliction, by frequent dreaming of the event at night, by thinking upon it in the day. At last all the phenomenon culminated in that breach between the instinctive and the reasoning powers which we for want of a better term, call dangerous an insane delusion.

Under some circumstances the passion excited in turn, injury by the combined influence of their action. In games of chance where money is at stake, we see the play of the worst passions in all its mischievous intensity. Fear and anger, hate and grief, hope and exultation, stand forth, one after the other, keeping the trepidant heart in constant excitement and under tremulous strain, until at length its natural steadiness of motion is transformed into unnatural irregularity.

Political excitements call forth readily the reel of the passions with dangerous energy. A few specially constructed men, who have no passions, pass through active political excitement and, may-be, take part in it without suffering injury; but the majority are injured. As they pour forth their eloquent or rude speeches, as they extol or condemn, as they cheer or hiss, as they threaten or cajole, they are taking out of themselves force they will never regain.—*Dr. B. W. Richardson.*

Prehistoric Mining in Michigan.—All the more important mines are situated on the ancient workings of a prehistoric race. They seem to have been ignorant of the fact that copper could be melted, for they left behind them the fragments too small to use and the masses too heavy to lift. Every day they subjected it to a temperature nearly high enough, without making a discovery which would have lifted them out of the Stone Age into the Bronze Age, and perhaps have enabled them to survive the struggle in which they perished. They must have been very numerous, and have reached the point of development where they were capable of organizing industry. In Isle Royale, near the Mining Mine, their pits, excavated to a depth of from ten to twenty feet in the solid rock cover an area of from three to four hundred feet wide, and more than a mile and a half in length. The labor expended here cannot have been much short of that involved in building a pyramid. Isle Royale is ten miles from the nearest land, and is incapable of producing food, so that all supplies, except fish must have been brought from some distant point. Their excavations could, of course never go below the point at which waste would accumulate. Their hammers, frequently to the number of several thousand, are found in heaps, where they were evidently placed at the end of the season. As no graves or evidences of habitations are found, we can hardly doubt that the ancient miners lived south of the great lakes, and made yearly journeyings with fleets of canoes to the co-

mines. The aggregate amount of the metal which they carried off must have been very great, and it has been generally thought that the copper implements of the ancient Egyptians came from this source.

To Prevent the Spread of Scarlet Fever.—The Sanitary Engineer says: "Preventing the spread of scarlet fever is the complete eradication of the patient, so far as possible. If a sufferer can be accommodated with a private room, it should be immediately stripped of everything which can possibly be disinfected with—carpets, stuffed couches and chairs, curtains, &c.—in order that what may called furniture cannot disseminate the disease. All discharges from the patient and every article of clothing used at the sick-bed must be treated as containing contagion. In the case of death of the patient, it is recommended that the body be wrapped in a sheet treated with a solution of chloride of zinc, and buried as soon as possible in a strictly private manner."

The largest telescope ever designed is now in process of construction at the works of Clark & Sons, Cambridgeport, Mass. The instrument is intended for use at the Lick Observatory, California, and will cost \$50,000. It will have a 36-inch object glass. The largest one previously designed was a 30-inch one, for the Pulkova Observatory, Russia. The Government Observatory at Washington has a 26-inch instrument.—*Selected.*

Not the enjoyment of happiness, but the fulfilment of duty, is the object of our existence on earth.—*Self-Culture.*

THE FRIEND.

SEVENTH MONTH 22, 1852.

The information which has reached us of warlike operations in Egypt, where the British fleet has been engaged in bombarding Alexandria and battering down the fortifications for its defence, is calculated to awaken regret in the heart of every lover of mankind, who believes in the principles of peace. One of the first questions that occur to the mind of a person, far removed from the scene of action, and unconnected with the interests involved in Egyptian politics, is, as to the right of a foreign power thus to interfere in the internal affairs of a people. On general principles, such interference is inconsistent with the rights of others, and must necessarily be irritating and offensive. We find in the *Herald of Peace*, an Address recently issued by the Peace Society of London, which throws some light on the condition of things in Egypt, and shows the danger of improper meddling in the business of others. We quote it as follows:—

Dear Friends,—It is impossible for the friends of peace not to regard with the deepest anxiety the condition of things which exists at this moment in Egypt. European ships of war are in Alexandria, and, far from having contributed to the maintenance of peace, have, rather by arousing the jealousy of the native population, led to an outbreak of violence, during which many lives have been sacrificed, the tumult and panic are spread through the country. We fear that Egypt itself is about to be deluged in general and prolonged anarchy, while the future there looms still more perilous possibilities, arising out of the selfish and conflicting ambitions of European States.

These complications have arisen out of a gradual departure from the sound principle of non-intervention in the internal affairs of other countries, which we have always consistently maintained. The danger of this course was evidently apprehended by British statesmen when they were first induced to interfere in Egyptian affairs. When, in the year 1875, in accordance with the wish of the late Khedive, Ismail Pasha, the British Government sent Mr. Stephen Cave to enquire into the finances of Egypt, Lord Derby earnestly impressed upon that gentleman, "to be careful not to pledge the Government to any course of proceeding, by advice or otherwise, which might be taken implicitly or otherwise to exercise undue interference in the internal affairs of Egypt." Unhappily this wise precaution came in course of time to be disregarded, and interference by our own and by other Governments was more and more extended, until the control of Egyptian affairs was virtually taken out of native into foreign hands. This was done by a system of Controls and Commissions, which involved the nation, without its knowledge or consent, in grave responsibilities, all the more dangerous because they were joint responsibilities with another nation.

When we learn from authentic Parliamentary returns that there are more than thirteen hundred foreigners employed in the various departments of Egyptian administration, whose collective salaries amount to £75,704, it cannot be too generally known that native Egyptians should revolt against a system which has thus transferred the official authority, influence, powers, and emoluments of their Government into the hands of aliens. Unhappily, also, the character of the intervention has changed by degrees. What was originally intended as advice and friendly aid has passed into dictation and menace, which has provoked bitter resentment and organized resistance. The present Government foresees this danger, and earnestly disclaimed any wish to trench on the independence of Egypt. Lord Granville in an admirable dispatch under date of November 4th, 1881, used these words: "It cannot be too clearly understood that England desires no partisan Ministry in Egypt. In the opinion of her Majesty's Government, a partisan Ministry, founded on the support of a foreign power, or upon the personal influence of a foreign diplomatist agent, is neither calculated to be of service to the country it administers, nor to that in whose interest it is supposed to be maintained. It can only tend to alienate the population from their true allegiance to their Sovereign, and to give rise to counter intrigues which are detrimental to the influence of the State." Unhappily these principles of policy have not been adhered to, and the evils which Lord Granville foresaw and deprecated, have come to pass in an aggravated form.

The pleas urged in support of this policy of intervention are these:

1. That it is important for England to guard her way to India by the Suez Canal. But surely the very worst way of guarding that passage is, by an intrusive and dictatorial policy, to expose her to bitter hostility against us the people through whose territory this water-way runs, and so to tempt them to tamper with it out of resentment and revenge.

2. That it is necessary to protect the lives and property of British subjects resident in Egypt. But it is not perfectly obvious that the lives and property of British subjects, so far from having been protected, have been brought into their peril solely through the policy of meddling and menace?

3. It is intimated with more or less explicitness—though probably that has more to do with the intervention than anything else—that some of our countrymen have invested in Egyptian Bonds, and that it is necessary to protect their interests. We venture to protest earnestly against this doctrine.

Our hope, dear friends, for distant when this generation will very unequivocally declare that if any of our countrymen choose to go into pecuniary speculations in other countries for their own profit, they must do so at their own risk, and not expect that the blood and treasure of the whole nation shall be expended in protecting their investments and collecting their debts.

Our hope, dear friends, to join with us in renewing our protest against the meddling policy which has led to the great embarrassments in which

we are now involved. Whatever be obscure or doubtful, it is clear at least that that policy has failed in every respect. It has provoked violent discontent in Egypt. It has led to a lamentable destruction of European life and property. It has thrown the whole commercial system of Egypt into derangement and confusion. It has given rise to the most embarrassing questions between the Sultan and the Western Powers. It has stimulated the jealousy of other nations, and has placed all parties concerned in a position of difficulty and danger, from which it will tax the utmost resources of European state-men to find a way of escape.

It is a satisfaction to observe that the friends of peace in England have protested against the system of intervention, which has led to this assault on the Egyptians; and it is greatly to be desired that the national conscience may be so effectually awakened, as to lead to such a change of policy as may prevent the recurrence of similar difficulties.

We are pleased to notice that John Bright has resigned his position in the Cabinet, as a testimony against the warlike measures in Egypt, which are at variance with his principles as a Friend, and a believer in the principles of peace.

OUR ANCESTORS is the title of a new Magazine, published by the Genealogical Association of Pennsylvania and New Jersey, at No. 311 Walnut St., Philadelphia. It is designed to be the medium for the preservation of family genealogies, and documents relating to personal and family history.

The first number contains an account of Dr. Henry Richard Linderman, late director of the mint at Philadelphia; records of the New Dutch Reformed congregation at Churchville, Pa.; Marriage Records of St. Mary's, Burlington, N. J.; notices of the Burton family of Bucks Co., Pa., and information of a similar character respecting others.

In the narrative of *The George Gray Family*, who at one time owned the floating bridge over the Schuylkill, known as Gray's Ferry bridge, there is given the following certificate of removal from Friends in Barbadoes:—

By appointment of our Quarterly meeting at the house of Richard Suttons, Barbadoes, y^e 24th 1st mo, 1691-2.

To our dear friends & Brethren in Pensilvania or Elsewhere to whose hands this shall come is the Salutation of our Love, &c.

Dear fells, these are to certify you that our dear friend, George Gray, (the son of the late George Gray, a native of this Island, having some intention in his heart to visit friends in Pensilvania, &c., as well as some business of his own, did acquaint y^e monthly meeting into w^h he did belong y^e same, as also y^e six weeks and Quarterly meetings as above said, & friends having nothing against it, doth hereby signify their unity wth him therein, w^h all to acquaint y^e monthly meeting in this Connection, and years amongst us has been very faithful, Innocent & Peaceable, Even such as becomes y^e Gospel of o^r Lord Jesus x^t, always standing by & encouraging the faithful in their many Exercises & Tryalls w^h they have met wth all on this Island to their Greater comfort & satisfaction, &c. Moreover he being a widower & as is usual in such cases, friends here have inquired into his Clearness as in Relation to marriage, & they do not find but that he is Clear from Entanglement wth any woman on this Island, so friends here desire the Lord's good presence & Power to accompany him in his service & business he goes about, that when he shall find himself Clear to return again, it may be in y^e Peace & comfort of his Blessed Spirit to whose guidance & protection he is recommended, that y^e Government & conduct of his Life for the residue of his time here may be to

Y^r Honour & Praise of his name who over all is worthy of it forevermore. Amen.

Signed on behalf of Y^r said Quarterly meeting by your friend in the Truth.

THOMAS ROBBINS.

The Gray family came originally from Yorkshire, England. The George who removed from Barbadoes to Philadelphia, married there and made it his home for the remainder of his life. In accordance with his own request, his body was laid by the side of that of his first wife at Speightstown, Barbadoes.

The Magazine will probably prove interesting to those who are interested in researches of the kind it contains.

A letter has been received post marked, "West Grove, Pa.," addressed to the Editor, without the name of the writer being attached. As the writer may have some information in his or her possession, which would be useful to the Editor, it is requested that the Address may be forwarded.

SUMMARY OF EVENTS.

UNITED STATES.—The House Committee on Indian Affairs agreed to report favorably a bill granting lands in severity to the marilla Indians, in Oregon. The bill for the extension of the charter of the National banks has been signed by the President.

Twelve million bushels of corn were last year used in glucose in the United States alone. Brewers were the largest consumers.

Our exports of breadstuffs, during the twelve months ending 6th month 30th last, were valued at \$176,477, 49¢, against \$265,561,091 during the preceding twelve months.

St. Paul, Minn., 7th mo. 15th. The *Pioneer Press* prints this morning despatches from about one hundred points in the Northwest, showing the condition of the crops. Reports from the West are generally favorable, though there are exceptions caused by weather on low land, and the appearance of rust and chinch bugs. It is believed that reports from Dakota are exaggerated, and that grain in low land west of Fargo is not promising. The weather this week has been cool and cloudy, with occasional heavy rains.

The prohibitionists of Nebraska are arranging for a vigorous canvass in support of a constitutional amendment prohibiting the manufacture and sale of intoxicating liquors. The liquor men hope to kill the measure in the Legislature.

During a thunder storm at Texarkana, Arkansas, on Fourth-day evening, a large three-story brick building, just finished, was struck by lightning, and fell upon the top of a frame saloon adjoining, crushing it in. The saloon was full of people at the time, and eighteen persons were killed, several others being injured.

In the last ten years there have been 44,000 new farms opened in Arkansas, which is an average of 600 new farms in ten years to each county.

The Spanish and Redwater valleys, in Dakota, were visited on Sixth-day night, last week, by a destructive storm of wind and hail, which "entirely wiped out all the growing crops for a distance of thirty miles by four ways." It is estimated that 200 acres of wheat, oats and barley, nicely headed and giving promise of an unprecedented yield, were entirely destroyed.

Of the Russian refugees who came to this city a few months ago, 17 departed for New York on Fifth-day evening, with the intention of sailing for Europe. Of the 170 refugees who have been in this city since they came, all but 23 have found employment. The rest have been supported by charitable Hebrews at an expense of \$27,000, of which the citizens of Philadelphia, other than Jews, have contributed about \$3000. The Jewish community are still collecting money among themselves for the Jews intended to refugees who are continually arriving in this city. About 250 Jewish refugees arrived at this port in the Pennsylvania on the 13th inst. They came from Odessa and Kieff, and left for the West on Fifth-day night. They were sent to this city by the Mansion House Committee of London.

Five thousand miles of main trunk line was laid on 179 railroads of the United States during the first six months of this year—nearly about three and a half working months. During the corresponding period of last year two thousand miles were laid, and at that time the

record of no similar period in previous years had reached even that amount. Texas heads the list among States with over seven hundred miles of new track, and among groups of States the Northwestern head the list, with nearly one-half of the total mileage. New England laid no new tracks. The total railway mileage of the United States is now over 107,000 miles. It is almost certain to exceed 200,000 by the close of the century.

Mary Todd Lincoln, widow of President Lincoln, died in Springfield, Illinois, on the 10th inst. She had been a long time lame, and on Seventh-day evening, had a stroke of paralysis, and fell into a comatose condition, in which she remained until she died.

There were 421 deaths in Philadelphia for the week ending 7th month 15th, as compared with 289 for the previous week, and 447 for the corresponding week of last year. Of the whole number, 224 were males, 193 females; 134 were under one year; 54 died of consumption, 49 of Cholera infantum, 31 of marasmus, 14 of diphtheria and one of small-pox.

Markets, &c.—U. S. 3½, 102; 4½, 114½; 4's, 119; currency 6½, 135.

Corn.—There was no essential change in price or demand; sales of middlings are reported at 13½ a 13½ cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white, 6½ cts. for export, and 7½ a 8 cts. per gallon for home use.

Flour is quiet, but sound; families rule steady; sales of 220 barrels, including 100 of the "Delaware," at \$6.37½ for clear, and at \$6.50 a \$6.75 for straight; Pennsylvania family at \$5.37½ a \$5.50; western do. at \$6 a \$6.32, and patents at \$4 a \$8. Rye flour is dull at \$4 a \$4.25 per barrel.

Grain.—Wheat was in fair demand, but futures were fractional lower. Sales of 3000 bushels, including 1000 of the "Delaware," at \$1.25 a \$1.29, according to quality and location. Rye is nominal at 72 for old and 63 cts. for new. Corn.—Local lots are scarce and firm. Options are 4c. lower. Sales of 9000 bushels, including yellow, at 93 cts.; mixed, at 91 a 92 cts., and white at 91 cts. Oats are quiet and easier. Sales of 10,000 bushels, including No. 2 white, at 70 a 72 cts., and rejected and mixed at 69 cts.

Hay and Straw Market, for week ending 7th mo. 15th, 1882.—Loads of hay, 143; loads of straw, 62. Average price during the week—Prime timothy, \$1.20 cts. per 100 pounds; mixed, \$1.05 to \$1.15; straw, 50 to 90 cts.

Beef cattle were dull and prices were a fraction lower, owing to the large receipts; 3900 head arrived and sold at the different yards at 4 a 9½ cts. per pound, the latter rate for extra.

Sheep.—The market held; 10,000 head arrived and sold at the different yards at 4 a 5½ cts. and lambs at 4 a 7½ cts. per lb. as to condition.

Hogs were unchanged; 3100 head arrived and sold at the different yards at 11½ a 12½ cts. per lb., the latter rate for a few choice.

Foreign.—The resignation of John Bright from the British Ministry was accepted on Seventh-day the 15th inst.

In the House of Commons on the 17th, John Bright, referring to his resignation, stated that he had nothing to explain or defend. The sole reason of his retirement from office was because of the Government's Egyptian policy. He had for forty years held and taught the doctrine that he still believed, and he could not consistently approve the proceedings at Alexandria. He believed the moral law applied to nations as well as to individuals, and that the proceedings he disapproved was a violation of the moral law. He was not, he said, he had not sooner retired if it was because of his high regard for Gladstone and his other colleagues. In a disagreement so fundamental he would have either had to submit to measures he entirely condemned or have been in constant conflict with his colleagues.

A woman was killed at Balla, County Mayo, for taking a farm from which the former tenants had been evicted.

London, 7th mo. 14th.—A despatch to the *Daily News* from Dublin says: "A special gazette, issued at 2 o'clock this morning, proclaims the counties of Cavan, Londonderry, Londonderry, Sligo, Roscommon, Mayo, Tipperary, Kilkenny, and Wick, as well as Limerick, Cork, Clare, Kerry, Louth and Dublin; the cities of Limerick, Cork, Waterford, Kilkenny, Dublin, Londonderry, Galway and Drogheda, and two baronies in Monaghan and two in Armagh, under the repression act."

In the House of Lords the royal assent has been given to the repression bill.

The Zoological Department of the British Museum has been enriched by the late John Gould's unrivalled

collection of birds, numbering 13,395 specimens, which 5378 are humming birds only. These were Gould's special favorites, and he spent forty years collecting them.

There has been a rise in the price of copper in England, which is partly due to the belief that the extensive use of electricity will greatly increase the demand for that metal.

The *Times*' Paris correspondent reports that a Cabinet Council has resolved to accept the invitation to portage the Suez Canal jointly with England.

The *Daily News* despatch from Marseilles says, six French transports have been ordered to get ready to embark troops.

The conditions of Turkish intervention in Egypt understood to be as follows: The occupation of Egypt is to be limited to three months, at the expiration of which time the Khedive can demand a prolongation. The cost is to be defrayed by Egypt. No European commissioners are to accompany the Turkish troops. It is believed the Porte will refuse to despatch an expedition.

The bombardment of Alexandria commencing on the morning of the 11th, continued until the afternoon of the 12th. A flag of truce was displayed in the town when they stopped firing. On the 13th in a. Alexandria was evacuated and burned by the Egyptians. The flag of truce having been exhibited for the purpose of allowing the troops to withdraw. One hundred Europeans and other Christians in the Ottoman Bank and other adjoining buildings, were massacred; on hundred Europeans fought their way down to the beach and took refuge on board the British ships. The Khedive and Dervish Pasha escaped and made their way to Alexandria. The city was given up to plunder by fire it was burned. A despatch says: "The aspect of the town is indescribable, it reminds one of Pompeii—whole families of Europeans have disappeared."

Admiral Seymour has issued a manifesto announcing that he has undertaken, with the consent of the Egyptian Government, to suppress the disorders. Nobody is allowed to leave the town after sunset.

A train, with 217 persons on board, ran off the rails between Schernay and Bastien: 178 persons were killed, and those who were saved were more or less injured.

Several high personages and officers, who are charged with nihilism, were arrested on the 8th inst. on Newhows street, St. Petersburg, near the building occupied by the Secret Police Administration. The prisoners intended to undermine the building by a mine started from their lodgings.

An authentic report shows that the stocks of sugar on the island of Cuba, on 6th mo. 30th, amounted to 178,359 tons, against 100,032 tons at the same date last year. The exports since First month 1st amounted to 388,410 tons, against 369,966 tons for the same period last year.

Complaints are made of an injurious drought at Saginaw.

NOTICE TO TEACHERS, PARENTS AND OTHERS.

The Yearly Meeting's Committee on Education have placed a book at *Friends' Book Store*, No. 301 Arch St. Philadelphia, where applications from teachers wishing situations, and committees who desire to employ teachers, may be received. Please give address, and full particulars.

• ELISTON P. MORRIS, Clerk.

WANTED

By 9th month, 1882, a woman Friend to take charge of Bradford's Repressive Meeting School.

Apply to the undersigned, LYDIA D. WORTH, Marshallton, Chester county, Pa.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty third Ward,) Philadelphia. Physician and Superintendent—JOHN C. HALL, M.D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

MARRIED, at Friends' Meeting-house, at Chesterfield Morgan county, Ohio, 6th mo. 22nd, 1882, JOHN F. FOWLER, of Bartlett, Washington Co., Ohio, to ESTHER daughter of Dr. Isaac and Sarah Huestis, of the former place.

DIED, 6th mo. 27th, 1882, RICHARD RICHARDS aged 74 years, a member of Philadelphia Monthly Meeting of Friends.

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JOHN S. STOKES,

T. NO. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

Botanical Excursion to Hammoncton, N. J.

The perusal of the pleasing and instructive etch of a botanical trip to Taunton, which recently appeared in "The Friend," awakened the hope that perhaps the hurried story of r recent visit to Hammoncton may find readers. The region in which this New England tlement is situated, differs somewhat from at in which Taunton lies, belonging to a ore southern botanical district. The difference is, however, slight; but further south New Jersey the greater heat and the prevalence of swamps, render the district more arly allied to that of lower Delaware. No finite line of demarcation can be drawn, the units characteristic of one region gradually coming more scarce, and those of another actually taking their places, to increase in mber as the fitting climatic peculiarities come more pronounced. Thus the magnos increase in prevalence as we proceed southward and new species appear, while they diminish in number as we proceed northward, other plants taking their place.

Our trip to Hammoncton was made by rail on the Camden & Atlantic, and in the twenty-four miles between it and our home, we passed across the entire cretaceous formation which yields the green sand, improperly called "marl" in this region. The traveller may see this valuable fertilizer exposed at the "diggings" by the roadside bend Ashland station, where ten thousand tons have annually been dugged to be carried to and near, and applied to the potato fields, of our appreciative farmers.

Beyond the cretaceous we enter upon a less attractive region, and sand or swamp replaces the fields of grass and growing crops. The site sand district is of more recent elevation over the sea, and appears as if but a succession of sea shores, with the sand of which a very moderate proportion of clay had combined to give tenacity and value to the result soil.

Among the plants that could be seen by the roadside conspicuous, was the *Andromeda triana*, known to our farmers as stagger-sh, from its injurious effects upon calves and lambs that may have fed upon it. This a beautiful representative of the European ath, its white or pale rose waxen cups are licately beautiful, and interesting to many

not familiar with it, but generally passed unheeded by those un instructed in botany. The *Lupinus perennis* with its showy papilionaceous flowers of bright blue, attracted our attention, as did also the yet more beautiful *Tephrosia Virginica*, or goat's rue. This flower is like that of the pea or bean, and as its banner is white, its keel rose-color, and its wings red, it presents an attractive appearance. The whole plant is very villous, or covered with a pea-green down, by which it may be readily recognized even from a distance.

The most conspicuous plant in the more swampy reaches is the bog asphodel, *Xerophyllum asphodeloides*, which lifts its spike of creamy-white flowers from three to five feet high. This is a singular and interesting plant, having numerous very long dry flat leaves at its base, by which alone it may be readily recognized and distinguished from any other plant herabout. Its flowers are small, but numerous and showy, in a long dense raceme. It does not appear to be found north of New Jersey, though it extends south to Carolina. A plant much resembling it, and known as fly poison, *Anilanthum noseceetoxicum*, though found in New Jersey swamps, also appears upon the mountain tops of Pennsylvania, even in the north.

The first plant that arrested attention among many others more familiar growing in the bushy wastes near Hammoncton station, was the black oat-grass, or weather-grass. This is known to botanists as *Stipa avenacea*, and is very singular and beautiful. It grows in sandy spots to the height of three feet, and is noticeable from its misty aspect, arising from the looseness of its panicles and the remarkably long awn attached to one of its palea or inner flower scales. This awn is a hair-like appendage, is three inches or more in length, and has the property of twisting and untwisting from hygro metric change in the air;—hence its name, weather-grass. This seemingly useless affix is doubtless of real utility in enabling the seed to become disseminated much more widely than it would otherwise be scattered. Those endowed with the best organs of locomotion, have been preserved, because they, or some of them, were better fitted to find a congenial soil for the continuance of their kind. This *Stipa* has thus points of resemblance which call to mind the well-known walking-oat, *Avena fatua*. The seed of the plant when ripe, falls out of its glumes, and in warm, dry weather, may be seen rolling and twisting about on its long ungainly legs—the crooked awns—as they twist and untwist in consequence of their susceptibility to the influence of changing currents of atmospheric humidity. It necessarily advances as it turns over, because the long, stiff hairs upon its body catch against any little projection on the surface of the soil, and prevent its retreat. A curious sight is presented by a garden-walk covered with these awned seeds tumbling and sprawling about in

different directions, until the awns are so twisted that they can twist no further. They then remain quiet until the dew is deposited, or they are moistened by a shower, when they rapidly untwist and run about with renewed activity, as if anxious to escape from the wet. Another plant peculiar to the sandy plains from New Jersey to Florida, is the *Polygala lutea*, or yellow *Polygala*, of which we soon collected good specimens. It has showy orange-yellow bracts, aggregated in a roundish head, which is sometimes nearly an inch in diameter.

Arrived at Hammoncton, a carriage conveyed us to the lake, nearly two miles distant, and a drive around its head brought us to the embankment which restrains its waters, and forms a power for the adjacent saw-mill. It is a beautiful sheet of water upwards of a mile in length, and of a breadth sufficient to give it a lake-like aspect, with good shores nearly at its level, and generally free from swampy reaches. A number of attractive homes, around which the exhibition of much taste is apparent, lie the farther shore. At this part of the embankment lies a broad expanse of boggy, bushy and sandy retreats for the plants that affect such localities. Among those most conspicuous were the *Xerophyllum*, already adverted to, which is here abundant and well developed. Many lowly plants may also be seen quite as attractive in their humility as their more pretentious neighbor whose head is held aloft as if in proud disdain of the *Sarracenia*, *Drosera* and *Utricularia* at its feet, and yet what more strange or more interesting plants can be named than these which have their homes near us! with the pitcher-plant, *Sarracenia purpurea*, or as known to some, the side-saddle flower of our New Jersey bogs, with which, perhaps, some of our readers are familiar, whose purple-veined cups with their ornate outlet and winged back is of so unique a pattern. The leaves of some plants seen by us were nearly full of water, but whether from rain or secreted from the root, we knew not, but probably the latter, since rain had not lately fallen. For the first time we found it in full bloom, and could detect its stamens covered by the stigmas which, united into a large peltate persistent canopy, obscured these inner organs carefully tucked away beneath. The large purple calyx was conspicuous, and the whole flower presented a striking aspect at the summit of its slender scape. The inside of the ear of the pitcher was lined with stiff bristles pointing downward, which, however, appeared to be too short to offer much, if any, obstruction to escaping insects,—the office, some believe, they were formed to subserv. The southern *Sarracenia* are really effective insect traps, the sugary exudation near the mouth of the pitcher, attracting flies and beetles which can readily descend into the watery fluid at the bottom, but cannot return because of the resistance of the strong bristles pointing downward. Leaves

have been found containing many dead insects, which, decomposed in the watery fluid, are supposed to have contributed to the nutriment of this strange semi-carnivorous plant. The *Sarracenia purpurea* is not confined to New Jersey, but is found in bogs throughout Canada and in the United States east of the Alleghany mountains. What relation *Sarracenia* bore to the Sarcææ puzzled our boyish etymological proclivities, until later we found that the plant had been named by Tournefort in honor of Dr. Sarrazin, of Quebec, who first sent a specimen of the species and a botanical description of it to Europe. A close resemblance in names may not indicate identity of origin; but Dr. Sarrazin himself may have been descended from Sarcenic ancestry, and solve the riddle of similarity of sound and spelling. Had it borne the name of Sarazina, given it by the singular Rafinesque, it would have been more appropriately designated.

Hudsonia ericoides, or heath-like *Hudsonia*, also abounded upon sandy road-sides; but its season of bloom had passed, and its dry stems and seed-vessels alone were to be seen. Its botanical resemblance to the heath is quite remote.

Beneath the waste-weir, at the outlet of the lake, abound the golden club *Orontium aquaticum*, which grows upon inundated banks and in the sleepy streams that ooze from beneath the embankment, and which are floored with rich brownish-yellow ochreous mud. The bright ovate velvety-green leaves of the orontium are conspicuous also beneath the overflowing water in the waste-weir, and their white waxen and golden clubs are interesting. These are about a foot long, ending in a spadix of a rich yellow and green, covered with small perfect yellow flowers, but of an offensive odor. They thus resemble the Indian-turpin, *Arum* or *Arisæma*, but the spathe which is so conspicuous in the latter is reduced to a short sheath at the base of the spadix.

The lovely pond-lily *Nymphaea odorata*, to which a botanist in early days gave the beautiful name of *Castalia pudica*, is also found here. This, though far removed from the lilies, is nearly allied to the pitcher plants, though seemingly widely unlike them. This charming flower bathes in the pure water of the clear lake, but does not spurn the tepid pools beneath the bank, where we may see its beauty and breathe its fragrance while it lies placidly reposing upon the bosom of water foul with ochreous mud and rank with feculence.

(To be concluded.)

For "The Friend."

The Insufficiency of Human Learning.

We have heard the sentiment advanced that human learning should be pursued and acquired in order to enable its possessor to controvert materialistic and infidel views; and thus with their own weapons to turn back the sophistical reasoning of such disputants. But is not this dependence upon intellectual culture very like to going forth with Saul's unhallowed armor against the vaunting Goliaths of our day, instead, as did little David, who said to that proud Philistine: "I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied."

It is well to have the power and limit of human learning and ability clearly defined in

our view, so as not ignorantly to allow it to trench upon the confines of our holy religion which teaches that, "Not by might nor by power, but by my spirit, saith the Lord of hosts;" and that "In Christ Jesus are hid all the treasures of wisdom and knowledge." This childlike dependence upon the ever-present Helper of his people, will so bring into sweet humility, so teach "the sentence of death in ourselves, that we shall not trust in ourselves, but in God who raiseth the dead; and is equal to all the needs of those, who in simplicity and godly sincerity, not with fleshly wisdom, but by His grace, are engaged to promote the ever glorious kingdom of the Redeemer in the earth. Unless the government of our hearts is upon Him whose strength is thereby made perfect in our weakness—upon the God of Israel who giveth strength and power unto his children—all other dependence upon an arm of flesh will be forever in vain. For it is such as trust in the Lord that will find Him their help and their shield. To these his promise will not fail: "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever;" who is no less able now than ever to overthrow the horse and his rider in the midst of the sea.

Human learning then, except as it becomes sanctified by Divine grace, is no available weapon against the sophistical arguments of such as delight in controversy, and revel in the false premise leading to the equally false conclusion upon which their flimsy edifice is based. Infidels and Deists can dive as deep in human lore, as those can who oppose them, with the same armor of logic derived from the reasoning powers, from books, and the schools. What learning had Peter and John wherewith to go against the deniers of the Lord Jesus in a day when there were so many to oppose? They believed in, and realized the promise of the Saviour: "I will give a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." "The weapons of their warfare were not carnal, but mighty through God to the pulling down of strongholds." &c. Here the learned and the ignorant seem to be upon the same platform. As scholars in the school of Christ, having "imagination cast down and every high thing that exalted itself against the knowledge of God," both see when enlightened from above; till then both are alike blind as respects the experimental knowledge of God. It is not human learning, but saving faith that is "able to quench all the fiery darts of the wicked," and "put to silence the ignorance of foolish men." It is "the sword of the Spirit," and not accurate and extensive attainments in any kind of knowledge, that "is quick, and powerful, and sharper than any two-edged sword," unto baffling the arguments and overcoming the opposers of the religion and gospel of Jesus. Christians, whether learned or unlearned are, as says some one, "like trees, which though alive, cannot put forth their leaves or fruit without the influence of the sun." The more this influence is sought and acted on, the less we shall be like King Saul who in his own unsanctified zeal and strength sacrificed before the Prophet, the Power, came. This power is all of God; and it is as we trust to this,

that the eye of the understanding is enlightened, and we are made strong in Him, and in the power of his might.

All human learning can avail but little unless its treasures first be laid at the feet of the Crucified; and thereby brought into filial subservency to the will of Him whose right it is to rule and reign over all in every heart. Without this, the dying confession of the learned Grotius will have application, whatever our attainments in literature or science may be:—"I have lost a life in laborious trifling." We may by close study and nativity become taught in the external evidences of Christianity, and also be able to comprehend and answer polemical speakers and writers, while our own hearts remain unenlightened by the truth as it is in Jesus. In which case, our arguments, being void of heavenly unction, will fall from the lips as easily answered or disregarded thing. So truly it is written, that that which comes from God alone gathers to Him; and also that the things pertaining to the kingdom of God the Redeemer must ever remain "hidden from the wise and prudent of this world." Which is confirmed by the testimonies: "The natural man receiveth not the things of the Spirit of God," &c; and, "Not many wise men after the flesh are called," &c.

The following selection from a Christian writer concerning one possessed of much human learning, and which also points with instructive reference to the all-sufficient grace of the Lord Jesus, will conclude this essay: "The celebrated John Seldon on his death-bed sent for Archbishop Usher; and in the course of a most serious and affecting conversation assured him that he had accurately surveyed almost every part of literature and science that was held in the highest esteem by the sons of men—that he had possessed himself of a great number of the most valuable books and manuscripts upon all ancient subject and yet, at that time, he could not recollect on single passage out of any volume in his large collection upon which he could rest his soul or from which he could derive one ray of consolation, except some that he had met with in the Holy Scriptures; and that the most remarkable passage which had made the deepest impression on his mind was this:—'For the grace of God that bringeth salvation hath appeared unto all men; teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.' Seldon, with all his learning, therefore, was obliged to seek for a true knowledge of God in the volume of his own heart; and, agreeably to the direction of an outward revelation to look for the appearance of that grace which is promised in a place which his genius had not yet explored, and which never could have been revealed to his outward eye. He had no doubt heard of God by the hearing of the ear, and could have accurately demonstrated his existence and attributes; but till this blessed moment his eye had never seen Him."

Thus all those fine literary accomplishments which feed the pride of the scholar, may be sacrificed when they prove, as they frequently do, impediments to a spiritual knowledge of God. The most towering genius of earth can never gain admittance into the kingdom of heaven till he condescends to the

omplcity of a little child, and, with faith and unility opens the heart to his Heavenly Father for that true wisdom which can only come immediately from Him!"

7th mo. 1st, 1882.

The Fascination of Gambling.

Public attention has been fixed upon this subject by two very remarkable occurrences within a short time.

The first was the inveigling of the honored descendant of a most honored ancestry, and himself the father of honored sons, Charles Francis Adams, the grandson of John Adams, the first Vice-President and second President of the United States, and the son of John Quincy Adams, the sixth President, into a gambling-house in Boston, where he was induced to sign checks to the amount of \$20,000 to cover his losses.

In the trial of the swindler, John Quincy Adams, son of Charles Francis, testified that the swindler said:

"I guess there's no man in the United States who is so close there at this business, and who has been so successful. I've studied the business from boyhood. I study the habits of victims, and ingratiate myself into their good graces. I watched Mr. Adams' habits, and finally met him coming from a house one morning, and got into conversation with him. Mr. Adams has the reputation of being very unsober, but I didn't have any trouble at all, for, when we get a man to talking, the rest is easy enough."

The swindler said that he introduced himself as the son of an old friend; that he requested and obtained permission of Adams to accompany him. They walked down Mt. Vernon-street to Charles-street, and from Charles-street to Boylston-street, and when they reached Boylston-street, Morrison engaged the subject, and produced a lottery-ticket upon which he said he had drawn a prize, and requested Mr. Adams to go in and identify him. Mr. Adams went in, and the prize was paid. Then Morrison called the attention of Mr. Adams to a very fascinating game, and asked him to watch him, and finally to take a hand in it. Mr. Adams, after persuasion, took a hand at the game, and at first was a winner, but was required to give his checks for \$250 and \$1,650 to pay the bank 10 per cent. of his winnings. Mr. Adams then lost heavily, and gave his check for \$17,500. Then, to frighten the old gentleman, the thieves accused him of gaming, when he held up his hands, and exclaimed:

"No such charge was ever made against me during my life of seventy-four years. I represented my country in England for eight years, and nothing as ever brought against my character. O, what could my boys say to hear of such a thing!"

John Quincy Adams testified that his father or some years has been partly demented, and unable to transact business.

The other circumstance is the loss by a New York capitalist of \$450,000, most of it in less than an hour, to recover which he has begun suit against a doctor and his confederate, whom he believes to have swindled him.

There are several coincidences between the experience of Mr. Adams and what I witnessed in a tour of 2,050 miles upon the Mississippi River, not long after the close of the war, a narrative of part of which I will now give.

I took passage for New Orleans on the steamboat L— at St. Louis. The waters were very high, the river much obstructed, the population of the South unsettled, and the boats were crowded. The ancient craft I had chosen had an immense cargo, including several hundred head of mules and cattle, and many passengers as she would hold. On the way down the river a steamer was

wrecked, and we had to take her passengers on board, who slept on the floor of the cabin. Many of the passengers were Generals of the Confederate Army, some of whom are now in the United States Senate, and some were distinguished officers of the Federal Government, merchants, planters, judges, doctors, ministers, priests, &c., and a large proportion of the worst element. The voyage lasted nearly eight days, as the boat moved very slowly, and made many and long stops.

Soon after leaving St. Louis I noticed a venerable looking gentleman of about sixty years of age, with long white beard, intelligent appearance, and benign expression. He seemed to be very observing, ready to enter into conversation, and vouchsafed to inform me that he was on the way to visit a married daughter who lived near Memphis. I set him down as a fine specimen of a Southern gentleman of moderate means, and resolved to cultivate his acquaintance, in hope of gaining some valuable information. He seemed very affable to all the passengers, and I noticed that he conversed with nearly all. Soon after leaving Columbus, Ky., I saw a fine looking, well dressed young man take his seat at a table and unroll a large red cloth on which were certain letters and numbers; then taking several hundred dollars from his pocket he asked some of the bystanders to "give him a bet," accompanying his request with a stream of insinuating words which soon attracted a crowd. I drew near to observe the proceedings.

Of course the dice and the bet demonstrated that gambling was about to begin. The cloth was the famous "sweat cloth," one of the most ingenious arrangements imaginable. There were 34 spaces, 12 belonging to the bank, 22 set apart to the player. Under No. 22, for example, was written "3 for 1." The player bet \$3 and threw the dice, and they turned up 22. Then the bank must pay \$9, three for one. Some of the numbers ran as high as 300 for 1. A man betting \$10, if the dice turned up that number, the bank must pay him \$3,000. There being 22 spaces for the player and only 12 spaces for the bank, the greenhorn thinks the chances largely in his favor, and plays on and on. In the end the bank takes all his money. The explanation is that the 22 are unusual, the 12 usual. I suggested to a victim that the gamblers could not continue in the business if the players did not lose. At that a man suggested to me to "mind my own business," which, for the best of reasons, I did for a little while. This man was a partner of the gambler, who pretended to win, and decoyed others. After close watching, with the aid of a Confederate Major and others, I detected him.

As the game waxed warm I saw the venerable man with the white beard above mentioned take aside a wealthy Missouri planter, whose confidence he had gained, and suggested that they go halves and put down something. The planter, an old man, recently recovered from a fit of sickness, readily yielded, and they at first won a few hundred dollars, but afterward lost quite heavily. The patriarch, whom I will call Thirsby, as that is the name he went by, invited the planter to drink a glass of brandy with him, and soon the second scene took place. The partner of the young man sat down, and taking from his pocket three cards, offered to bet \$150 that no man could guess a certain card. I saw the

proceedings. All took place in the open cabin. There were three cards, one red and two black; the gambler showed them, shuffled them, turned their faces down, and bet that the planter could not the first time take up the red card. To deceive the victim he turned down a corner of the red card, and he seeing it turned was sure that he could guess the right card; but by sleight of hand the gambler straightened the red card, and bent one of the black ones, and quickly placed them on the table, or else changed one of the cards. The victim seized the bent card, and lo! it was not the red one. Thirsby had suggested a bet of \$150. It was lost in a minute.

The two gamblers, having cleared several hundred dollars, now prepared to quit the boat at the next stopping-place.

This Thirsby was a professional gambler, and the moment these young men came on board he entered into partnership with them. It only remained for him to preserve his reputation with those of the passengers who had not seen through him. So, just before the gamblers left the boat, he addressed one of them in a loud tone: "Look here, will you give some of that money back to the old gentleman here? (the planter); he can't afford to lose it?" Said the other, "I would, but I have an engagement to meet to-morrow, and need the money."

I saw the captain and clerk of the boat in partnership with this same Thirsby, swindle a Captain in the Federal Army out of nearly all he had; and on the return trip a young man from Berrien County, Mich., who had been in the Federal Army in Texas, and had his wife and infant with him, was swindled out of all he had. Thirsby studied his men beforehand, and controlled them as though they were mesmerized. When he drank with them he did not swallow more than a drop of the brandy.

The day after the planter said to me, "I was infatuated. It is not the money that I care for, but that I, at my time of life, and a member of a Christian Church, and with a family of sons, should be led into gambling, is more than I can bear to think of. I would give any thing to wipe out the act."

How similar to the lawsuit of Charles Francis Adams! (who, it must be remembered, had reached *senile dementia*, and was not responsible.) A minister of the Gospel, within my knowledge, over sixty years old, was led astray in the same way, lost \$6,000, a part of which was intrusted to him by a neighbor to take to the city, and in despair took poison and died.

I preached in the ship and the old gambler listened. Of the sermon I will say nothing, except that there were no smooth words in it. At the close he said, "You laid it on heavy." Said I, "I did not make the text nor the doctrine. God made the text and the doctrine. You made the conduct that they condemn. You are an old man, and if there is a God you must be without hope." He began to weep, and showed some signs of a moral sense. Depraved as he was, there was something in him to admire. He told me of the death of his wife; said she was a good woman, and had gone to heaven; and sadly added, "Where I suppose I shall never see her."

The last meeting I had with him was in New Orleans. Said he, "What do you think of our wicked city?" I answered, "Mr. Thirsby, New Orleans and you are alike, both un-

usually prepossessing on first acquaintance. Subsequently things not so delightful appear." "Ah," said he, "don't be too hard on me."

I have given this narrative because New York is full of gambling-saloons. Thousands of men get their living by gambling. I see men busy frequently on Broadway picking up the country people and approaching elderly men. Many clerks go nightly to these gambling hells. Great numbers of boys are stealing money to risk in these places. Gambling is carried on in smoking-cars on the trains, often by commercial travellers at their rooms at hotels, and goes on constantly on ocean steamers.

I wish to show the mysterious spell which gambling throws over even persons of mature years, to expose the methods of gamblers, and to warn youth against their seductive arts.

Those who do not know how to play a game of cards may thank God for this kind of ignorance. Parents should throw all their influence against card-playing—the chief though not the only, instrument of gamblers—and create in the minds of their children such a prejudice against it, that they will recoil with horror from gambling and all that leads to it.

The power of the peculiar spell is wholly in the element of chance. For that reason games of chance should be disallowed by the Christian Church. The opposition of all consistent Methodists to card-playing rests upon a sound principle. The prejudice against cards and dice should be kept up. J. M. B.—*Christian Advocate*.

A PSALM OF NIGHT.

BY W. H. BURLEIGH.

Fades from the west the farewell light
Flung backward by the setting sun,
And silence deepens as the night
Steals with its solemn shadows on!
Gathers the soft, refreshing dew,
On springing grass and flow'et stems—
And lo! the everlasting blue
Is radiant with a thousand gems!

Not only do the voiceful day
Thy loving-kindness, Lord! proclaim—
But night with its sublime array
Of worlds, doth magnify thy name!
Yes—while adoring seraphim
Before thee bend the willing knee,
From every star a choral hymn
Goes up unceasingly to thee!

Day unto day doth utter speech,
And night to night thy voice makes known;
Through all the earth where thought may reach,
Is heard the glad and solemn tone;
And worlds, beyond the farthest star
Whose light has reached the human eye,
Catch the loud anthem from afar
That rolls along immensity!

O, holy Father! 'mid the calm
And stillness of this evening hour,
We, too, would lift our solemn psalm
To praise thy goodness and thy power!
For ever us, as ever all,
Thy tender mercies shall extend;
Nor vainly shall the contrite call
On thee, our Father and our Friend!

Kept by thy goodness through the day,
Thanksgivings to thy name we pour;
Night o'er us with its fears—we pray
Thy love to guard us evermore!
In grief console—in gladness, bless—
In darkness, guide—in sickness, cheer—
Till in the Saviour's righteousness,
Before thy throne our souls appear!

"IN THE COLD."

BY ADELAIDE STOUT.

We love the pictures that come and go,
Only a moment and then a change;
The great bow-window across the street
Doth many a pleasant picture frame;
Now a canary doth swing and poise,
Flut'ring his small wings with gleam of gold,
A ring-dove coos on a lady's hand,
She fondles the pet in her gentle hold.

A spaniel leaps up with a mute caress,
And touches the hand as if to turn
The beautiful eyes adown on him:
I think perhaps he is slow to learn
To share the touch of the lady's hand
With others there, for he clings to her ear
With low quiet bark if she fondle long
The little dove that doth nestle there.

Beautiful picture nayhap you say—
The snowy hand and the springing bird,
And drooping face that is lit with smiles,
But what if this woman's heart were stirred
With tender thought for the children, then?
Wandering lonely through frost and snow?
Ahungered for love are the souls that look
From out of the watching eyes, I know.

Ingathered close to her woman's hand,
Basking in light are the soulless things,
While "out in the cold" are the children shut—
God's beautiful doves with snowy wings:
Their souls shall gather the grime and dust
In city alleys and darksome den,
O hands that fondle the household pets,
The child at the window doth envy them!

O sad eyes lifted in street and lane!
O clear soul-windows where angels peep
But none respondeth!—are there no hearts
Gentle and tender their cry to heed?
O childless woman, you will not see
The little feet on the downward grade;
Of just such children, with pure white brows,
The wretches spurred from your door are made:

From "little children" whose angels stand
Beholding o'er the "Father's" face:
You'd share the watch of the angel pure
With one child drawn to your love's embrace—
One child ingathered from want and sin,
One heart led sweetly with bread of love,
One soul to shine as a star for aye,
In crown of joy you might wear above.

We weep o'er poem and picture sweet,
O'er Magdala with her flowing hair;
Our hearts are burdened with sighs to see
On the full round cheek the painted tear,
But "out in the cold" are pinched white cheeks
Where tears are frozen from day to day,
O childless woman, with heart unmoved
From such sweet pleaders you turn away.

The clear plate-glass in the window there
Shows many a picture, but not one face
Of childish beauty! Alas, for homes
When dumb pets crowd to the children's place!
The bird swings down at a finger's beck,
The ring-dove coos in a soft love tone,
The spaniel leaps up at the slightest call
There is not a thing in the world so lone

As the unloved child, with its tender heart,
And untold longings and pleading eyes;
For just such souls that are famishing
The secret snare of the tempter lies.
O white limbs wandering so far to-night
With little feet on the open road,
There are hearts enough that should sweetly yearn
To gather you all from life's bitter cold,
—*Sunday Magazine*.

If it were only the exercise of the body, the moving of the lips, the bending of the knee, man would as commonly step to heaven as they go to visit a friend; but to separate our thoughts and affections from the world, to draw forth all our graces, and increase each in its proper object, and to hold them to it till the work prospers in our hands—this, this is the difficulty.—*Boxer*.

Selected.

For "The Friend."

Worshipping God.

It is evident that there is an increase of church worshippers in the land, and the number who bow to ritualism and worship the same, are legion. Many who thus worship have little conception of the doctrine taught by our Saviour, who said, "The true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him." I am convinced that with many false worshipers has taken the place of true worship. The writer has often attended religious services where the worshippers would cry aloud and scream, and stamp. A description of these different scenes is impossible. He has seen a company of strong-lunged men and women in prayer; not an intelligible petition uttered, but a series of groanings and cries for fifteen minutes, with such exclamations as "Help, Lord!" "Help, Lord!" or "Come down!" &c. While many are less extravagant in animal excitement, there is still a lack of true conception of what constitutes the worship of God. The mass are subject to ordinances and rules of men, which have been handed down from one generation to another—"doctrines of men." They are taught that worship must begin by singing, then prayer, reading of the Scriptures, then singing, followed by a sermon, and then the benediction. All this may be done, and the people go away thinking they have been worshipping the Lord, when the Lord of hosts was not in their thoughts.

No one can be governed by the rules of men, and at all times be in harmony with the Holy Spirit. There is a sad failure on the part of many in not more clearly discriminating between man's part and our Heavenly Father's part in the work of human salvation. When the heart is circumcised by the power of Divine grace, and the will surrendered to the will of our Heavenly Father, through our Lord, then mankind are in a state to worship God, and to be "led by his hand, a messenger at his gateway; only waiting for his command. Only an instrument ready his praises to sound at his will. Willing, should He not require me, in silence to wait on Him still." It is written in the prophets, "and they shall be all taught of God. Every man, therefore that hath heard and hath learned of the Father, cometh unto me."

Our Heavenly Father is the only proper object of worship: "Thou shalt worship the Lord thy God, and Him only shalt thou serve." It is evident that there is a great deal of man-worship. Men are worshipped when titles are given that belong to God alone, and other titles of man's invention. How would the Scriptures sound, if we read in them of Rev. Mr. Paul, D. D., LL. D., and Rev. Mr. Barnabas, D. D., Rev. Dr. James and Mr. Simon, A. M.? or if they gave to poor weak man, such Masonic titles as, "Most Excellent Master," "Sovereign Master," "Most Excellent Grand Master," &c.? The Scriptures speak of "the serpent beguiling Eve through his subtlety * * * from the simplicity that is in Christ." For not he that commendeth himself is approved, but whom the Lord commendeth." "How can ye believe that receive honor one from another."

Many worship the Scriptures and fail to give the honor due to the Holy Spirit who enlighteneth every one that cometh into the world. Titus ii. 12. The Scriptures are to

esteemed highly, but of themselves cannot give spiritual life or light, "for the letter killeth, but the Spirit giveth life." Wicked men read the Bible and are wicked still, from the fact their hearts are sealed and barred against the Spirit of life and light. The entrance of the Divine Word or Spirit of Christ giveth life. Paul declared that he was a minister of the New Testament; but he is very particular to explain, that he is a "minister not of the letter, but of the Spirit." He calls the people of God "Epistles of Christ." He also explains that they are "not written with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshy tablets of the heart." 2 Cor. iii. 3-5.

Many are worshipping Masonic symbols, such as "The common Gavel," which, (as is said in Mackey's "Ritualist," page 38) "is an instrument made use of by operative masons to break off the corners of rough stones, the tiler to fit them for the builder's use; but, as free and accepted Masons, are taught to make use of it for a more noble and glorious purpose of divesting our hearts and consciences of all the vice and superfluities of the flesh; thereby fitting our minds as living stones for that spiritual building, that 'house not made with hands, eternal in the heavens.'" Masonry claims to be a saving religion. In its own language, it takes "The movable jewels," the rough ashler, cuts, hews and polishes him, and prepares him to be built into the temple above. Many worship the Manic God—with no Saviour. The profane, snarling and unlawful oaths are wicked, to swear by "the Bible, compass and square," both profanity and idolatry.

Our Saviour taught his followers, "Ye have heard that it hath been said by them of old time: Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths. But I say unto you, swear not at all." And the apostle James says, "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea, be yea; and your nay, be nay; lest ye fall into condemnation."

True worship is that which is brought about by the Holy Spirit, which is a promised blessing; Eph. i. 13-14; and was granted to Joseph; Gen. xli. 38; and all saints: Luke xli. 13. "The anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and abideth in you, and even as it hath taught you, ye shall abide in Him."

For the last three years, the writer has seen times the light of true worship. I have been on the point at times to yield up to the light of heaven; but doubts came, to which I gave entertainment. But a few days ago, while in my family reading the Scriptures, a flood of light was given while reading the second chapter of Colossians, "If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; which all are to perish with the sin;) after the commandments and doctrines of men. Which things have indeed a show of wisdom in will-worship, and humility, and neglecting of the body, not in any honor to the satisfying of the flesh." I have in a measure followed the doctrines of men. I see, however, the way more clearly.

E. E. A.

Wanderings South and East.

For "The Friend."

This book, written by Walter Coote, contains some of the observations and experiences of the author during a journey of four years in Australia, New Zealand, Japan and other islands of the Pacific, and among the Spanish American countries of South America. It is valuable as the record of an educated and pretty impartial witness.

Sailing by steamer from Singapore, the vessel anchored at Thursday Island, near the northern point of Australia. "The chief and perhaps only real value of this little settlement (of nine souls) consists in its being the centre of the Torres Straits pearl fisheries. There were about six smart cutters lying at anchor in the harbor; they had come in to give to our steamer the results of their fishing, and we took on board, in consequence, some sixty tons of pearl shell, the value of which would be from £180 to £200 a ton. The men employed in the fisheries are all Kanakas, picked up in the Western Pacific Islands, and are in a dreadfully demoralized condition. They make far more money than they know how to spend and receive it all in a lump sum once or twice a year. When this occurs they take passage to Sydney, are kept perpetually drunk the whole way there by the bar-keeper of the steamer, and are immediately on their arrival in Sydney taken charge of by a class of people of whom perhaps the less said the better. A few weeks later they are put on board the steamer again, utterly unconscious and penniless, to be taken back to their former employers. I am not speaking of any exceptional case; this is practically the universal system.

"We took half-a-dozen pearl divers down with us, whose fortunes during their holidays I took some pains to follow. They were such as I have described, and I saw the poor fellows brought down to the steamer some weeks later when she started on her return journey. One of the largest employers of this kind of labor travelled with us from Thursday Island, and he informed me that he paid away as much as a thousand pounds a month in wages."

The treatment of the native Australians in Queensland, as described by W. Coote, is even more startlingly outrageous than that which our own Indians have received—probably because the Australians are less able to defend themselves. It is one of the sad proofs of the natural depravity of the human heart, and how fully the selfishness of man, when unrestrained, overpowers all considerations of justice and humanity. He says:—

"Native fires were visible every day as we passed along the coast [of Queensland]; sometimes we counted as many as a dozen in a day, which I suppose would represent a similar number of different tribes. I am almost tempted to say something here about these luckless Queensland blacks, but the subject is of such infinite disgrace to all of us who have English blood in our veins, that I could never quite express my horror at our conduct towards them. Suffice it, then, for me to add my small testimony, with that of every other Queensland visitor, to the fact that nothing that has been brought before the English public regarding this matter comes near the real enormous truth. That if we have heard at home of white settlers shooting down natives ('potting blacks' is their grimly face-

tious word for it), in mere wanton sport by scores, they have really shot them down in such manner by hundreds; that if tales have reached us of the cruelty of the bush police, and the wholesale wiping out of tribes for trivial causes, or no cause at all, such tales are within the mark, and may be capped with true stories of such massacres as are only paralleled in the history of the Spaniards in Peru. This thing has come before our British Parliament, and been the subject of enquiry as well in England as in Brisbane, but the truth of it has been hidden by those who were interested, and no approximately adequate measures have been taken for its punishment even yet. We are too just and right-minded a nation in these latter days to allow our colonists to make slaves of the natives of these new countries, but we have replaced that once popular system of slavery with a policy which, if not openly admitted, is at least not hindered, namely that of actively 'wiping out' the native races during the progress of our white conquest."

The last number of *The Herald of Peace* [London], in commenting on this subject, quotes from an article in the Fortnightly Review, by John Wisker of Melbourne, who remarks, "Even the humane inhabitants of these regions, such as would not injure the blacks themselves, tacitly rank them with the beasts of the field. Not one settler in a hundred can be brought to admit that an injured native is an object of consideration, or that a wrong done to a black is, at the worst, more than an unpleasant incident. And when the natives turn and spear cattle, or kill a colonist, the cry for extermination becomes general. The minority who believe that the natives

"Since writing the above I have come across an item of news in a Melbourne daily paper, which I cannot refrain from printing. I copy it as it stands, but I hope my readers will not fail to notice and consider the deep significance of the last sentence.

"The following paragraph, extracted from the recent issue of the *Holdenian Independent*, of Queensland, affords an indication of the sentiments with which the aborigines of this continent are regarded by some of the white settlers:

"On Sunday morning last a person named Martin Doyle, while out on a kangaroo-hunting excursion, and when getting as far as Wooster's paddock, distant about three miles from Thornborough, came upon a mob of blacks camped, who, on perceiving Doyle, immediately made tracks in "double-quick time." The dogs accompanying Doyle gave chase, and overtook one of the girls and tore her to such an extent that she died almost as soon as they were drawn off their victim. Doyle, on returning to the camp suddenly vacated by the blacks, discovered that they had killed a cow, and were about to appease their appetites when they were disturbed. It is anything but creditable to the Government to allow such a state of things as this to exist. Blacks are the next day to be roaming about within a short three miles of a popular town like Thornborough, established now nearly five years, and slaying the cattle of its residents, is truly shameful."

Another cutting of a week later date (February, 1881) runs thus:

"The Herbert correspondent of the *Bonville Standard* states, that two whites and a Kanaka went to punish the blacks for trespassing on a potato garden, but failed to find them. They shot three girls, and burned the bodies, making the husband of one assist."

Again, I presume, it is anything but creditable to the Government to allow such a state of things to exist. Blacks in the present day to be roaming about within a few miles of a town like Herbert, and trespassing on a potato garden, is truly shameful!"

can be improved, otherwise than off the face of the earth, maintain a discreet silence."

How strikingly is the same want of moral courage exhibited in many of our frontier settlements! And how much cause have the true lovers of their country, both in America and Great Britain, to remember the language of Jefferson, "I tremble for my country when I remember that God is just!"

In the neighborhood of Sydney, the Blue Mountains approach the coast. In its ranges are found some very curious ravines or gulches. One of the most remarkable of these is called Govet's Leap, which is described as "the most entirely desolate and awful piece of scenery I have seen. You walk through the forest along an almost level path, and then, quite suddenly, come upon this great hole in the ground. It is two or three miles wide, and twenty or thirty long, the far end stretching away into a wilderness of shadows and beautiful blue and grey effects. You may stand upon the edges of this great valley and fling stones down two thousand feet into a forest upon the level floor of the ravine, the trees of which look like feathery blades of grass. It is an awful place, so still, so lonely, so grey and solemn."

"Such a sight makes one realize a little what the pioneers who pushed their way through these ranges had to encounter, and what a number must have perished in their bold attempt, and been lost in these wild ranges. We were told by an innkeeper near here some stories of bushmen in this district, how wild they became through prolonged solitude, and how there were even now, men and women who would run away and hide at the approach of a stranger, having lost every feeling of a gregarious nature, and become mere solitary animals with only their flocks for company. I could believe anything after seeing Govet's Leap. There is, moreover, truth in these tales. I have met men who, after long shepherding, are more shy than children, and can only with the greatest difficulty bring themselves to face a stranger; who even when returned to their families will slip away and mope alone sooner than endure the evident strain that the presence of companions puts upon them. There is something very unwholesome, I think, in that solitary bush life, and nothing seems to me more horrible than the history of those Australian pioneers who have perished in the interior. What an end is that deliberate lying down in the wide desert alone to die! What a revelation when it first bursts upon you that you are lost and 'left alone and thirsting in a land of sand and thorns!' Perhaps these men go mad before the end comes, or do they calmly lie down and wait for death? It is singular that they almost always undress themselves, and fold neatly together their clothes, placing all they have in a small heap, and, if possible, securing them with stones. Then, utterly naked as when they entered the world, they go away into the wilderness and die."

(To be continued.)

For "The Friend."

The Children's Reading.

One morning not many weeks ago, when considering the perils which confront the youth of our Society in this day, and how it appeared as though *man's* reasoning and labor having failed, there might yet be a service for *woman*—bringing to nought the devices

of the workers of iniquity, or, by tender pleading, convincing the understandings and pitifully inclining the hearts of the framers and executors of our laws, I opened (unexpectedly) to the Scripture, where is recorded what seemed a somewhat parallel experience to ours in the case of the Jews.

It was at the ninth chapter of the book of Jeremiah, where the prophet, after rehearsing the deceit, the lies, and the slander of his people, who, after forsaking the law of God which had been set before them, had walked after the imagination of their own hearts, choosing Baal and his abominations, goes on to tell them that wormwood and gall would be their portion, and that they should be utterly dispersed abroad and the sword should pursue them. Considering their then mournful ease, confronted by their many transgressions, he continues: "Thus saith the Lord of hosts. Consider ye, and call for the mourning women, that they may come; and send for cunning women that they may come; and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters. * * * For death is come up into our windows, and is entered into our palaces, to entomb the children from without, and the young men from the streets."

How pointed did this passage appear to me only yesterday, when, as I was passing down a city street toward my place of business, I observed four lads of perhaps 11 to 14 years, eagerly peering into the window of a shop where pernicious prints and papers were exposed. In some localities, there may be seen a number of such stores or stands in a single square, so that we may truthfully say, "Death is come up into our windows, to entomb the children from without, and the young men from the streets."

As an epitome of a mass of evidence which might be adduced, were it at all necessary to show what an impression this printed matter is producing, we may take the following from the *Illustrated Christian Weekly* of a month ago. "The Grand Jury last week presented the fearful fact that not far from three-fourths of the complaints returned by the Police Justices to the District Attorney are against boys from 12 to 18 years of age, mostly for burglary, larceny, and pocket-picking." "Murders by lads less than 12 years of age have lately occurred, and even suicide has been resorted to by mere children."

That the testimony which our Society has ever borne against works of fiction and pernicious works generally, is one which we have need to jealously uphold now, is apparent from the great numbers of statements which are appearing in the religious papers as to the consequences of indulgence in the habit, followed by almost piteous appeals *do something*. Thus, the *Orphan's Friend*, of Auburn, N. Y., referring to the radical change in the reading matter of to-day as compared with a former time, says:

"If you went into the house of a Calvinist, Edwards, Baxter and Scott, might be found upon the centre-table. The favorite authors of a Methodist were, Wesley, Fletcher and Clarke. Visit the homes of this generation, from the same churches, and you will find Carvosso, Hester Ann Rogers, and Fletcher superseded by Dickens, Shakespeare and Thackeray. 'The Saints' Rest' and 'Edwards on the Will,' have been replaced by the latest

works of fiction. Take up one of the handsomely bound but well thumbed books which you may see upon the table in almost any Christian home to-day: perhaps a book of adventures by Oliver Optic or Capt. Mayn Reid. Look inside the cover and you will find M. E. S. S. L., Presby. S. S. L., or some other S. S. L. Much of our Sunday School literature is unreal and harmful, and mud is weak and vapid, serving only to feed the appetite, which, even in our children, is already so strong. True it is that our young people, by the constant reading of fiction, are acquiring an actual distaste for anything of solid nature. As a person is known by the company he keeps, so one may be judged quite correctly, by the books he reads."

The writer remembers that, during his own youth, several bound volumes of the "Penny Magazine," issued by one of the London Societies for the Diffusion of Useful Knowledge, proved an almost unfailing source of entertainment and instruction. The same may be said of some bound volumes of "The Friend," which offered large resources in the line of truthful biography, travels and natural history. So it was gratifying to hear his ten-year old boy, even at inconvenient times during the past winter, say—"Read me some more about Daniel Wheeler."

J. W. L.

For "The Friend."

Religious Views and Tenets.

MINISTRY.

Christian ministers are anointed of God, to minister not to others, that which they have received from Him, the great minister of the sanctuary, who enlightens their hearts, and shows them, for each special occasion, what the congregation stands in need of. So that minister the Word for Him, must look to Him for our supplies, and not outward to the letter, or to man. For a man may cover himself with a covering, but not of God's Spirit, and thereby add sin to sin. And under this false covering he may say in effect, "Thus saith the Lord, when He hath not spoken," and profess to draw nigh to Him with the month, while the heart is far from Him.

The true Church, under the light of the glorious gospel that shines in our dark hearts, is clothed with the "Sun of righteousness," having the moon and all changeable light, and worship as under her feet; being built up of lively stones, a spiritual house, to offer up spiritual sacrifices in, acceptable to God by Jesus Christ.

As the offerings under the old law had to be pure, and free from blemish, even so now, in the more pure and gospel day, the offerings which are spiritually impure, or blind, or blemished by the defilements of the flesh, or diseased in any way, or of our own preparing, should be excluded from the altar of the Lord, and from the sacrifices of his temple, as they were from the outward temple under the old dispensation. For that which is born of the flesh, is flesh, and has its fleshly defilements, being void of the Divine life and light, and consequently blind and imperfect. But that which is born of the Spirit, is spirit; and while abiding under its influence, the offerings are seasoned with Divine Grace, as they are prompted by the God of all grace; life and immortality are brought to light, and the sacrifices are acceptable to God through

Jesus Christ,—the Church edified, and built in the most holy faith. But if the minister is not born of the heavenly spirit, he is spiritually blind, and cannot discern spiritual things. So a vocal offering from one who is not born of the Spirit, is no more reliable than blind leader of the blind.

In my youthful days I looked upon our on as a quiet habitation, a tabernacle that could not be taken down. The clear ring of the "golden bell," (Exod. xxviii. 34), together with the fragrance of the pomegranate, was sent refreshingly with us, in our solemn assemblies. But how is it now? Has not the glory in a great measure departed from Israel? not the ark of God taken by the Philistines? as not Eli fallen backward and died? Is *habod* inscribed on many of our meetings-rooms and dwellings, instead of "*Holiness to the Lord*?" But after all this, does not the destroying angel enter, and that under the guise of an angel of light? Are not many of our first-born slain? The "Fathers, where are they? and the prophets, do they live forever?" I have thought that the language of power, concerning Israel of old, might, in a true measure, apply to the professed Israel the present age, where he says:

"Oh Israel, of all nations most undone;
Thy diadem displaced, thy sceptre gone.
Thy Levites, once a consecrated host,
No longer Levites, and their lineage lost;
And thou, thyself, e'er every country sown;
Whence comest thou, and what art thou.
I've seen the desolation long ago;
And silently have mourned because so."

The law, with all its figurative and ceremonial rites, and divers washings and carnal ordinances, and sacrifices, could never make a comers thereunto perfect. It was only a shadow of better things to come, and was given by Moses. But the grace and truth which the law pointed, and which does make perfect, came by Jesus Christ. The law of sin and death was fulfilled by Him, and the law of the spirit of life freely offered to us all, so that we might be set free from the law of sin and death in which we are by nature bound; and be brought out into the glorious liberty of the children of God, and made heirs of his heavenly kingdom. It is then that we become members of the true militant church, and are made partakers of the inheritance of the saints in light; and redeemed from all iniquity by his grace. For He tasted death for every man. And all who embrace this grace and the promises of God by faith, of whatever nation, kindred, tongue or people, are of the true Israel of God; having been urged by better sacrifices than those under the law which could never take away the sin of the world out of the heart of corrupt and fallen man. So it is to God and not to man, nor to an educated head, that we must look if we want clean hearts and a right spirit renewed within us; and to be set free from the law of sin and death, and to be made able ministers of the new covenant, which is established upon better promises than the old was. We must enter in through the strait gate, and walk in the new and living way which Christ has consecrated for us. Here are the cross for us, and we must bear the cross for Him. He died for us that we might live to Him, and no longer gratify the lusts of the flesh, but walk with Him in the newness and purity of a self-denying life.

D. H.

Dublin, Ind., 6th mo. 29th, 1882.

For "The Friend."

Religious Items, &c.

The Church and War.—I verily believe that the awful and bloody rebellion in the United States had never been, had all the ministers and all the churches North and South arrayed themselves against it. Had they "put on the whole armor of God," and had "their feet been shod with the preparation of the gospel of peace," the horrid crimes, the fratricidal strife, the bloody agony, and the bitter alienation might, if I understand the teachings of our adorable High Priest, have been prevented. God grant that the "ministry of reconciliation," and the church which Christ has bought with his own blood, may know this day, and understand more fully their commission to disciple, not destroy, to persuade not to avenge, to take the "sword of the Spirit" and not carnal weapons.—*Titus Coan.*

Religion Never Fails.—When Bishop Capers was suffering, dying in excruciating agony, he asked the hour. When told he exclaimed, "What! only three hours since I have been suffering such torture! Only three hours! What must be the voice of the bird that cries eternity, eternity! Three hours have taken away all but my religion. Health is gone, strength is gone, hope is gone, life is almost gone! But religion abides steadfast, stronger. Retreating from the shore, where wife, children and friends are waving their last adieu, but my religion goes with me. All the foundations of earth are falling me, but my religion still towers amid the wreck, securely firm, indissolubly firm."

Church Debts.—Ten years ago, but a small minority of our churches in Philadelphia owned their houses free of debt. The *Roll or Honor*, as published in these columns, did not include more than twelve churches. But, within the period named, not less than twenty-nine of our churches have removed debts amounting to nearly or quite \$300,000.

Nor has the blessing been confined to the city. Churches all about us, both in Pennsylvania and New Jersey, have caught the inspiration, and have emancipated themselves.—*National Baptist.*

Prohibition in Madagascar.—The Queen of Madagascar has ordered the framing of a prohibitory law in her dominions "forbidding the manufacture or importation into her territories of alcoholic liquors. A breach of this ordinance will entail the forfeiture of ten oxen and ten dollars fine. If the penalty cannot be paid by any offender, it must be worked out at the rate of ninetence per day."

Musical Instruments.—A writer in the *Herald of Truth* (Mennonite) who argues against the use of musical instruments, which are not generally approved of among that people, says, "I was very reluctant in giving up the idea that it is right to have musical instruments. I would ere this have bought an instrument, but for the honest conviction that it would at least be much more acceptable with God, if I would spend my money for some charitable purpose."

In reference to musical instruments in places of worship, he quotes from Adam Clarke as follows: "I rather believe that the use of such instruments of music, in the Christian church, is without the sanction and against the will of God; that they are subversive of the spirit of the true devotion, and that they are sinful. If there was a *voce to them who invented instruments of music as*

did David under the law (Amos, vi. 5), is there *no voce*, to them who invent them and introduce them into the worship of God in the christian church? I am an old man, and an old minister, and I here declare that I never knew them productive of any good in the worship of God; and I have had reason to believe they were productive of much evil. Music in the house of God I abominate and abhor. This is abuse of music, and here I register my protest against all such corruptions in the worship of the Author of Christianity. The late venerable and most eminent divine, John Wesley, who was a lover of music and an excellent poet, when asked his opinion of instruments of music being introduced into the chapels of the Methodist, said, in his terse and powerful manner: 'I have no objection to instruments of music in our chapels, provided they are neither heard nor seen.' I say the same, though I think the expenses of the purchase had better be spared."

THE FRIEND.

SEVENTH MONTH 29, 1882.

In the present number of "The Friend," will be found a communication on "Worshipping God," written by one who was for nine years, and until quite recently, a travelling preacher in another religious denomination. In the fall of 1878, while stationed in Luzerne County, Pa., his mind was so brought under conviction as to the spiritual nature of true worship that he resigned for a time his charge, and obtained other employment. At this time, he had never read anything which would turn his attention towards Friends. In reading Barclay's Apology, he clearly saw that its teaching was in harmony with his own experience of true Christian divinity. It is encouraging to meet with those, who by the operation of Grace are convinced, as our early Friends were and as all, truly living members of the Society must still be, of the spirituality of the Christian religion. Such instances ought to animate us to hold fast those principles which the Society of Friends has maintained from the beginning; and not to be too much disheartened, though many under our name may wander from the pathway trodden by our worthy predecessors. We have no doubt that the Lord's Spirit is working in the hearts of the children of men the world over, drawing them away from sin and formality and into communion with Him, the Source of all good. If we yield ourselves up to a religious exercise for our own growth in grace, and for the spread of the Redeemer's kingdom among others; and are faithful in doing the duty which the Lord assigns us, we will be blessed in thus walking in the light of his countenance; and we may safely trust Him who careth for his flock and family, to carry on his own work in the earth, as seemeth good to Him.

In reference to that part of the article which speaks of Masonic worship, the writer says: "It may be in the darkness of this day, some Friend, whose light has become dim, may have been entangled in the net; for the evil of Masonry is not so fully known as it is destined to be." Secret organizations, such as those of the Masons, Odd Fellows, &c., are so inconsistent with the position which the Society of Friends is designed to occupy in the

Christian Church, that no one of our members ought to take any part in such works of darkness. We trust the number who do so is very small, if indeed there are any. We at first thought of omitting that paragraph from the communication, but decided to retain it, desiring that it may prove a salutary caution to any who may be tempted to enter into a system, which will waste their time and means without any adequate return, and will promote feelings and practices inconsistent with their spiritual welfare.

We have received a small volume of poems—by Della Greene, of Springfield, Mass., entitled, *Into The Sunshine*. It is neatly gotten up, and the general tone of sentiment is wholesome; the only exception we have noticed is in a few pieces in which a martial spirit is manifested. It is printed in good-sized type, heavily leaded, and with a goodly width of margin to rest the eye upon, so that it is easy reading.

SUMMARY OF EVENTS.

UNITED STATES.—In the United States Senate, the House amendment to the Senate bill for the sale of the old New York Post-office site was concurred in. The House joint resolution, continuing until 7th mo. 31st the temporary provision for the expenditures of the Government, was concurred in. Senator Logan introduced a bill to continue Section 2d of the anti-Chinese law. The section punishes with fine and imprisonment the master of a vessel who shall knowingly bring into the United States on such vessel, or land or permit to be landed a Chinese laborer from any foreign port. Logan's bill provides that the section shall not be construed to apply to Chinese on board of vessels in transit between foreign ports touching at ports within the United States, when such landing is to allow them to pass through this country to their own, with no intention of violating such law.

In the House, the bill to modify the postal money order system, was passed. It provides for the issuing of a postal note at a charge of three cents, for the transmission through the mails of sums of less than \$5; that a money order shall not be issued for more than one hundred dollars, and that the fees for money orders shall be as follows, to wit: For orders not exceeding \$10, 8 cents; for orders exceeding \$10 and not exceeding \$15, 10 cents; for orders exceeding \$15 and not exceeding \$30, 15 cents; for orders exceeding \$30 and not exceeding \$40, 20 cents; for orders exceeding \$40 and not exceeding \$50, 25 cents; for orders exceeding \$50 and not exceeding \$60, 30 cents; for orders exceeding \$60 and not exceeding \$70, 35 cents; for orders exceeding \$70 and not exceeding \$80, 40 cents; for orders exceeding \$80 and not exceeding \$90, 45 cents.

A band of White Mountain Apaches, between 50 and 100 in number, left the San Carlos reservation in Arizona on Fourth-day last week, and went over the trail followed by them last spring. On the Gila river they attacked a cattle train, killed one of the drivers and ran off 400 head of stock.

The acreage of wheat in Indiana is 3,500,000, an increase of 250,000 on the acreage of last year.

The total wheat crop of Minnesota this year is estimated at about 40,000,000 bushels, an increase of more than 7,000,000 bushels on the yield for 1881. The corn crop is estimated at about 15,000,000 bushels, the same as last year; barley, 6,000,000 bushels, an increase of 2,000,000; and oats, 26,000,000 bushels, an increase of 6,000,000.

The hay crop of Illinois is officially reported to be the largest ever known in that State.

A violent hail storm, on the night of the 19th inst., did great damage to the crops in the Belle Fourche, Big Bottom, Spring Creek and Lower Whitewood Valleys, in Dakota. Nearly half the Black Hills region has been destroyed by hail during the last week.

The army worms are reported to have appeared at Fall River, Somerset and Swansea, in Massachusetts, doing much havoc. They have also appeared near Halifax, Nova Scotia, and in vast numbers in the fields around Norwich, Connecticut.

For the week ending 7th month 22d, there were 495 deaths in Philadelphia, as compared with 421 for the previous week, and 475 for the corresponding week of

last year. Of the whole number, 204 were under one year of age, 84 between 1 and 10 years of age, and only 6 between 10 and 20 years; 244 were males, and 251 females. The chief diseases were cholera infantum, of consumption, 23; diphtheria, 20; of convulsions and 13 of diptheria.

Markets.—*C.*—U. S. 3's, 102½ a 102½; 4's, 115½; 4's, 121; currency 65, 133.

Cotton remains about the same as last quoted. Sales of 100 bales for clear, at \$5.25 a \$6.75 for steady.

For uplands and New Orleans.

Petroleum.—Standard white, 65 cts. for export, and 73 cts. per gallon for home use.

Flour is steady and in moderate request. Sales of 2400 barrels, including Minnesota extras, at \$5.50 a \$6.25 for clear, at \$5.25 a \$6.75 for steady.

Girard Mills at \$6 a \$6.25; Pennsylvania family at \$5.35 a \$5.50; western do. do. at \$5 a \$6.35, and patents at \$7 a \$8.

Eye flour is sold at \$4 a \$4.25 per barrel.

Grain.—Wheat is in light speculative demand, and options are lower. Sales of 4700 bushels new Southern red at \$1.21 a \$1.22; 5000 bushels at \$1.21. Eye is nominal.

Corn.—Local lots are in good demand and firm, while options are lower. Sales of 7700 bushels, including yellow, at 93 cts.; sail mixed, at 91 a 91½ cts.; steamer at 89 a 91 cts.; No. 3 at 87½ a 89 cts.

Barley and malt and prices were a fraction lower; 3200 head arrived and sold at 4 a 4½ cts. per pound, as to quality.

Sheep were dull and ¼c. per pound lower; 10,000 sold at the different yards at 3½ a 3½ cts. and lambs at 4 a 7 cts. per lb., as to condition.

Hogs were in demand and firmly held; 1300 head arrived and sold at the different yards at 11½ a 12 cts. per lb., as to quality.

On Fourth and Fifth days of last week, 150 Jersey and Guernsey cows, heifers, calves and bulls were sold in this city. They are represented to have been the choicest lot of imported cattle ever offered here before.

The vessels distributed among a number of different States, and realized about \$125,000 for the cargo.

FOREIGN.—*The St. James Gazette* says it understands that the Earl of Kimberley, the Colonial Secretary, has accepted the Chancellorship of the Duchy of Lancaster, which was recently resigned by John Bright.

During the last three months 453 agrarian outrages have been committed in Ireland, not including cases of the sending of threatening letters. Only thirteen persons have been convicted.

The crops in the northwest of Ireland are in a sad condition. Hay is lying out in the fields surrounded by water, and potatoes are blighted.

On 7th mo. 20th, in the House of Commons, to-day, Gladstone confirmed the report that the Sultan had agreed to enter the conference, but he stated that the Porte had not replied as to the sending of Turkish troops to Egypt.

The Times says, the question of Turkish intervention in Egypt is practically decided by the fact that the expedition cannot be sent without denuding distant provinces of troops, and even reducing the garrison of Constantinople.

In the House of Commons, Hugh E. Childers, Secretary of State for War, stated that the amount of the proposed loan for the Egyptian expedition would be £2,300,000. The *Paris Temps* states that the credit for the French Egyptian expedition will amount to 40,000,000.

Arabi Pasha wrote the following letter to W. E. Gladstone a few days before the bombardment of Alexandria, but it did not reach it until after the bombardment: "The Koran commands us to resist if war is waged against us. Hence England may rest assured that the first gun she fires in Egypt will absolve Egyptians from all treaties. The Control will cease, the property of Europeans will be confiscated, the canals will be filled with the blood of the Europeans of Arabia and India. The first blow with which England strikes Egypt will cause blood to flow through the breadth of Asia and Africa, the responsibility for which will be on the head of England. Egypt is still ready to be fast friends with England, and keep her road to India, but she will not submit to the limits of her jurisdiction. Finally England may rest assured that we are determined to die for our country."

Arabi Pasha has diverted the Mahmoodieh Canal, which supplies Alexandria with water, but it is believed that the greater part of the cisterns in the town have been filled with water.

The English have occupied Ramleh, after a short resistance, in which a number of lives were lost.

The Khedive has signed a decree dismissing Arabi Pasha and declaring him a rebel. He will also issue a general order forbidding the Egyptian army to obey

orders from Arabi Pasha, and forbidding the people to pay him their taxes.

It is considered certain that Arabi will destroy Cairo unless deterred by military force. In reply to the proclamation of the Khedive, Arabi appointed a Ministry of his own at Cairo. Preparations have been made for an attack on Aboukir. Arabi is moving portions of his force in that direction.

Arabi has sent emissaries to Tripoli, Tunis and Syria to excite civil war, and to induce the people of Egypt to follow the example of the Khedive. The British have also issued a proclamation declaring war on the Khedive, and asking the people to assist the English, who, it says, are promoting the real interests of Egypt.

The Notables, at a meeting in Cairo, have adopted a resolution declaring that the Khedive, having violated the Constitution, is a traitor, and have deposed him.

The Khedive has issued a proclamation declaring war with England, and summoning all good Moslems to fight against her.

According to late news from Cairo, there are 8000 starving, homeless persons camping in the Esbieh gables. There is great mortality among them.

The country is drifting into anarchy. Atrocities equal to any ever perpetrated in Bulgaria are committed with impunity.

On the 19th a fire raged in Smyrna seven hours, and fourteen hundred houses were destroyed. Six thousand persons are homeless. One life was lost.

At the 20th inst. a fire broke out in Balaenia, and the destruction of property and crops is incalculable. The bodies of forty-seven persons who were drowned have been recovered. A large part of the harvest in Balaenia is destroyed.

A despatch to the London News from Vienna, reports that 300 houses and some large warehouses have been destroyed by fire at Radzivilow, Russia, and that 3000 persons are homeless.

NOTICE TO TEACHERS, PARENTS AND OTHERS.

The Yearly Meeting's Committee on Education have placed a book at *Friend's Book Store*, No. 304 A-5th St. Philadelphia, where applications from teachers wishing situations, and committees who desire to employ teachers among Friends, may be received.

Please give address, and full particulars.

ELLISTON P. MORRIS, Clerk.

The obituary notice of Richard Richardson, in the last issue of "The Friend" (7th mo. 22nd), should read 5th mo. 27th, instead of 6th mo. 27th.

MARRIED. at Muncy, Lyncoln Co., Pa., 7th mo. 5th, 1882, JOSEPH RHOADS, Jr., of Haverford, Del. Co., Pa., to HARRIET E. MASTERS, daughter of Joseph Masters and of the former place.

DIED. on 1st of Seventh month, 1882, at his residence near Cheltenham Hills, Montgomery Co., Pa., CHARLES L. SHARPLES, a member of Western District Monthly Meeting of Friends of Philadelphia, in the 62nd year of his age.

—, on the 4th of 7th mo. 1882, ELLIS BRANSON, a member of the Monthly Meeting of Friends of Philadelphia for the Northern District, aged 53 years.

—, on the 12th of 7th month, 1882, at Atlantic City, N. J., SAMUEL REXFORD, a member of the Monthly Meeting of Friends of Philadelphia for the Western District, in the 70th year of his age.

—, at her residence in Philadelphia, on the 28th of Sixth mo. 1882, ANNA WALTON, a member of the Monthly Meeting of Friends of Philadelphia, in the 60th year of her age.

Her life was a life of piety and sympathy, her influence having been sweetened by Divine Grace, to whose influence she yielded in early life, she was enabled to bear with patient submission to her Heavenly Father's will the protracted suffering meted to her for many years, and to exercise an influence for good over the lives of her friends and who were privileged to enjoy her society. To these, she was a preacher of rightness by her daily life; and an ever-ready sympathizer with the tried and afflicted. Though unable for the last thirty years of her life to attend any place of worship, she maintained a warm interest in our religious society, and sympathized with its faithful members in their efforts to promote the spread of the Redeemer's kingdom among men. We believe it may be said of her, "Blessed are the pure in heart, for they shall see God."

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AT NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend."

Botanical Excursion to Hammon, N. J.

(Concluded from page 402.)

On the muddy border of the pool, the close observer may find sundry obscure plants which have attracted much attention because of their peculiar habits rather than from their intrinsic beauty. The first that our scrutiny detected were the Sun-dews, *Drosera rotundifolia*, *D. longifolia* and *D. filiformis*, and singular indeed they are, covered with reddish glandular hairs, and in the latter having its stem rolled up in a circinate manner like the fronds of some ferns. These hair-like projections from the leaf of the sun-dew are more complex than hairs on the ordinary leaves of plants and are known as "tentacles," from their mode of action. Should a small insect alight upon one of them to feed upon the juice exuding from its summit, he will there, thereto, and the tentacle will incline itself towards the leaf; others will join in and over and over as if they sought a share in the prey—for prey it is they are intent upon. The sticky fluid increases its flow, envelops the insect and kills it by stopping the breathing pores along the sides of its body. The leaf also curves inward at the edge, forming a basin, and the fly held down by the tentacles is immersed in the glutinous fluid, and after several hours have elapsed, or it may be days, the tentacles will relax and gradually turn to their former position, the leaf become again flat, the secretion less copious, and the dry and hard parts of the insect will be found; the softer having been absorbed, have disappeared. That the *Drosera* are actually nourished by the insects thus trapped and retained, has been proved by the more rapid growth of those thus fed than at others in similar conditions but devoid of access to animal food. Vegetable substances that contain no nitrogenous matter, are rejected by these plants. Experiments prove that the fluid secreted by the sun-dews is analogous to the gastric juice of animals, which contains pepsin and an acid allied to the acetic and butyric. *Drosera filiformis* is an insect catcher that seeks large moths, and great flies and even butterflies with an expanse of wing of two inches, have been found in its snares—its bright flowers and glittering dewy exudation having lured them to certain death.

To the *Droseraceae* belongs that very remarkable plant, the Venus fly trap, the *Dionaea muscipula* of North Carolina, long known to be an insect entrapper and destroyer. The leaves of this plant resemble a spring-trap, or have been compared to two upper human eyelids joined along their bases, presenting the border fringed with bristling hairs. Each leaf is somewhat concave on the upper side, where are placed three delicate hair-like organs in such an order that an insect can hardly traverse it without interfering with one of them. When touched the two sides of the leaf suddenly collapse and enclose the prey with a force surpassing the insect's power to escape. The fringes or hairs on the opposite sides of the leaf interlace like the fingers of two hands clasped together, and the prisoner is left to become enveloped in a fluid of a mucilaginous consistence which acts the part of a solvent, until it is more or less dissolved and consumed therein while the juices are absorbed by the semi-carnivorous plant.

Another plant more diminutive than the *Drosera* rewarded our scrutiny over the mud at our feet. A delicate yellow semi-papilionaceous flower, at the extremity of a short slender stem, revealed as its leaves a succession of vesicles or little bladders. These have been shown by a lady observer to be traps in which minute insects are caught to serve as nourishment to the plant. These leaves and their peculiar traps are submerged, and aquatic insects and microscopic animalcules are most easily caught therein. This plant is the *Utricularia clandestina*. Another observer has found in the bladders of the *Utricularia vulgaris*, the greater bladder-wort of England, taken without selection, ninety-three animals, either entire or in recognizable fragments, and representing at least twenty-eight species. These were mostly entomostraceans, a division of crustaceans (crab-like animals), all of very small size, except the king-crab (*Limulus*). Many species of entomostraceans are exceedingly minute, and exist in vast numbers in water, salt or fresh, and particularly in stagnant water, and afford to many kinds of fishes their principal food. This bladder-wort often fills acres of ponds where it competes with the fish and must destroy prodigious numbers of entomostraceans.

The peculiar habits of the fly-catching plants *Dionaea* and *Drosera*, have been known for a century, but their systematic study has not been successfully conducted until quite recently. Our increased acquaintance with the chemical transformations going on in plants, and our enlarged views of the origin of species, have led to clearer insight into the phenomena attending the life and nutrition of these peculiar plants, and their allied and non-allied genera. "The six genera of *Droseraceae* have probably inherited the power of catching and feeding upon insects, from a common ancestor." Several genera of plants in now closely related, have independently

acquired the same power. And "since all plants have the power of dissolving albuminous or proteid substances such as protoplasm, chlorophyll, gluten, &c., and carrying them from one part to another part of their tissues" and "this transfer must be effected by a solvent, probably consisting of a ferment together with an acid" it ceases to be so wonderful that some plants should feed upon the albuminous substance of insects which they have caught. If this solvent matter should exude from glands together with the viscid secretion, an absorption of the juices of the insect would take place, inasmuch as exosmosis is accompanied by endosmosis, and an interchange of the juices of the plant and its prey would take place, and this would be equivalent to digestion of the juices of the insect caught. "Any ordinary plant having viscid glands and favorably situated might thus," says Darwin, "be converted into a plant capable of true digestion." It is thus no mystery that several genera of plants have independently acquired the same power.

This peculiar carnivorous proclivity does not therefore ally the plants guilty of it more nearly to animals, as some have supposed it to do. "It is scarcely to be doubted, however, that the primordial types of vegetation were all free swimmers, and that the habit of building cellulose and starch is responsible for the early assumed stationary condition. The protoplasm is still in motion in the limited compass of their walls of cellulose." "The flower of the phanerogam is not wholly phanerogamic; it has had its beginnings away down among the simple scums, and is but the last link in a chain extending throughout almost the whole plant world." "In the physiological role of the antherozoids and zoospores of the cryptogams which seem borrowed from animals, we cannot but recognize the mysterious link between the animal and vegetable kingdoms, which are drawn closest together in plants and animals of the simplest organization. The animal and vegetable kingdoms may be compared to two trees, the tops of

* [The theory here referred to is that which supposes that all the varied forms of vegetable life in existence on the earth are descended from one or at least a few primal forms, which, in the lapse of a long series of ages, and through the influence of thousands of modifying causes, such as variations of temperature, situation, &c., have developed into the almost infinite variety which we see around us. There is nothing in this theory inconsistent with the innate feeling which refers everything to the creative power of a Supreme Being; for the original creation of life must have come from Him, and the wonderful results which have been produced are but the expression of his will as manifested through the natural laws which He gave and sustains. Yet it is after all, a theory only, on which people may honestly differ; and it should be held loosely by its advocates. It makes large demands on our ability to believe; and it is by no means improbable that fifty years hence it will be partially, at least, supplanted by new suggestions and ideas; and the facts which it has been invented to explain will be differently grouped and built up into very different edifices.—Ed.]

which are far apart while their roots are interlaced." This the acute and philosophical mind of Linnaeus foresaw a century since when he wrote: "Natura sociat plantas et animalia; hoc faciundo non connectit perfectissimas plantas cum animalibus maxime imperfectis, sed imperfecta animalia et imperfectas plantas consociat. Natura regna coniunguntur in minimis." "Nature has united plants and animals; in doing this she has not connected the most perfect plants with the most imperfect animals, but has associated the imperfect animals with the imperfect plants. The kingdoms of nature are closely united in their most minute representatives."

Most of our accurate knowledge respecting the carnivorous plants is the result of an extensive series of extraordinary experiments made by the distinguished Charles Darwin, whose remains were lately laid in Westminster Abbey, by the side of Sir Isaac Newton.

These researches have been embodied in his work entitled "Insectivorous Plants," in which his patient and painstaking methods of investigation appear to the best possible advantage. "It is impossible," says a reviewer, "to read it without enthusiastic admiration for the ingenuity which he displays in devising tests to determine the character of the plants, the peculiarities of which he is studying, while the conclusions he arrives at, he presents in language so lucid, that he who reads simply for information is sure to be attracted and charmed quite as much as the professional student." J. S. L.

For "The Friend."

A Few Sentiments.

To aid in spreading a knowledge of those eternal principles which tend to elevate man to the position designed by the all-wise Creator that he should occupy, is an employment worthy of engaging the attention of intelligent beings who are capable of understanding what the Lord requires at their hands.

Aside from the religion of Christ, there is nothing to give us any certain hope reaching into the period beyond the end of life's journey. Man is like a mariner with an unworthy sea-boat, tossed on ocean waves, who finds himself in great peril. He longs to get into a port of safety. In this condition, the question "What shall I do to be saved?" presses with great force. When without spiritual discernment, the human mind is prone to confine its observations to things that are seen and are temporal, rather than to things that are not seen and are eternal. But through immortal goodness, an understanding is communicated that man is designed to live, though the wages of sin is death. The poor sinner, who, by the goodness of God is led to repentance, feels the need of a better way than that which an unsanctified choice leads into. The great love of the Father, which is from everlasting to everlasting to them that fear Him, is made manifest when to the anguished penitent it is said, "Live." God in great mercy gives to the penitent a sense of misery and of want. By it they are taught to apply to Him for cure. He sees the wanderer while yet a great way off, and meets him with the kiss of approval. Straightforward steps in the direction of the father's house were taken by the prodigal when the energies of his mind were aroused to do right, from choice of right—the sacred promise being thus fulfilled, "The willing and the obedient shall eat the good of

the land." Without delay, the prodigal feasted in the consciousness of a welcome to the father's house—the tattered garments were removed and a new robe substituted, while in the courts above, angels echoed songs of eternal praise.

P. R. GIFFORD.

Fellowship.

For "The Friend."

"Now there are diversities of gifts, but the same Spirit."—1st Corin. xiii. 4.

Every where in the Scriptures the idea of unity, coupled with diversity, is set forth, the unity being the ground of fellowship. In the figure of the vine and the branches alluded to in the former article (p. 378) this is clearly taught by our Lord and Saviour, as He speaks of the one vine into which may be engrafted not only many branches, but branches of various kinds. "As in the natural, of course, the branches belong to the same family or species, yet admit of all the variety that species affords. Some of us may have seen upon a natural tree, many engrafted branches growing vigorously, and each bearing its own particular fruit, while harmony and beauty were the result; no wrangling, no jarring as the fruit-bearing process went on, but each doing its work in obedience to the life flowing in from the parent trunk into which they had been engrafted. I have in mind one particular tree on which I once looked, whereon was a great variety of fruit, and I remember the admiration with which all beheld it; and never, since then, have I read or thought of this lesson of the vine and the branches, but there has come distinctly before me the remembrance of the vivid illustration I there had of its fitness to teach us the thought of unity as to our source of spiritual life, and at the same time the broadest charity toward the diversity which must necessarily arise out of the differences in the very constitution of the individuals fashioned by the great Creator Hand, which forms not even two leaves or two blades of grass alike, and yet the general form of each is always preserved.

The engrafting must be complete—not partial. A branch that is only partially engrafted into a vine or tree cannot have a vigorous supply of life, but only a partial one, so that, while it may seem to hang on for a while, bearing sickly looking leaves and fruit, yet it must finally wither, and may, in the end, drop off altogether. Alas! that so many "have only a name to live." Shall we not afresh ask, "Search me as with a lighted candle?"

There are many practical lessons we may learn from the bettering of our every-day life, from this beautiful figure of the vine and the branches; lessons of unity, fellowship, charity, faithfulness, constancy. Not the least of the lessons is contained in the words, "Now are ye clean through the word which I have spoken unto you." And only can we be kept clean in thought and act by this inflowing life of God which is his cleansing word spoken in our own souls.

The same idea of fellowship is brought out in the chapter from which is quoted the text at the head of this article. In this chapter the body with its different members forms the figure by which is taught the unity of the one Spirit, coupled with the diversity of different gifts. And what more fitting illustration could be used? In the natural body there is not a different kind of blood sent out to each member, but one blood, from the one

heart, feeds, with its proper nutriment, each member of the body, and each member can only take up and appropriate that which suits its particular need, so that we have, in the entire body, bone and sinew and muscle, eye and ear, hand and foot, each fed from the one source of life, while there is perfect fellowship in this source of life which is the ground of unity, each member performing its function from the one source of life, and in obedience to the one will. And is a member wounded? Immediately is carried to it, by the blood just that which is necessary to begin the work of healing. So of the one body composed of many members whose head is Christ, and whose source of life is Infinite Love, which sends out to all the members of his spiritual body just that supply of life which is suited to their particular need, and which will enable them to perform their own service, develop them into healthy activity, and, in case of wound or hurt, immediately begin the work of healing, thus "binding up the broken hearted" and giving "the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

And in the natural body what fellowship, what harmony between the different members! Does one suffer, all suffer with it. Is one member hurt, immediately is the hand outstretched to help it. Not a single member of the natural body works just for self, but each, in working for all the others is itself developed and fed and strengthened. What a lesson for the body whose head is Christ! "None liveth to himself," we read; and we also read the injunction, often too little heeded, "In honor preferring one another." And in the natural body, each member occupies its own place. The foot does not try to be a hand, and the eye does not try to be an ear; neither does one member say to another that it ought to be other than it is. Each is in its place as the Creator formed it, and there it does its work. "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?" So we see the body could not be complete without the gift of each particular member, hence the need of prophets, of teachers, of apostles of helps and gifts, that the entire body may be complete by that which every joint supplieth, "Till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ." Nor, among the members must there be any striving for mastery or superiority, for in the spiritual as in the natural, it is true that "those members which we think to be less honorable," have "bestowed upon them more abundant honor." The lungs are not nearly so beautiful in our idea as the eye, but much more necessary to life. So in the spiritual body, those simple childlike ones who are really breathing the life of God, are much more necessary to the life of the body than others, perhaps who have more ability to see the truth. Yet the body would not be complete without either. Now, in conclusion, it is not nearly so necessary, perhaps, to look about and see where these figures given us in the Scripture represent the body of Christ as it exists outwardly to-day, as it is for us each to look upon ourselves individually as branches of the one vine or members of the one body, and see whether we are engrafted in and bearing fruit, or, as members of the one body, in our own

place, exercising our own gift, doing the work that pertains to us, and doing it, not from self, or for a spirit of vain-glory, but from strength afforded us by the inflowing life of God. Nor is it so necessary for us to pronounce in regard to our state, as it is that we should seek diligently to know his will concerning us, and knowing it, to obey. When all the members of the one body are thus engaged, and when they all have that unity and fellowship which come from the one source of life, while at the same time each harmoniously bears the fruit according to the diversity of his gift, then, and not till then, will "Zion become a praise in the earth." "Behold how good and how pleasant it is for brethren to dwell together in unity!" "Awake, awake! in thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city!"

A. L. WASHBURN.

Philada., 7th mo. 15th, 1882.

For "The Friend."

Wanderings South and East.

(Continued from page 4-6.)

The inhabitants of Tasmania are described "as a curiously satisfied and contented people. 'We are a small community,' they say, 'and have no future; we do not wish for annexation, we are content to remain as we are.' This is not satisfactory from our modern head-point of view, but I think it very available. They are happy enough, they live in a great age, and although sleepy and dull, prosper fairly well. They can make no mark in the world, they do not aspire to that; but are quite content to supply their neighbors with fruit, and to hold the position of janitors for the Southern Hemisphere."

From Melbourne, he made an excursion to Jack's Spur in the Plenty range, to visit the highest trees in the world. He says: "The bush scenery in these ranges is the only beautiful forest scenery I saw in Australia. The tree ferns were gigantic, and all vegetable life seemed to thrive superlatively well. There are not merely a few detached groves of big trees as in California, but there are thousands of those giants, the whole hill-sides being covered with them. The greatest tree I present discovered was at Mount Baw Baw, and was measured by the government surveyor and found to be four hundred and twenty-one feet high. It was an *Eucalyptus mygdalina*; the highest tree, a *Sequoia gigantea*, in California, is only about three hundred and twenty-five feet."

In New Zealand our author found much to interest, both in the scenery and the people. In a museum at Christ church were collected many skeletons and remains of those gigantic birds, which existed till very recent times, and are believed to have now become extinct. The skeleton of one of these, called by the natives the Moa, is over twelve feet high, and its leg bones are larger than those of the African elephant. It was distressing to observe that the natives were fast dying out from the use of gin and tobacco and adopting European customs. When Captain Cook discovered New Zealand, there were probably as many people as in the Sandwich Islands, whence the natives originally came. There are now hardly one-tenth of that number. From 1861 to 1879 they fell in numbers from 55,336 to 15,995, or about twenty per cent. in seventeen years. W. Coote states that "in the early days, the missionaries doubtless did much

good among them, but their work seems to have borne but little fruit of late, and the condition of the people is far from satisfactory. They have seen too much of the white man to have any great belief in his religion. 'You point to heaven,' they say, 'and whilst our eyes are looking there, you take away the land from under our feet.'

"A half-caste race is springing up in considerable numbers, which, indeed is said to be physically finer than either the European or Maori, from which it has sprung. Ere long, however, this strain of native blood in the New Zealand colonists will be the only remaining trace of the once famous Maori race."

"Norfolk Island was discovered by Captain Cook in 1774. It is six hundred miles from Auckland in New Zealand, and about nine hundred and fifty miles from Sydney, N. N. W. It appears to have been formed by the eruption of volcanic matter from the bed of the sea, and is estimated to contain about ten thousand acres. Until 1788 the island had remained uninhabited, but in that year a small number of convicts, with a party of marines, was sent from Australia. The convict establishment was finally withdrawn in 1855, and in the following year the inhabitants of Pitcairn's Island (a mere dot in the Pacific, only four and a half miles in circumference), descendants of the Bounty mutineers, who had outgrown their primitive home, were, at their own request, removed to Norfolk Island. The Melanesian Mission under Bishop Patteson, established its head-quarters on the island in the year 1866."

"Pitcairn's Island is rarely visited by any ships, but Norfolk Island is more accessible, for a steamer that runs from Sydney to the Fiji passes within a few miles of it, and upon a certain payment, and under certain conditions, will call in to land an adventurous passenger."

"Hearing, whilst I was staying at Sydney during the summer of 1879-80, that this was the case, and being very anxious to escape, if only for a short time, from the hot winds and dried-up desolation of an Australian summer, I started with a friend in the Fiji steamer, having made arrangements to be put down on Norfolk Island on the outward voyage, and picked up again on the way back."

"Upon Norfolk Island there are two communities. Firstly, that amongst which we landed, secondly that of the Melanesian Mission. The Norfolkers, as the proprietors of the island are called, were brought from Pitcairn's Island at the Imperial Government's expense, and were landed at their new home in 1856. They drew lots amongst themselves for the chief buildings and most valuable pieces of land, and a straightway settled down as proprietors of the island, and all the old convicts building thereon. Each married couple received fifty acres at first, but of late years the marriage settlement has been reduced to twenty-five acres."

"The majority live in the old convict town, as it is called, on the south side of the island. There are vast buildings here which served as prisons and barracks, and more desolate piles of masonry one could hardly conceive. The larger ones it was found hopeless to try to maintain, so these are in ruins and look hundreds of years old. The officers' houses, also of fine hewn stone, and the smaller buildings are still kept up and serve as the homes

of the more well-to-do inhabitants. On several occasions we wandered through the labyrinth of prisons and barracks, and were told stories of those dark melancholy days of old. They were the most desperate of criminals that were sent here, and I am afraid the history of their lives would form no ornament to our country's annals. We saw the old gallows where many hundreds have been led out to their doom, and where fifteen and eighteen have been hanged in a morning. We saw the chapel, too, now in ruins, where the prisoners all assembled for prayer and service. There is a raised dais at one end upon which a company of soldiers was drawn up with loaded arms. As we stood in the ruined chapel our thoughts could not but wander back to one fatal day, when some sign of rebellion being shown, during God's service, the word 'Fire' was given and twenty or thirty were killed or wounded."

"The same sad memories are awakened down by the water's edge a mile or so from the little town where is a walled-in plot of land. I have never seen so sad a sight, I think, as this God's acre neglected and forgotten. Its old stone monuments sloping this way and that, and the rank grass growing above the graves. Here a captain's little son, and here a colonel's wife; here a mother's new-born child, all lying beneath the green grass in this far-off Pacific island. Here, too, many private soldiers and many officers who had escaped a hundred dangers, only to be laid low at last by a felon's hand. Brief records are on most graves of the nature of the tenant's death, 'barbarously murdered whilst in the execution of his duty' occurs many times, but most frequently all items, 'drowned while endeavoring to cross the bar.'"

"It is a queer, simple little community that owns this lovely island; the venerable Mr. Nobbs, whose history has been too often told of need repeating here, is at its head. The men are strong, hardy-looking fellows, but in the women one sees a little of the old Tahitian blood; they fade very soon and are only of two kinds, children and old women. The patois of these islanders is somewhat curious; it is that of a race of sailors with the slightest touch of foreign accent."

"Life is surely easy enough for these good people; all kinds of fruits and vegetables grow with the maximum results for the minimum amount of labor, and there are pigs, cows, sheep, fowls, and horses upon the island in abundance."

"Whaling is almost their sole source of revenue, however, for they are incorrigibly lazy, and seem to care nothing whatever for more than meat and raiment. The young men are grand boatmen, being brought up to face all manner of danger from their earliest years. Perhaps the most interesting feature of these people is their attachment to the island; many of them would not leave it even for a few weeks; their whole ideas seem bounded by the narrow margin of their island shores, and they are most singularly free from all curiosity with respect to the outer world. So much then for the rightful owners (by special Crown grant) of the island."

"Another community exists on the island, as I have already said; this is the college of the Melanesian Mission, whose head-quarters are now permanently fixed here. At least six acres were given over to the Mission upon payment to the islanders of two pounds an

are." The £2000 thus obtained is invested in Sydney for the support of a doctor upon the island, and for other expenses.

(To be continued.)

Primitive Methods in the Old and New Worlds.

From a Report to the Department of State, by Consul Scruggs, of Canton, China.

The points of identity between the artistic forms of people living in countries widely separated, are sometimes very striking. The mummies of Peru and of Egypt are familiar examples. So of the sepulchral mounds of the Ohio and Tennessee valleys, and those in many parts of China. So, too, of the fragments of pottery exhumed from the ruins of an extinct civilization in Central America and those found in some parts of Central and Southern Asia.

My personal observations in China lead me to suspect that such identities are more numerous than is generally supposed. Take the common hand-loom for example. It was found in common use in China from time immemorial. And yet, as respects mechanical forms and appliances, it is identical with that used in Eastern Tennessee and Western North Carolina. All the silk fabrics, including the finest satins of Chinese manufacture, are woven on these primitive looms.

It is generally known to educated men that the notarial instrument still in use in our common schools is nearly identical with the *abacus* of the old Romans. How do we account for the fact that this arithmetical contrivance has been in common use in China for at least twenty-two centuries? We can hardly assume that it had a common origin with the two peoples, because they had no knowledge of each other's existence before the time of Justinian. Moreover those adventurous monks, who stole the silk cocoons and conveyed them to the Roman Emperor in bamboo walking sticks, were surprised beyond measure to see this instrument in common use among a people then unknown to the world. Now, if we substitute a series of knotted threads for the delicate wires and polished wooden or ivory bulbs of the *abacus*, we have a near approximation to the arithmetical contrivance of the ancient Peruvians. The principle is exactly the same.

Every one who has travelled in South America is acquainted with the Quincuncho method of spinning cotton and hemp. It may be witnessed almost anywhere in the Andes. A small tapering spindle with a large rim or stay, which is likewise the balance wheel, is the only machinery used. The motive power is the thumb and finger of the right hand. The Indian woman of the plateaus will thus spin and reel her household fabrics as she trips along barefoot and merrily to some neighboring market-town. I was quite astonished when I witnessed precisely the same thing in one of the interior districts of China.

It is generally admitted, I believe, that the manufacture and uses of paper, as also the printer's art, were invented by our ancestors of Northern Europe several centuries after it had been in common use in China.

Our European ancestors got the mariner's compass from the Arabs, who claim its invention. But the magnetic needle, or something corresponding to it, had been in use among the Chinese, centuries before the Arab and Celestial were aware of each other's existence. In the upper valley of the Yangtze, in a

locality unfrequented by foreigners, I once saw a rustic making a tub. The process was identical with that witnessed many times in the mountain districts of Eastern Tennessee. The only difference was that the Tennessean used his native cedar and white-oak, whereas the Chinaman made everything—staves, head-piece, hoops and all—of his native bamboo.

It was near the same place that I saw some Chinese peasants making rope by a process and with appliances familiar to every one who has visited the mountain districts of Virginia and Tennessee.

The mode of thrashing and winnowing grain in the agricultural districts of China is precisely that still in use in some of the remote mountain counties of Western North Carolina. The flail is nearly identical. The process of separating the grain from the chaff is precisely the same. There is the same circular sieve suspended from the tops of three wooden sticks, securely braced against each other so as to form a kind of tripod. The sieve is oscillated by two small boys, by means of ropes fastened to the opposite sides. The wind blasts are made by swinging a sheet of cloth in a semicircle, two stalwart men holding opposite upper corners and sides.—*Iron and Steel Bulletin*.

Selected.

WHAT MAKES THE GRASSES GROW?

BY W. W. PINK.

I closed my book, for Nature's book

Was opening that day,

And with a weary brain, I took

My hat, and wandered to the brook

That in the meadow lay.

And there, beside the tiny tide,

I found a child at play.

Proned on the sward, its little toes

Wrought dimples in the sand.

Its cheeks were fairer than the rose.

I heard it murmur, "Mamma knows,

But I not understand."

While all unheeding a dainty blade

Of grass was in its hand.

"What wouldst thou know, my little one?"

Said I, with leering smile.

For I, who thought to weigh the sun,

And trace the course where planets run,

And grasp their mysteries,

Unto a baby's questionings

Could surely make replies.

"What wouldst thou know?" again I said,

And, gently bowing low,

I stroked its half-cuppled head.

With a chubby hand it grasped the blade.

And answered: "Oo will know;

* * * * *

What makes the grasses grow?"

"Last fall," I said, "a grass-seed fell

To earth, and went to sleep.

All winter it slept in its cosy cell

Till Spring came tapping upon its shell;

Then it stirred, and tried to peep.

With its little green eye right up to the sky,

And then it gave a leap;

"For the sun was warm and the earth was fair;

It felt the breezes blow.

It turned its cheek to the soft, sweet air,

And a current of life, so rich and rare,

Came up from its roots below,

It grew and kept growing, and that, my child,

Is the reason the grasses grow." * * *

"What makes 'em start and get bigger and bigger!"

What is it that makes 'em grow?"

How could I answer in words so plain

That a baby could understand?

Ah! how could I answer my heart! 'T were vain

To talk of the union of sun and rain

In the rich and fruitful land;

For of them all was the mystery

Of will and a guiding hand.

What could I gather from learning more
Than was written so long ago
I heard the fallows of science roar
On the rocks of truth from the mystic shore,
And, humbly bowing low,
I answered alike the man and child:
"God makes the grasses grow!"

St. Nicholas.

Original.

LINES

WRITTEN BY ELIZABETH PIERSON ON THE DEATH OF MARY EVANS, 25TH OF OCT. MO. 1859.

Fled from a world of sin and sorrow,

Far beyond the darkness tomb,

Where one bright eternal morrow,

Smiles with everlasting bloom.

There thy conflicts all are ended,

There thy spirit soars on high,

With the ransomed thou art blended,

Far above yon azure sky.

For, clean-handed and pure-hearted,

There a dwelling place thou'st found;

Where true friends no more are parted;

Where new songs celestial sound.

For the Holy Jesus knew thee,

Saw thy love, and marked thy tears,

With the cords of mercy drew thee,

Hush'd thy sorrows, stay'd thy fears.

But that constant loving heart,

No more our griefs can share,

Nor longer soothingly impart

A balm for other's care.

Yet still methinks I see thee now

Arrayed in vesture white,

A glorious wreath around thy brow,

With priceless jewels bright.

Methinks I hear in numbers sweet,

Thy own melodious voice

Soft whispering thus: "Oh come and meet,

And with the saints rejoice.

For in his presence there is light

And life forever more.

Around his throne there is no night,

And angels form the choir.

Then come away! the Bride says come,

The Holy Spirit pleads;

The 'bright and Morning Star' says come,

And follow where He leads." E. P.

* Daughter of Jonathan Evans.

Instinct vs. Reason.

It is instinct which teaches an animal to perform certain actions independently of any instruction or experience. It teaches a bird to make its nest, sit on its eggs till they are hatched, and procure suitable food for its young. Ducks, though hatched under a hen, instinctively make their way to the water; while chickens hatched under a duck, instinctively avoid it. Even in man, the most highly endowed with reason of all the animal creation, many of the movements, especially those connected with respiration and the circulation of the blood, are instinctive, and are performed without calling into exercise the mental faculties.

Reason implies an exercise of the will, and is an after-growth of the mind. It may be briefly defined as drawing a conclusion from premises. A measure of it is possessed by the lower orders of animals—and often modifies and regulates the natural instinct. For example, if a hungry dog or a cat be in a room where food is left unguarded, their instinct urges them to satisfy their hunger: if properly trained, however, their reason restrains their instinct, and, no matter how hungry they may be, they will not touch the food until it is given them. In illustration of this J. G. Wood, in his work entitled, "Man and Beast," relates the following incident, as communicated to him by a correspondent.

"A cat of ours once showed great self-denial. She was a terrible eater of small birds, chickens, &c., and therefore, when on one occasion she was found to have passed the night in our aviary of doves, great was the alarm. However, on inspection, not one dove was missing; and though she was asleep in an inner cage, close to a nest of young doves, she had not touched a feather. What made her conduct the more remarkable was the fact that on being released she ate ravenously."

The anecdotes which follow are from the same author.

The natural instinct of a fish teaches it to fly from man, and we all know that even our shadows on the water will frighten away the fish and destroy the angler's hope of success. Yet I know a pond full of gold-fish, which are quite tame and which, when they see a human being at the side of the pond come towards him, instead of being alarmed. If a little rippling be made on the surface of the water, they come crowding to the spot, that being the signal for food; and so perfectly soundless are they, that they will take bread or biscuit out of the hand, and one or two of the fishes will presently be nibbling on each finger.

The horned toad is a lizard belonging to the iguana family, which is found in the plains of Colorado and similar localities. It is thickly beset with spines, and is sluggish in its movements. It is easily tamed and makes an interesting pet. A brother of J. G. Wood, thus describes a stratagem adopted by one of these lizards which was in his possession, which seems to evidence some degree of reasoning power.

"During the latter part of the day, the sun shines through a hole in the shutter of the bed room, and makes a nice bright spot on the floor alongside one of my portmanteaus, and on this spot the flies most do congregate; so my little pet, who is not quick enough to catch the flies in fair chase, climbs to the top of the portmanteau, and, lying half on and half off, watches his opportunity, and woe to the unfortunate fly that settles below him; the instant the fly is quiet, the lizard gives a few preliminary curves to the tip of his tail, just as a cat does when watching a mouse, and then tumbles down bodily upon the headless fly. I once counted seven flies caught in this manner within an hour."

"I had a friend who possesses a little black and tan English terrier. His master had the misfortune not only to prefer two glasses of gin to one, but greatly to prefer three or four, with the usual consequences; on one of these occasions he beat his dog severely and from that time the dog, whenever there was a recurrence of the fourth tumbler, went and hid himself, never showing himself until the effects had passed off and his master was restored to sobriety."

A Scotch terrier dog named "Mess," belonging to an officer in the army, had so bad a temper, that few persons could handle him without being bitten. But he was on good terms with his master's father, a surgeon, and descended to accompany him on his rounds, sitting in great state on the box. One day he fell off as the carriage started, and the wheels went over him, breaking one of his legs. He would not allow himself to be touched, except by the surgeon's hands; and so him he was quiet and amenable, allowing his leg to be set and laid in splints without

showing the least anger, and being evidently grateful for the services rendered to him. The leg rapidly recovered, and "Mess" was at his master's country-house, when the surgeon came to pay his son a visit. No sooner did "Mess" see him than although his injury had long been healed, he began to limp, went to his old friend, rolled over on his back, and held up his leg; nor would he desist until a bandkerchief had been tied round the leg and some water poured over it. Afterwards, when he happened to injure a paw, he went of his own accord to the surgeon, held up the damaged limb, and asked for help as plainly as if he possessed human language.

The dog's premises were small, when he must needs have a sound limb dressed, but he evidently drew a conclusion from premises, and therefore possessed reason.

It is curious to note how the reason of the lower animals suddenly fails where least expected. My bull dog, "Apollo," an animal of peculiar intellectual powers, once displayed a singular example of this sudden failure.

He was walking out with Apollo as usual at my heels, when I met a party of friends, who began to ridicule the dog, saying that he was of no use except at a dog-fight, and could not even fetch or carry. I answered by throwing a heavy stick over a high park fence. Apollo dashed after it. Presently we saw his round head come up on the other side of the fence, the stick being in his jaws. It was so heavy that he could not even get his forelegs on the fence, and so he ran along the inside, trying to find an outlet. As the fence had been recently repaired, he could not find an exit, and, straightway set about making one. He put down the stick and deliberately bit a hole through the fence. He went through, and he put his head into the field, took the stick in his mouth, and tried to pull it after him. However, he had grasped it by the middle, the stick naturally resisted his efforts.

I thought the dog would be sure to take the stick by one of its ends, and so pull it through; but, instead of doing so, he went back into the field, and tore away the fence until he had made a hole large enough for the stick when held by the middle.

The following anecdote of a little Scotch terrier, was sent to J. G. Wood, by a lady who had great fondness for pets. "He was, like most of his relatives, a capital fellow for hunting a cat, rat or a mouse. He was our companion when calling on an old lady, where I thought he could take him without any fear of his hunting propensity causing annoyance, as I knew she had no living pet of any description. We had scarcely entered the spacious drawing room, when from underneath an Indian cabinet at the extreme end of the room, our dog Pepper saw two large glassy yellow eyes glaring at him with more than natural ferocity. Without waiting to use his power of scent, he rushed fiercely on his imagined foe, which fell lifeless at his feet, Pepper retreating to our side, barking down his tail, and looking more like the vanquished than the victor."

"One of my readers remembers those now unmade cats of pasteboard and black velvet texture, now non-existent ornaments of former days? Such was Pepper's foe. Dogs know well enough when there are objects of ridicule, and finding we were all laughing at his disfigurement, he returned to the velvet pussy, and in playful mood carried her round

the room, evidently wishing to hide his mistake by convincing us that it had been only a sham fight from the beginning."

The action of the dog here is very human, and it behaved just as a clever child might be expected to do when it had been deceived, and was afraid of ridicule.

For "The Friend."

Esposal to Christ.

May we not hopefully believe that a fresh visitation is being extended to the younger members of Philadelphia Yearly Meeting at the present time? That the offer for a renewal of covenant and deeper baptism is being made! and the opportunity is at hand for such an espousal to Christ as shall redound to his glory, and verify his ancient promise: "I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord."

The following selections, having application to our junior members, are commended to their careful perusal and consideration, viz.:—James Dickenson when about eighteen years of age, was first concerned to bear a public testimony. "Great," says he, "then was my exercise. Seeing the work to be very mighty, and looking at my own weakness, made me unwilling to give up, to answer the Lord's requirements. But the Lord, in his great love filled my soul with the emanations of his power, which strengthened and encouraged me, that I was made willing to give up in obedience to his divine will. In great dread and fear I stood up and bore a public testimony in our own meeting, warning Friends to be more inward and faithful to the manifestations of the Redeemer's light and grace in their souls; and, *after I had answered the requirements of the Lord, I found great peace flowing in my soul*; which so prevailed upon my spirit, that I was bowed down under a sense of the Lord's goodness, and the weight of the exercise which I had felt upon me was removed."

Thomas Story, in narrating somewhat of his early religious experience, writes: "I was silent before the Lord, as a child not yet weaned; He put words in my mouth, and I sang forth his praise with an audible voice. I called upon my God out of the great deep; He put on bowels of mercy, and had compassion on me, because his love was infinite, and his power without measure. He called for my life, and I offered it at his footstool: but He gave it to me as a prey, with unspeakable addition. He called for my will, and I resigned it at his call; but He returned me his own in token of his love. He called for the world, and I laid it at his feet with the crowns thereof; I withheld them not at the beckoning of his hand. But mark the benefit of exchange! For He gave me, instead of earth, a kingdom of eternal peace; and in lieu of the crowns of vanity, a crown of glory." He continued: "They gazed upon me; they said I was mad, distracted, and became a fool; they lamented *because my freedom came*. They whispered against me in the vanity of their imaginations; but *I inclined mine ear unto the whisperings of the Spirit of Truth*. I said, 'What am I, that I should receive such honor?' But He removed the mountains out of my

way, and by his secret workings pressed me forward."

Mary Capper, who became a member with us through many sore trials and cups of bitter sorrow, thus testifies in the 51st year of her age:—"Never did I more appreciate the privilege of being joined to a Christian people to the Society to which I am favored to be united by increasing conviction at this day, of its pure, unsophisticated, Gospel principles." "My simple, yet reverent testimony is to the marvellous love of God, in Christ Jesus, as the guide of youth, and the staff of lengthened years, to those who acknowledge Him in *all their ways*. My heart rests in the belief that these will not be left to perish through ignorance. Obedience is the test of our sincerity. Acknowledge God in all thy ways, and He will direct thy steps aright from youth to old age." "When we are faithful in the little, the way is made for farther manifestations of the Divine will concerning us. If I know any thing of true peace, it is in simple childlike obedience to the still small voice of the Good Shepherd, who instructs the lambs and sheep of his fold; a stranger's voice they will not know nor follow."

Sarah Lynes Grubb conveys:—"I had sweet consolation in coming into obedience." "I have never known an easier way to favor with the Lord of life and glory, than that of passive submission to all his holy will concerning me, even under dispensations most proving and mortifying to the fleshly mind." "Oh! for our dear young people *daring to be right!* then should we soon have a precious revival in our religious Society, and it would shine forth in ancient lustre and beauty; the gold that has become dim would resume its true brightness, and the *fine* gold that is changed, its original splendor, to the praise of the great and everlasting name of Him, who was magnified over all amongst our forefathers."

John Barclay in his 18th year wrote:—"The first thing that I would recommend to any one seriously inclined is, that he should not quench or stifle in any manner the precious spark, which the Lord in infinite compassion, has kindled within him." "Of let such an one do nothing that is likely to impede the growth of this divine seed of grace within him." "Let not any one deny to his own soul the nourishment which is to support it; for though the world esteem him very lightly, and even ridicule him, yet, if his own heart condemn him, not, then has he confidence towards God."

The following is an advisory minute from Philadelphia Yearly Meeting. "A very tender sollicitude has been felt for our dear young Friends that, through an entire yielding of themselves to the convicting, cleansing, transforming power of the Lord's Holy Spirit, they may experience it to be a light to their path, and a wall of defence both on the right hand and on the left. You may have your varied temptations and sources of disquietude, your alliares, your conflicts, with the manifold allurements of the world to contend with, which come more or less to all; but be assured, that as you are induced to deny yourselves, and to take upon you a cross that crucifies to the world, and whereby also the world is crucified to you, your merciful loving Saviour and faithful Holy Priest will give you power to overcome one after another the closely besetting sins that war against the soul, and as

obedience keeps pace with knowledge to the law of the Lord inwardly revealed. He will finally give you a victory which will abundantly make up for all the tribulations you are called to endure for the Gospel's sake. Press on, then, we entreat you, dear young Friends, who have heard the voice of the Lord in your streets, and have in measure yielded to the heavenly visitations of his love. Press on in the narrow way of obedience to Him who died for you; and in the footsteps of the flock of his companions. Be not ashamed of the Christian principles and testimonies of the Society of which you are members; be not ashamed to acknowledge Christ before men; but upon all occasions, from motives of love and obedience to Him who was despised and rejected of men, and who endured the cross for our sakes, scrupulously maintain them; being willing to suffer shame, if need be, in their practical exemplification and support. So will you become well-instructed scholars in Christ's school, and grow from stature to stature in the saving knowledge of Him, which is life eternal.

7th month 3rd, 1882.

For "The Friend,"

Religious Items, &c.

War a Stumbling-block to the Heathen.—Here comes another Christianity which has lately displayed itself to many heathen nations. It comes with a Bible in its knapsack and the Martini-Henry rifle in its hand. Of course these poor heathen know nothing about our political combinations, but they suppose that Christians are invading their land—will they therefore love Christ? Will they receive Christianity coming in such guise? If they do not, small blame can we pour upon them, they will only be acting according to the light of reason and common sense. If there shall ever come a Christianity which suffereth long and is kind, which doeth no evil but seeketh good to its neighbor, which teacheth love to God and love to man; which seeketh not its own, but lays itself out for others, then I do not say that an ungodly world will be enamoured of it if left to itself, but I do believe that the Spirit of God will go forth with it, and will convince men of sin, and of righteousness and of judgment, and then shall the scattered family of Adam accept the one true faith, and enter into a league of unity with each other, and there shall be glory to God in the highest, on earth peace, good-will towards men.—C. H. Spurgeon.

The Inexpediency of Christians of a Showy Home.—I know a good man who was long in moderate circumstances, and has now grown rich. Just lately, he moved into a handsome house, on a handsome street. There is a contradictoriness in his position which continually strikes me. In the old home, he might naturally be thought of as living for God's service; here, not without an effort. Therefore, there he could be strict and yet like others; here not, but only by a constant re-buffing of people. The families in this row live high and fast, and the new comers are supposed to do the same; so that a long course of drawing-back will be needed to establish the contrary in the public mind. But living in a state of saying No, is not considered pleasant. Why court it? It was comparatively easy before to dress plainly. It was comparatively easy to spend money only where it would do most good. The strain of

trying to act as a steward of God, increases ten-fold when this first step into showy living is taken.

And, after all, it is chiefly a disadvantage. The older children move into a set of friends less to be desired; at least, they do formally; and probably a real change gradually takes place. The little children begin their knowledge of life in the midst of this circle, and no ordinary care can attach them only to the best and truest.—M. Miller in *Nat. Baptist*.

Romanists vs. Protestants.—The missionary of the English Church, the Missionary Society in the Krishnagar district in India, some time ago were much annoyed by the proselytizing efforts of the Romanists among their native members. On asking one of the priests why they came to disturb a Christian community, instead of seeking the perishing heathen, they received this reply: "We do not go to the heathen, for we think they may possibly be saved by the light of reason; but we are sure that you, as Protestants, must perish, and so we come to you."

Effect of Ritualism.—In ritualistic observance the substance is lost or weakened in the shadow, the spirit in the form; the truth is buried under the letter and tradition; the Christ is veiled under the crucifix; the Madonna worshipped instead of the Son; the truth is covered, rather than manifested.

The danger is that "the simplicity that is in Christ may be corrupted," that originality and the freedom and help of the Holy Ghost may be ignored.

The ceremonies of Christianity, as given us by Christ and his apostles, were of the simplest and most limited character. Our sacramental ceremonies were not prescribed nor practised by Christ and his apostles.

Lord King, in his "Primitive Church," shows the early practice close up to the apostolic times. He says: "The bishop or minister used no arbitrary form of prayer, but every one that officiated delivered himself in such terms as best pleased him, and varied his petitions according to present circumstances and emergencies." The adoption of prescribed forms and ceremonies was an innovation—a fungous excrecence. It was a sacerdotal policy.

The enjoining the use of the Lord's prayer as a stereotyped form was the nucleus of that vast system of ritualism now so prevalent in Romish and ultra-Episcopal churches—a practice never intended by our Lord, and not practised by the early Christians, especially after Pentecost.

For "The Friend."

Natural History, Science, &c.

Attempt to measure the temperature of melted lava in the Volcano of Kilauwa.—A pyrometer, sent out by Professor J. D. Dana, was put into my hands to measure the heat of melted lava. I had taken it with me twice to the crater unsuccessfully, the fusion being too deep in the lake to be reached. I had also sent it up by others, with instructions, hoping to get it inserted, but failing, I went up with my friend Dr. Lafon. We descended the crater and travelled south about two miles, when a vast mound like a truncated cone rose before us. Not recognizing this elevation, I said to my companion, "This is a new feature in the crater; I have not seen it before. It is about where the lake used to be; but let us pass over it, and we shall

probably find the lake on the other side." With the instrument in hand, we began to ascend the elevation on an angle of about twenty degrees. When half-way up, there came over a splash of burning lava, which fell near our feet. Our hair was electrified, and we retreated in haste.

Going to a little distance, we mounted an extinct cone which overlooked the eminence we had left, when lo! to our amazement, it was the great South Lake of Fire, no longer, as often, one to two hundred feet below us, but risen to a level of about twenty-five feet above the surrounding plain, and contained by a circular dam of cooled lava some three miles in circumference. The scene was awful. Over all that high and extended surface the fiery billows were surging and dashing with intense seething and mutterings and hissings. The whole surface was in ebullition; and now and then large blisters, many feet in length, discoidal films, of the consistency of glutinous matter, would rise in gigantic bubbles, created by the lifting gases, and then burst and disappear.

We were struck with amazement; and the question was, Shall we again venture near that awful furnace? We could frequently see the lava flood spilling over the rim like a boiling cauldron; and what if the encircling arm should burst, and pour its deluge of fiery ruin over all the surrounding area! But unwilling to fail in our experiment, we came down from the cone, and carefully, and with eyes agaze, began to ascend the wall. Again and again we were driven back by the splashes of red hot lava. We persevered, and watching and dodging the spittings, I was at last able to reach so near the top of the dam as to thrust the pyrometer through the thin part of the upper rim, when out burst a gory stream of lava, and we ran down to await the time of the withdrawal of the instrument. The shaft of the pyrometer was about four feet long, with a socket, into which I had firmly fastened a ten-foot pole. When at last we grasped the pole and pulled, the strength of four strong arms could not dislodge the pyrometer. We pulled and pulled until the pole was wrenched from the socket. The instrument was fast beyond recovery, and with keen regret we left it in the hardened lava.

We turned to retreat from the crater, and before we had reached the upper brim, we looked back, and saw the awful lake emptying itself at two points, one of which appeared to be in the very place where we had stood only half an hour before. The whole southern portion of the crater was a sea of liquid fire, covering, as I estimated, about two square miles, with a probable depth of three feet.—*Thus Coan's Life in Hawaii.*

Nostrums Analyzed.—Prof. Prescott, of the University of Michigan, finds that some of the medicines sold as "Compound oxygen," "Oxygen aqua," &c., consist mainly of water, with a slight percentage of nitrate of ammonium and nitrate of lead. The editor of *Good Health* who had sent the samples for analysis says:

"It should be recollected that this solution is to be used by inhalation, a tea-spoonful being added to a small quantity of warm water, through which air is drawn by means of a glass tube. Neither of the substances contained in the solution are volatile at the temperature at which the solution is used, so

that it is impossible for any medicinal property whatever to be imparted by this boasted remedy, except what comes from the warm water, which is itself very healing when used in this way, as we have demonstrated in hundreds of cases.

"The 'Compound Oxygen' is usually accompanied by what the manufacturers are pleased to call 'Oxygen Aqua,' which they recommend their patients to take as an aid to digestion. The analysis of this showed it to contain nothing but water. The most careful tests revealed nothing else.

"Now we have done our duty. If any of our readers wish to pay sixteen dollars a pint for water, they are at liberty to do so. There are some people who enjoy the luxury of being humbugged to such a degree that we have no doubt some will be induced to squander a few of their hard earned dollars by seeing this exposure of this wretched fraud."

Effect of physical over-work.—*The Jewish Race.*—There is no evidence anywhere that the greater culture of the physical strength has favored the longevity of an individual or the vital tenacity of a race. The observations made by physicians respecting excessive physical exercise and the maladies incident to it, admit of but one interpretation, viz., that such exercise ensures premature decay and early death. The facts elicited from the vital statistics of England, France and Prussia show that the removal of excessive physical endurance tends to health and length of life. The most striking fact of this kind is afforded in the history of the Jewish race. In no period in the history of this wonderful people since their dispersion, do we discover the faintest approach to any system amongst them tending to the studied development of physical capacity. During their most severe persecutions nothing told so strongly against them as their apparent feebleness of body. And yet the broad truth stands forth, that this race has not only endured the oppression of centuries without being lost, but as it exists now, scattered here and there over the earth, in different countries and amongst the most varied social and natural conditions, it is of all civilized races the first in vitality. It remains a more numerous people, in its totality, than ever; a people still presenting a more tenacious life than its neighbors, and showing as it is relieved of the cruel restraints long forced on it, the continuance also of mental force and of commanding genius, in art, in letters, in politics, in commerce, and in science.

—*Dr. B. W. Richardson.*

THE FRIEND.

EIGHTH MONTH 5, 1882.

We have received a communication from a friend, whose attention was arrested by a remark contained in an article, headed "Signs of the Times" published in a late number of "The Friend," to the effect that self-denial is the very corner-stone of practical Christianity. In reflecting upon this, our correspondent has been led to fear, that some may have their attention much turned to the doings of others, and may be employed as "keepers of their vineyards," while "their own vineyards" may be neglected through not dwelling in that self-denying spirit which would lead them to a faithful support of the prin-

ciples and practices of our worthy predecessors in religious profession. Her thoughts at this time had been turned to the neglect by some of our members of the ancient testimony against the observance of public fasts and so-called "Holy-Days," which Friends in the beginning were careful to maintain.

The ground of our objections to such observances is briefly set forth in the London Book of Discipline as follows:

"We have thought it right, as a society, to abstain from the observance of days set apart, without a divine direction, for the religious commemoration of particular events, or for national humiliation under peculiar trials. We consider the dictation, by man, of specific acts of worship, as opposed to those views of the spirituality of true worship, which it is our duty and privilege to hold. The public commemoration of important events in the church, on certain specific days, arose and increased as the simplicity of Christianity declined; and though they bore the semblance of piety, and have doubtless often been observed with sincerity, yet they tended greatly to draw men from the constant duties and simple worship which Christianity enjoined; and led to a dependence on occasional exercises and imposing services.

"The appointment of days for national humiliation, by the civil government, we consider to be liable to the preceding, and to other objections."

The Discipline and Adverses of Philadelphia Yearly Meeting contain similar paragraphs. From the Book of Adverses we quote the following:

"We are also religiously restrained from shutting up our doors, windows and shops upon such days as are appointed to desire a blessing upon, and success to, the arms of the kingdom or commonwealth under which we live; nor can we give thanks, or illuminate the windows of our houses, for victories obtained by the effusion of blood; for believing that strife and contention, with every thing built thereon, shall come to an end, the continuance of those occasions must, to the truly Christian mind, be cause of deep mourning."

George Fox declares that when he was sent forth into the world to preach the everlasting gospel and kingdom of our Lord, part of his mission was to bring people off from "their holy-days (so-called) and all their vain traditions, which they had got up since the Apostles' days, which the Lord's power was against."

We have received the first number of *The Narragansett Historical Register*, published by the Narragansett Historical Publishing Company of Hamilton, R. I.

Its object is to collect the scattered fragments of information relating to the history of Southern Rhode Island, and preserve them from oblivion. The leading article in the present number is entitled "Narragansett's place in Rhode Island History." It attempts to show, and is apparently successful in the attempt, that the hostility to Roger Williams and his Rhode Island settlement by the other four New England colonies in early times, was largely due to the opposition which he made to the seizure of the Indian lands without compensation. George Bancroft, in his history of the United States, thus describes the Puritan settlers of New England:

"The maritime adventurers of those early

days, joining the principles of bigots with the boldness of heroes and pirates, considered the wealth of the countries they might conquer as their lawful plunder; and the inhabitants, if Christians, their subjects—if infidels, their slaves."

These maritime adventurers, the article says, had no other capital stock than the value of the land; and the Christian doctrine of justice to the natives, preached by Williams, would be entirely subversive of their pecuniary interests. This explains the statement of John Quincy Adams that this doctrine was treason to the colony, and a justification for Roger Williams' banishment.

SUMMARY OF EVENTS.

UNITED STATES.—In the United States Senate, the bill to prevent and punish counterfeiting within the United States of foreign notes and bonds was reported and passed. The River and Harbor bill passed, as did also the Naval Appropriation bill, with important amendments previously adopted. Senator Lapham, from the Committee on Foreign Relations, offered a resolution which was adopted, for the appointment of six members of the committee to sit in conjunction with the Fish Commission for the purpose of investigating the charge that the vessels engaged in the catching of fish for the manufacture of oil and fertilizers were seriously interfering with the food fisheries on the Atlantic coast. The committee is to sit during the recess, and has power to send for persons and papers.

In the House, the Senate bill for the publication of the tenth census was passed. It appropriates \$678,000 for the printing of additional copies of the reports on population, agriculture, manufactures and mechanics, fish and fisheries, industry of the national land and the compilation of the census, and provides for the distribution of complete sets of these reports to libraries and other public institutions throughout the country; their allotment to Congressmen (to be distributed by the Secretary of the Interior), each Senator to be entitled to one copy, and each Representative to one copy. The Senate bill giving the right of way to the St. Louis and San Francisco Railroad Company through the lands of the Choctaw and Chickasaw Indians was discussed at some length. Back of Connecticut, offered an amendment providing that the act shall not go into effect without the consent of the Legislature. Lost—yeas 43, nays 16. The bill then passed.

The President has proclaimed the ratification of the treaty between the United States, Switzerland and other countries, known as the "Red Cross Convention." It provides for the neutrality and protection of agents of the Red Cross Society while engaged in relieving sufferers from war, pestilence, famine and other national calamities.

The Commissioner of Indian Affairs is informed that 200 Indians left the Yakima Reservation in Washington Territory a few days ago, and crossed the Columbia River, going against the Government agents. The Indians are negotiating with them, the objective point being supposed to be the Winnemucca Reservation, from which they were removed two years ago.

Reports from 293 points in the country traversed by the Chicago, Milwaukee and St. Paul Railroad and its branches state that the season has been a failure, a small crop of corn, and the largest oat crop ever known."

Forest fires near East Tawas, Michigan, continued without apparent abatement, and at last accounts the village of Osceola was threatened. It is reported that horses, cattle and other stock have perished.

A fire in the summer house at the Hotel de France, New York, were destroyed by fire on Sunday last, with the adjoining stables and tenement houses, and the spice mill of Sanger, Beers & Co. The total loss is estimated at \$1,250,000.

Large numbers of hogs are reported to be dying of hog cholera in Wisconsin, Illinois and Indiana.

The Governor of Iowa on Seventh-day issued a proclamation declaring the result of the election in that State on the adoption of the Prohibition amendment, and commanding all persons to govern themselves accordingly: 155,430 votes were cast for the amendment, and 129,677 against it, majority for amendment, 24,753. The American Lumber Company, whose headquarters are in Toronto, has purchased from the Detroit, Mackinac and Marquette Railroad Company the standing pine on its entire land grant, except in Mackinac county and the east part of Chippewa county, in all

about 500,000 acres. It has also purchased 225,000,000 feet of timber in the Northern Peninsula, which gives it the control of the largest body of pine in Michigan.

In the gold belt of Georgia there are now nearly eighty small mines, and the estimate gives the probable yield of the belt as three millions of dollars in 1882, with a reasonable prospect of doubling this output in 1883. Some of the deposits are so easily worked that the cost of mining and milling the ore is given at twenty-five cents per ton.

Smallpox is rampant in Philadelphia for the week ending Seventh month 29th, was 540, as compared with 495 for the previous week, and 446 for the corresponding week of last year. Of these, 106 died of cholera infantum, 51 from consumption, 28 from malarial fever, 25 from convulsions, 17 from inflammation of the lungs, 16 from typhoid fever, and 10 from other causes. Two hundred and eighty-seven were two years of age and under.

In New York city the number of deaths was reported to be 1217.

Markets, &c.—U. S. 3½'s, 101½ a 102; 4½'s, 115; 4's, 120½; currency 67 1/8.

Cotton remains about the same as last quoted. Sales of middlings are reported at 13½ a 13½ cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white, 6½ cts. for export, and 7½ cts. per gallon for home use.

Wheat—No. 1 choice, sound lots; dull for low grades. Sales of 2000 barrels, including extras, at \$3.50 a \$4; sour at \$4.50 a \$5; Minnesota extras, at \$5.50 a \$6.25 for clear, and at \$6.25 a \$6.50 for straight; Pennsylvania extra family at \$5.25 a \$5.50; western do. at \$5 a \$5.50, and patents at \$7.50 a \$8. Rye flour is sold at \$3.87 a \$4 per barrel.

Grain.—Wheat is unsettled and lower. Sales of 11,000 bushels Southern red and amber at \$1.12 a \$1.14. Rye—none offering. Corn.—Local lots are in fair request and firm. Options are dull and weak. Sales of 8000 bushels, including soft yellow, at 91½; white, at 96 a 91 cts.; steamer at 90 cts. No. 1 at 85½ a 89½ cts. Oats are in fair demand. Sales of 9000 bushels, including white, at 72 a 74 cts., and rejected mixed at 71 cts.

Hay and Straw Market, for week ending 7th Mo. 29th, 1882.—Loads of hay, 23½; loads of straw, 47½. Straw, 65 to 75 cts. per 100 pounds. Hay, 20 cts. below the above prices.

Beef cattle were unsettled and lower: 3700 head arrived and sold at the different yards at 4 a 8 cts. per pound, as to quality.

Sheep were rather lower; 14,000 head arrived and sold at the different yards at 3 a 4½ cts. and lambs at 4 a 7½ cts. per lb. as to condition.

Hogs were in demand and firmly held; 3100 head arrived and sold at the different yards at 11½ a 12½ cts. per lb. as to quality.

FOREIGN.—A despatch to the *News* from Dublin states that the weather in Ireland has improved considerably during the past few days. Though the potato blight has appeared in badly drained ground, there is a fine crop in most parts of the country.

A Times correspondent writing to America thus far this year has decreased by ten thousand as compared with the same period of 1881.

The French Cabinet having demanded of the Chambers a credit for the protection of the Suez Canal, on the 28th ult. De Freycinet made a speech strenuously advocating the vote. In concluding his remarks De Freycinet said: "The Government makes a direct appeal to the confidence of the Chamber. In this the Ministers are unanimous." Notwithstanding De Freycinet's appeal, the Chamber by a vote of 450 to 75, rejected the credit demanded by the Government.

After the vote the Ministers went to the President and tendered their resignations to President Grévy. He requested them to continue to transact the business of their offices pending the appointment of their successors.

A despatch to Reuter's Telegram Company from Constantinople, dated June 27th, says that the Russian representative at the Constantinople Congress that Russia considered the Egyptian question divided into two distinct parts, and that he was instructed to participate in the deliberations only when the question of the Suez Canal was under discussion. In consequence of this declaration the Conference is considered terminated.

A Times correspondent writing to America says: A despatch from Ismailia states that the British Admiral has declared that he will not land troops unless in company with the French. He is also reported as declaring that the British Admiral has declared that he will not land troops unless in company with the French. He is also reported as declaring that the British Admiral has declared that he will not land troops unless in company with the French.

Arabi Pasha has repeated his declaration that he would not injure the canal as long as there was no foreign occupation.

A despatch from Ismailia states that the communications between De Lesseps and Arabi Pasha were merely to assure the safe emigration of 120 Greek subjects, some invalids and some Sisters of Charity. De Lesseps believes that the neutrality of the Suez Canal will not be violated by the Egyptians, if it is respected by England.

The Porte has received a petition signed by 2000 Egyptian notables requesting the Sultan not to ratify the dismissal of Arabi Pasha by the Khedive.

The Sultan received Dervish Pasha, on his return from Egypt, very coldly, and complained that he did not persuade Adrial Seymour to delay the bombardment of Ismailia.

Arabi Pasha has written a letter to Ali Mombark Pasha stating that he (Arabi) is only the General in command of the Egyptian forces, a provisional government having been formed at Cairo, with a National Assembly of about 300 members.

A despatch from Alexandria states that Arabi has proclaimed a holy war and denounced the Khedive as a traitor to Egypt, purchased with Christian gold, and now engaged in the attempt of turning over the land of Egypt to Christian speculation. He has ordered that any one caught within his lines with a copy of the Khedive's proclamation, offering amnesty to returning rebels, shall be proclaimed an outlaw and shot.

Port Said, 7th mo. 29th.—The latest news from the interior is to the effect that the chiefs of the Bedonin tribes, who previously have favored the legitimate Khedive, have submitted to the rebels, and that a perfect understanding exists between them. It is said that the Bedonins have undertaken to furnish 60,000 men, the chiefs remaining as hostages in Arabi Pasha's hands.

London, 7th mo. 27th.—A despatch to the *Daily News*, dated at Alexandria, says: A tremendous conflagration broke out in Alexandria at 2 o'clock this morning. The fire was outside the European quarter, and was confined to a native block of buildings near Zaptieh, which were found to have been fired by Arabs. After a few hours the fire was got under control.

A despatch to the Manchester *Guardian* from Alexandria, states that persons competent to judge believe that half the cotton crop of Egypt will be lost, and also the greater part of the wheat crop of Lower Egypt, in consequence of neglect of irrigation.

Thirty-two cases of cholera presenting all the symptoms of yellow fever have been reported in Matamoros, Mexico, since the 28th ult. Eight deaths have occurred, the victims suffering from black vomit. All the towns on the Lower Rio Grande have quarantined against Matamoros, and also against Brownsville, on the Texas side of the river.

RECEIPTS.

Received from John M. Sheppard, Pa., \$2.10, vol. 56; from Deborah Satterthwaite, N. J., \$2.10, vol. 56; from Stephen M. Trimble, Pa., \$2.10, vol. 56, and from Dr. Samuel Trimble, \$2.10, vol. 56, and Ann M. Wetherill, \$2, vol. 56; from Charlotte H. Hollingshead, Pa., \$2, vol. 56; from Joseph Waring, Conn., \$2.10, to No. 23, vol. 57, and for George Pollard, John Moore, Henry Sutton, Jesse Stover, Henry S. Moore and David C. Henderson, \$2.10 each, vol. 56; from Edgar Marshall, City, \$2, vol. 56, and for Jesse Haines and Sarah E. Haines, Pa., \$2.10 each, vol. 56; from Mary M. Haines, 10s., vol. 56; from William Hall, John H. Walker, and John Little, 10s. each, vol. 56; from George P. Stokes, N. J., \$2.10, vol. 56, and from Ann Jess, City, \$2, vol. 56.

Remittances received after Fourth-day morning will not appear in the Receipts until the following week.

NOTICE TO TEACHERS, PARENTS AND OTHERS.

The Yearly Meeting's Committee on Education have placed a book at *Friends' Book Store*, No. 304 Arch St., Philadelphia, where applications from teachers wishing situations, and committees who desire to employ teachers among Friends, may be recorded.

Please give address, and full particulars.

ELLISTON P. MORRIS, Clerk.

FRIENDS' ASYLUM FOR THE INSANE, Near Frankford, (Twenty third Ward,) Philadelphia. Physician and Superintendent—JOHN C. HALL, M.D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

